THE FIRST THREE BOOKS OF HOMER'S ILIAD

WITH LEXICON

WITH NOTES CRITICAL AND EXPLANATORY
AND REFERENCES TO HADLEY'S, CROSBY'S, AND GOODWIN'S GREEK GRAMMARS
AND TO GOODWIN'S GREEK MOODS AND TENSES
TOGETHER WITH AN APPENDIX
CONTAINING AN OUTLINE OF THE "HOMERIC QUESTION"
A SKETCH OF THE VERSIFICATION AND THE DIALECT OF HOMER
AND A NUMBER OF SELECTED PASSAGES FOR SIGHT-READING

BY

HENRY CLARK JOHNSON, A. M., LL. B.

PRESIDENT OF THE CENTRAL HIGH SCHOOL, PHILADELPHIA

SECOND EDITION. REVISED AND REWRITTEN

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THIS WORK IS

RESPECTFULLY DEDICATED TO

PROFESSOR ALBERT HARKNESS,

AS AN OFFERING OF

PERSONAL FRIENDSHIP,

A TRIBUTE TO HIS SCHOLARSHIP,

AND A TESTIMONIAL OF PAST

BENEFACTIONS.

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PREFACE TO THE NEW EDITION.

SINCE the preparation of this work, eight years ago, several critical commentaries, monographs on Homeric grammar, and carefully revised texts have appeared, of which it has seemed advisable to take advantage, in order to give the learner the results of the latest and highest standards of scholarship; hence the appearance of this new and revised edition.

In preparing the text, I have carefully compared it with that of La Roche, and such corrections as seemed just and important have been adopted in place of the readings of Dindorf; but all such changes, when of any importance, are explained in the notes.

I have not merely changed the notes by addition or other modification, but have rewritten them entire. While so doing, I have endeavored to avail myself of all that has been recently written in the interpretation of this portion of the Iliad, and especially of the commentaries of La Roche, Nauck, Monro, Paley, and Sidgwick; but the notes embody, as in the first edition, the results of my own observation and experience as an instructor, and I have aimed to meet the wants with which I have become familiar in the daily work of the class-room.

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The references to the grammars of Professors Crosby and Goodwin, heretofore contained in a "Table of Parallel References," are now incorporated in the notes. In regard to these references, I would say, that (owing to the varying degrees of fulness in the grammars, and the different views held by their authors on various questions of Etymology and Syntax) they are not always equivalent, and in a very few cases only hint at the true explanation.

In the Appendix, the article on "The Homeric Question" has been retained; those on the Versification and the Dialect have been revised, enlarged, and entirely rewritten, and a goodly number of passages, carefully selected from the other books of the Iliad, have been added to meet the very sensible demand for matter for sight-reading.

It is earnestly hoped that those teachers who have used the book with their classes will find it not a little improved by these additions and alterations, and, in the event of their adopting the present edition, much better fitted for its intended uses.

HENRY C. JOHNSON.

THE LEHIGH UNIVERSITY, BETHLEHEM, PA., *May*, 1885.

PREFACE TO THE FIRST EDITION.

In preparing this edition, it has been my aim to render the Notes sufficiently elementary to enable the beginner in the Epic Dialect to study with pleasure and profit; and, with this end in view, I have endeavored to point out and explain difficulties arising from the dialect, the meter, and the syntax, and to call attention to the exact shades of meaning denoted by the various words employed by the poet.

Engaged in teaching this subject, I have ascertained the exact needs of the beginner, and tried to meet them. The difficulties are not solved by translations, but by suggestions toward their solution, and by frequent references to the Grammar and Lexicon—the best means of training scholars. The references are to the Grammars of Professors Hadley, Crosby, and Goodwin, and to the admirable work of the latter on the "Moods and Tenses of the Greek Verb."

Mythological works being accessible to nearly every student, the Notes are mainly explanatory, and are drawn from every nook and corner of classical commentary on this portion of the Iliad, and, it is believed, contain the pith of all that has been written by the best scholars.

The names of authorities are generally omitted, as in many cases it would be impossible to state whence the ideas are drawn. I have consulted and freely drawn from the works of—1. Ameis; 2. Anthon; 3. Bäumlein; 4. Boise; 5. Bothe; 6. Brandreth; 7. Clarke; 8. Crusius; 9. Düntzer; 10. Faesi; 11. Felton; 12. Heyne; 13. Koch; 14. Köppen; 15. Krüger; 16. Leary; 17. Nägelsbach; 18. Nitsch; 19. Owen; 20. The Oxford edition; 21. Spitzner; and, 22. Stadelmann.

The text is a faithful reprint of Dindorf's, as published in the Teubner series of classics.

My special thanks are due to Professor Willard Fiske, A. M., Ph. D., Librarian of the Cornell University, for the use of the library containing the entire collections of Professors Anthon and Bopp; to Messrs. Ivison, Blakeman, Taylor & Co., for permission to use the portion of Kühner's "Elementary Grammar" on the Homeric Dialect; and to Professor Albert Harkness, of Brown University (who has read most of the Notes in manuscript), for the correction of errors, and for valuable suggestions.

Although this work was designed specially for my own pupils, and embodies the results of only six years' experience with beginners, it is respectfully offered to the public with the hope that it may be serviceable to other teachers and beginners.

HENRY C. JOHNSON.

ST. PAUL'S SCHOOL, GARDEN CITY, L. I., N. Y., *May*, 1879.

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THE POETRY OF HOMER.

THE literature of no other nation has been so true an exponent of its history as that of Greece, and therefore, on this ground, there never was a literature more worthy of the most profound study. Ancient Hellas has bequeathed us no treasure more valued or valuable, historically or æsthetically, than these immortal inspirations of her earliest and sweetest muse. These poems are almost the only record of the age that produced them, and they bear in themselves the strongest evidence of being the exactest transcripts of that age. In them we see a truthful image of primitive Greek society, in all its greatness and littleness. *The* poet (as the nation that idolized him loved to call him) drew directly from the existing materials he observed in the world around him, and we have reason to believe that he did not sacrifice the current genealogies of men, and the legendary attributes of tribes and cities, to what he deemed the exigencies of his poems; and we have still stronger reason to believe that he pictured the manners, the institutions, the feelings, and the intelligence of the heroic age from what

he saw, felt, and observed in his own times. Indeed, he could scarcely have done otherwise in such an age.

The horrors of war, not glossed over or softened down, but drawn in their fullest dimensions, and painted in colors most truthful—the hard lot of captives, the wrongs of women, the sacred rights of hospitality most sacredly observed, the strength and sanctity of ties of blood, the honorable pursuit of piracy and freebooting, the investiture of the Olympian deities with human motives, passions, and frailties—all these (taking a few examples out of many) find a place in the Homeric picture, for they were all in keeping with the character of his own times; and it is thus that these compositions are the unconscious expositors of their own contemporary society. We have no parallel in ancient or modern history to measure and denote the supreme and universal influence Homer had on the Greek mind, sympathies, and character. At school the Greek learned his Homer by heart, and was taught all he knew or cared to know of history, geography, genealogy, religion, morality, and criticism from this authorized and standard text-book. In international disputes this poet was appealed to as an infallible authority, as in the dispute between Athens and Megara respecting Salamis. In religious solemnizations Homer was to the soul of devotion what the Bible is to ourselves. In discussions of moral philosophy, history, and genealogy, his authority was held decisive. And on all questions of literary taste the only orthodox canons of criticism were those drawn from, or sanctioned by, this

"—— dead but sceptered sovereign, who still ruled
Their spirits from his urn."

It is not without reason that these poems have occupied so large a space in the thoughts and affections of mankind. It was not, indeed, without reason that the haughty soul of Alexander the Great yielded only to their irresistible power and beauty, and that over them alone the philosophic Plato lingered with a loving fondness that, while it compromised the consistency of his political creed, did honor to the best sympathies of his heart. The unmistakable beauties of this the King of Epic poets are easy to recognize, and, in their highest degree, they are peculiar to himself. His supremacy is well maintained by the perfect artlessness of his narrative, in which he never seeks to show his powers, but rather allows them to develop themselves as they are called for by the exigencies of the scene. This artless and quiet style of Homer always rises into sublimity and energy as the interest deepens and the scenes become more impassioned—when his hexameters quiver with emotion, and the forms of his heroes seem to dilate and to move before us, amid the ringing of bronze and the shouts of battle. In scenes of pathos Homer has no superior, and but one equal—the Bard of Avon. In the parting of Hector and Andromache, and the story of the Orphan, he pours forth the most exquisite pathos and the most touching tenderness, proving that every passion and every feeling of the human heart was within the reach of his master mind. Here, however, we must glance at, if we can not expatiate upon, his concrete forms of speech, his energetic formulas, his emphatic and solemn repetitions, and especially his lifelike pictures of living agents, which have touched the sympathies and commanded the interest of all ages and all

countries, to an extent immeasurably beyond the influence of any other poet.

The Epic of Vergil, in its sweetest strains, is but the echo of the blind old bard, whose songs, like the songs of a bird singing for very exuberance of joy, overflow with a gladness, an animation, and a freshness that can not be found in the artificial and polished hexameters of the Mantuan poet.

The Bible alone excepted, no book has been more severely or unfairly assailed by modern criticism than Homer. In addition to cavils already alluded to, it may be sufficient here to mention that objections have been started to some portions of the Homeric ballads, as representing what is revolting to human nature or inconsistent with the dignity of the Epic Muse; and on this ground we are asked to condemn the tears of the great Achilles, the caprice of Agamemnon, the laundressing of queenly Nausicaa, the carpentry of King Ulysses and Paris, the full inventory of Thersites's deformities and his coarse invectives, as well as all details of murder, outrage, and agony. If such are to be considered faults, in what light should we regard the greater faults and incongruities of Milton, and especially of Shakespeare, incomparably the greatest of all poets? In this respect, however, the great masters of poetry have been followed by the most amiable of painters—Raphael—who did not shrink from painting on his imperishable canvas cripples, beggars, and demoniacs, alongside of forms of transcendent gracefulness and unearthly beauty. Salvator Rosa, too, we know, absolutely reveled in painting martyrdoms and savage solitudes infested by

banditti.* No such idle conception of what was revolting to human nature led the great sculptors to deem it unworthy their chisels to immortalize in marble the savage figure of a Satyr, and the agonies of a Niobe, a Laocoön, or a Dying Gladiator.

REV. DR. LEARY.

* The *smooth* landscape is not the work of a great artist. The excellency of such an artist is to imitate the texture of all surfaces which the world around him presents; and if he paints as an artist ought to paint, the bold, rough rock, the shaggy goat, the broken foreground, the horse in its natural rough state, with its mane and tail uncut, will be all faithfully rendered.—See Flower, "On Painting."

ΙΛΙΑΔΟΣ Α.

Λοιμός. Μῆνις.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
οὐλομένην, ἣ μυρί᾽ Ἀχαιοῖς ἄλγε᾽ ἔθηκεν,
πολλὰς δ᾽ ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν
οἰωνοῖσί τε πᾶσι—Διὸς δ᾽ ἐτελείετο βουλή—
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρείδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.
Τίς τ᾽ ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς,
νοῦσον ἀνὰ στρατὸν ὦρσε κακήν, ὀλέκοντο δὲ λαοί,
οὕνεκα τὸν Χρύσην ἠτίμησ᾽ ἀρητῆρα
Ἀτρείδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,
λυσόμενός τε θύγατρα, φέρων τ᾽ ἀπερείσι᾽ ἄποινα,
στέμματ᾽ ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς,
Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·
Ἀτρείδαι τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ᾽ ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ᾽ οἴκαδ᾽ ἱκέσθαι·
παῖδα δ᾽ ἐμοὶ λῦσαί τε φίλην, τά τ᾽ ἄποινα δέχεσθαι,
ἁζόμενοι Διὸς υἱὸν ἑκηβόλον Ἀπόλλωνα.
Ἔνθ᾽ ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί

αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·
Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
ἢ νῦν δηθύνοντ', ἢ ὕστερον αὖτις ἰόντα!
μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
τὴν δ' ἐγὼ οὐ λύσω, πρίν μιν καὶ γῆρας ἔπεισιν
ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἄργεϊ, τηλόθι πάτρης,
ἱστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιόωσαν·
ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι!
Ὣς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ.
βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης·
πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραιὸς
Ἀπόλλωνι ἄνακτι, τὸν ἠΰκομος τέκε Λητώ·
Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις,
Σμινθεῦ! εἴποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί' ἔκηα
ταύρων ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.
Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων
βῆ δὲ κατ' Οὐλύμποιο καρήνων, χωόμενος κῆρ,
τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
ἔκλαγξαν δ' ἄρ' ὀϊστοὶ ἐπ' ὤμων χωομένοιο,
αὐτοῦ κινηθέντος· ὁ δ' ἤϊε νυκτὶ ἐοικώς·
ἕζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἕηκεν·
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
οὐρῆας μὲν πρῶτον ἐπῴχετο καὶ κύνας ἀργούς·
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφιείς,
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.
Ἐννῆμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο·
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὁρᾶτο.

οἱ δ' ἐπεὶ οὖν ἤγερθεν, ὁμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
Ἀτρεΐδη, νῦν ἄμμε παλιμπλαγχθέντας ὀΐω
ἂψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς.
ἀλλ' ἄγε δή τινα μάντιν ἐρείομεν, ἢ ἱερῆα,
ἢ καὶ ὀνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν—
ὅς κ' εἴποι, ὅ, τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴτ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται, εἴθ' ἑκατόμβης·
αἴ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.
Ἤτοι ὅγ' ὣς εἰπὼν κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος·
ὃς ᾔδη τά τ' ἐόντα, τά τ' ἐσσόμενα, πρό τ' ἐόντα,
καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων,
ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
Ὦ Ἀχιλεῦ, κέλεαί με, Διῒ φίλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἄνακτος.
τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὄμοσσον,
ἦ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
ἦ γὰρ ὀΐομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατέει, καί οἱ πείθονται Ἀχαιοί.
κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ·
εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ,
ἐν στήθεσσιν ἑοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
θαρσήσας μάλα, εἰπὲ θεοπρόπιον ὅ, τι οἶσθα·
οὐ μὰ γὰρ Ἀπόλλωνα Διῒ φίλον, ᾧτε σύ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει,

συμπάντων Δαναῶν· οὐδ' ἢν Ἀγαμέμνονα εἴπῃς,
ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι.
Καὶ τότε δὴ θάρσησε, καὶ ηὔδα μάντις ἀμύμων·
οὔτ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται, οὔθ' ἑκατόμβης,
ἀλλ' ἕνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα.
τοὔνεκ' ἄρ' ἄλγε' ἔδωκεν Ἑκηβόλος, ἠδ' ἔτι δώσει·
οὐδ' ὅγε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην
ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην
ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.
Ἤτοι ὅγ' ὣς εἰπὼν κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
ἥρως Ἀτρείδης εὐρυκρείων Ἀγαμέμνων,
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐΐκτην.
Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προςέειπεν·
Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγυον εἶπες!
αἰεί τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι·
ἐσθλὸν δ' οὔτε τί πω εἶπες ἔπος, οὔτ' ἐτέλεσσας·
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
ὡς δὴ τοῦδ' ἕνεκά σφιν Ἑκηβόλος ἄλγεα τεύχει,
οὕνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν
οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα
κουριδίης ἀλόχου· ἐπεὶ οὔ ἑθέν ἐστι χερείων,
οὐ δέμας, οὐδὲ φυήν, οὔτ' ἂρ φρένας, οὔτε τι ἔργα.
ἀλλὰ καὶ ὣς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·
βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι.
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἑτοιμάσατ', ὄφρα μὴ οἶος
Ἀργείων ἀγέραστος ἔω· ἐπεὶ οὐδὲ ἔοικεν.
λεύσσετε γὰρ τόγε πάντες, ὅ μοι γέρας ἔρχεται ἄλλῃ.
Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
Ἀτρείδη κύδιστε, φιλοκτεανώτατε πάντων!
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;

οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά.
ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,
λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ
τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἴ κέ ποθι Ζεὺς
δῷσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
μὴ δ' οὕτως, ἀγαθός περ ἐών, θεοείκελ' Ἀχιλλεῦ,
κλέπτε νόῳ! ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὔτως
ἧσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται—
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὅν κεν ἵκωμαι.
ἀλλ' ἤτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις.
νῦν δ', ἄγε, νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἑκατόμβην
θείομεν, ἂν δ' αὐτὴν Χρυσηΐδα καλλιπάρηον
βήσομεν· εἷς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
ἢ Αἴας, ἢ Ἰδομενεύς, ἢ δῖος Ὀδυσσεύς,
ἠὲ σύ, Πηλείδη, πάντων ἐκπαγλότατ' ἀνδρῶν!
ὄφρ' ἥμιν Ἑκάεργον ἱλάσσεαι ἱερὰ ῥέξας.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
ὤ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον!
πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν,
ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἶφι μάχεσθαι;
οὐ γὰρ ἐγὼ Τρώων ἕνεκ' ἤλυθον αἰχμητάων
δεῦρο μαχησόμενος· ἐπεὶ οὔτι μοι αἴτιοί εἰσιν.
οὐ γὰρ πώποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρῃ,
καρπὸν ἐδηλήσαντ'· ἐπειὴ μάλα πολλὰ μεταξὺ
οὔρεά τε σκιόεντα, θάλασσά τε ἠχήεσσα·

συμπάντων Δαναῶν· οὐδ' ἢν Ἀγαμέμνονα εἴπῃς,
ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι.
Καὶ τότε δὴ θάρσησε, καὶ ηὔδα μάντις ἀμύμων·
οὔτ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται, οὔθ' ἑκατόμβης,
ἀλλ' ἕνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα.
τοὔνεκ' ἄρ' ἄλγε' ἔδωκεν Ἑκηβόλος, ἠδ' ἔτι δώσει·
οὐδ' ὅγε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην
ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην
ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.
Ἤτοι ὅγ' ὣς εἰπὼν κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
ἥρως Ἀτρείδης εὐρυκρείων Ἀγαμέμνων,
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐΐκτην.
Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προσέειπεν·
Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγυον εἶπες!
αἰεί τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι·
ἐσθλὸν δ' οὔτε τί πω εἶπες ἔπος, οὔτ' ἐτέλεσσας·
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
ὡς δὴ τοῦδ' ἕνεκά σφιν Ἑκηβόλος ἄλγεα τεύχει,
οὕνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν
οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλ
κουριδίης ἀλόχου· ἐπεὶ οὔ ἑθέν ἐστι χερείων,
οὐ δέμας, οὐδὲ φυήν, οὔτ' ἂρ φρένας, οὔτε τι ἔργα.
ἀλλὰ καὶ ὣς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·
βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι.
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἑτοιμάσατ', ὄφρα μὴ οἶος
Ἀργείων ἀγέραστος ἔω· ἐπεὶ οὐδὲ ἔοικεν.
λεύσσετε γὰρ τόγε πάντες, ὅ μοι γέρας ἔρχεται ἄλλῃ.
Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
Ἀτρείδη κύδιστε, φιλοκτεανώτατε πάντων!
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;

οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά.
ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,
λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ
τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἴ κέ ποθι Ζεὺς
δῷσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.
Τὸν δ' ἀπαμειβόμενος προςέφη κρείων Ἀγαμέμνων·
μὴ δ' οὕτως, ἀγαθός περ ἐών, θεοείκελ' Ἀχιλλεῦ,
κλέπτε νόῳ! ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὔτως
ἧσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται—
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὅν κεν ἵκωμαι.
ἀλλ' ἤτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις.
νῦν δ', ἄγε, νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἑκατόμβην
θείομεν, ἂν δ' αὐτὴν Χρυσηΐδα καλλιπάρῃον
βήσομεν· εἷς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
ἢ Αἴας, ἢ Ἰδομενεύς, ἢ δῖος Ὀδυσσεύς,
ἠὲ σύ, Πηλείδη, πάντων ἐκπαγλότατ' ἀνδρῶν!
ὄφρ' ἧμιν Ἑκάεργον ἱλάσσεαι ἱερὰ ῥέξας.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προςέφη πόδας ὠκὺς Ἀχιλλεύς·
ὤ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον!
πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν,
ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἶφι μάχεσθαι;
οὐ γὰρ ἐγὼ Τρώων ἕνεκ' ἤλυθον αἰχμητάων
δεῦρο μαχησόμενος· ἐπεὶ οὔτι μοι αἴτιοί εἰσιν.
οὐ γὰρ πώποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρῃ,
καρπὸν ἐδηλήσαντ'· ἐπειὴ μάλα πολλὰ μεταξὺ
οὔρεά τε σκιόεντα, θάλασσά τε ἠχήεσσα·

ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἑσπόμεθ', ὄφρα σὺ χαίρῃς,
τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνῶπα!
πρὸς Τρώων—τῶν οὔτι μετατρέπῃ, οὐδ' ἀλεγίζεις·
καὶ δή μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.
οὐ μὲν σοί ποτε ἶσον ἔχω γέρας, ὁππότ' Ἀχαιοὶ
Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον·
ἀλλὰ τὸ μὲν πλεῖον πολυάϊκος πολέμοιο
χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἤν ποτε δασμὸς ἵκηται,
σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεί κε κάμω πολεμίζων.
νῦν δ' εἶμι Φθίηνδ', ἐπειὴ πολὺ φέρτερόν ἐστιν,
οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' ὀΐω
ἐνθάδ' ἄτιμος ἐὼν, ἄφενος καὶ πλοῦτον ἀφύξειν.
Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται! οὐδέ σ' ἔγωγε
λίσσομαι εἵνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι,
οἵ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεύς.
ἔχθιστος δέ μοί ἐσσι Διοτρεφέων βασιλήων·
αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τόγ' ἔδωκεν.
οἴκαδ' ἰὼν σὺν νηυσί τε σῇς καὶ σοῖς ἑτάροισιν
Μυρμιδόνεσσιν ἄνασσε! σέθεν δ' ἐγὼ οὐκ ἀλεγίζω,
οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
ὡς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,
τὴν μὲν ἐγὼ σὺν νηΐ τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν
πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρῃον
αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὄφρ' εὖ εἰδῇς,
ὅσσον φέρτερός εἰμι σέθεν, στυγέῃ δὲ καὶ ἄλλος
ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην.
Ὣς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,
ἢ ὅγε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίξοι,

ἠὲ χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
εἷος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἕλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἧκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἕλε Πηλείωνα,
οἴῳ φαινομένη· τῶν δ' ἄλλων οὔτις ὁρᾶτο.
θάμβησεν δ' Ἀχιλεύς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην· δεινὼ δέ οἱ ὄσσε φάανθεν.
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρείδαο;
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀΐω·
ᾗς ὑπεροπλίῃσι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ.
Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἴ κε πίθηαι,
οὐρανόθεν· πρὸ δέ μ' ἧκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
ἀλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἕλκεο χειρί·
ἀλλ' ἦτοι ἔπεσιν μὲν ὀνείδισον, ὡς ἔσεταί περ.
ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.
Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
χρὴ μὲν σφωΐτερόν γε, θεά, ἔπος εἰρύσσασθαι
καὶ μάλα περ θυμῷ κεχολωμένον· ὣς γὰρ ἄμεινον.
ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ.
Ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν·
ἂψ δ' ἐς κουλεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθησεν
μύθῳ Ἀθηναίης· ἡ δ' Οὔλυμπόνδε βεβήκει
δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.
Πηλείδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἀτρείδην προσέειπε, καὶ οὔπω λῆγε χόλοιο·
Οἰνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο!

οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι,
οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν 'Αχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κὴρ εἴδεται εἶναι.
ἦ πολὺ λώϊόν ἐστι, κατὰ στρατὸν εὐρὺν 'Αχαιῶν
δῶρ' ἀποαιρεῖσθαι, ὅςτις σέθεν ἀντίον εἴπῃ.
δημοβόρος βασιλεύς! ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
ἦ γὰρ ἄν, 'Ατρείδη, νῦν ὕστατα λωβήσαιο.
ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι·
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἑ χαλκὸς ἔλεψεν
φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν υἷες 'Αχαιῶν
ἐν παλάμῃς φορέουσι δικασπόλοι, οἵτε θέμιστας
πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὅρκος·
ἦ ποτ' 'Αχιλλῆος ποθὴ ἵξεται υἷας 'Αχαιῶν
σύμπαντας· τοῖς δ' οὔτι δυνήσεαι ἀχνύμενός περ
χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἕκτορος ἀνδροφόνοιο
θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις,
χωόμενος, ὅτ' ἄριστον 'Αχαιῶν οὐδὲν ἔτισας.
   Ὣς φάτο Πηλείδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ,
χρυσείοις ἥλοισι πεπαρμένον, ἕζετο δ' αὐτός·
'Ατρείδης δ' ἑτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή—
τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
ἐφθίαθ', οἵ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσεν—
ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
   Ὢ πόποι! ἦ μέγα πένθος 'Αχαιΐδα γαῖαν ἱκάνει·
ἦ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες,
ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοιϊν,
οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.

ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν, ἠέπερ ὑμῖν,
ἀνδράσιν ὡμίλησα, καὶ οὔποτέ μ' οἵγ' ἀθέριζον.
οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
οἷον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,
Καινέα τ', Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον.
[Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.]
κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·
κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
Φηρσὶν ὀρεσκῴοισι, καὶ ἐκπάγλως ἀπόλεσσαν·
καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθών,
τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
καὶ μαχόμην κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὔτις
τῶν, οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι, μαχέοιτο.
καὶ μέν μευ βουλέων ξύνιεν, πείθοντό τε μύθῳ.
ἀλλὰ πίθεσθε καὶ ὔμμες· ἐπεὶ πείθεσθαι ἄμεινον.
μήτε σὺ τόνδ', ἀγαθός περ ἐών, ἀποαίρεο κούρην,
ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἷες Ἀχαιῶν·
μήτε σύ, Πηλείδη, ἔθελ' ἐριζέμεναι βασιλῆϊ
ἀντιβίην· ἐπεὶ οὔποθ' ὁμοίης ἔμμορε τιμῆς
σκηπτοῦχος βασιλεύς, ᾧτε Ζεὺς κῦδος ἔδωκεν.
εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,
ἀλλ' ὅγε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
Ἀτρείδη, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
λίσσομ', Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
ἕρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι ὀΐω.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες,
τοὔνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;
Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς·
ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,

Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
ἐξαύδα, μὴ κεῦθε νόῳ· ἵνα εἴδομεν ἄμφω.
Τὴν δὲ βαρυστενάχων προςέφη πόδας ὠκὺς Ἀχιλλεύς·
οἶσθα· τίη τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω;
ᾠχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἠετίωνος,
τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,
ἐκ δ' ἕλον Ἀτρείδῃ Χρυσηΐδα καλλιπάρῃον.
Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος,
ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς,
Ἀτρείδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.
ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
ἧκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
θνῆσκον ἐπασσύτεροι· τὰ δ' ἐπῴχετο κῆλα θεοῖο
πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο·
αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεσθαι·
Ἀτρείωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
ἠπείλησεν μῦθον, ὁ δὴ τετελεσμένος ἐστίν.
τὴν μὲν γὰρ σὺν νηῒ θοῇ ἑλίκωπες Ἀχαιοὶ
ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
κούρην Βρισῆος, τήν μοι δόσαν υἷες Ἀχαιῶν.
ἀλλὰ σύ, εἰ δύνασαί γε, περίσχεο παιδὸς ἑῆος·
ἐλθοῦσ' Οὔλυμπόνδε Δία λίσαι, εἴποτε δή τι
ἢ ἔπει ὤνησας κραδίην Διός, ἠὲ καὶ ἔργῳ.

πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
οἴη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.
ἀλλὰ σὺ τόνγ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
ὦχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὄλυμπον,
ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
Αἰγαίων'—ὁ γὰρ αὖτε βίῃ οὗ πατρὸς ἀμείνων—
ὅς ῥα παρὰ Κρονίωνι καθέζετο, κύδεϊ γαίων·
τὸν καὶ ὑπέδδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
τῶν νῦν μιν μνήσασα παρέζεο, καὶ λαβὲ γούνων,
αἴ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἅλα ἔλσαι Ἀχαιοὺς
κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
γνῷ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
ἣν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.
Τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
ὤ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα!
αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων
ἧσθαι· ἐπεί νύ τοι αἶσα μίνυνθά περ, οὔτι μάλα δήν·
νῦν δ' ἅμα τ' ὠκύμορος καὶ ὀϊζυρὸς περὶ πάντων
ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
τοῦτο δέ τοι ἐρέουσα ἔπος Διῒ τερπικεραύνῳ
εἶμ' αὐτὴ πρὸς Ὄλυμπον ἀγάννιφον, αἴ κε πίθηται.
ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἕποντο·
δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὔλυμπόνδε,
καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
καί μιν γουνάσομαι, καί μιν πείσεσθαι ὀΐω.
Ὣς ἄρα φωνήσασ' ἀπεβήσατο· τὸν δ' ἔλιπ' αὐτοῦ
χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,

τήν ῥα βίῃ ἀέκοντος ἀπηύρων.—Αὐτὰρ Ὀδυσσεὺς
ἐς Χρύσην ἵκανεν, ἄγων ἱερὴν ἑκατόμβην.
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηῒ μελαίνῃ·
ἱστὸν δ' ἱστοδόκῃ πέλασαν, προτόνοισιν ὑφέντες,
καρπαλίμως· τὴν δ' εἰς ὅρμον προέρυσσαν ἐρετμοῖς.
ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
ἐκ δ' ἑκατόμβην βῆσαν ἑκηβόλῳ Ἀπόλλωνι·
ἐκ δὲ Χρυσηῒς νηὸς βῆ ποντοπόροιο.
τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς
πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν·
Ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ' ἱερὴν ἑκατόμβην
ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν.
Ὣς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων
παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην
ἑξείης ἔστησαν ἐΰδμητον περὶ βωμόν·
χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δὲ Χρύσης μεγάλ' εὔχετο, χεῖρας ἀνασχών·
Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις!
ἠμὲν δή ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·
ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ·
ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.
Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατά τε κνίσσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον
λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.

αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλόν τ' ἄρα τἆλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο·
νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
καλὸν ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν,
μέλποντες Ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
 Ἦμος δ' ἠέλιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
τοῖσιν δ' ἴκμενον οὖρον ἵει ἑκάεργος Ἀπόλλων.
οἱ δ' ἱστὸν στήσαντ', ἀνά θ' ἱστία λευκὰ πέτασσαν·
ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον, ἀμφὶ δὲ κῦμα
στείρῃ πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
ἡ δ' ἔθεεν κατὰ κῦμα, διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεί ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἵγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἕρματα μακρὰ τάνυσσαν·
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.—
 Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισιν,
Διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν,
οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ,
αὖθι μένων, ποθέεσκε δ' ἀϋτήν τε πτόλεμόν τε.
 Ἀλλ' ὅτε δή ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠώς,
καὶ τότε δὴ πρὸς Ὄλυμπον ἴσαν θεοὶ αἰὲν ἐόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων
παιδὸς ἑοῦ, ἀλλ' ἥγ' ἀνεδύσατο κῦμα θαλάσσης,
ἠερίη δ' ἀνέβη μέγαν οὐρανὸν Οὔλυμπόν τε·

τήν ῥα βίῃ ἀέκοντος ἀπηύρων.—Αὐτὰρ Ὀδυσσεὺς
ἐς Χρύσην ἵκανεν, ἄγων ἱερὴν ἑκατόμβην.
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηῒ μελαίνῃ·
ἱστὸν δ' ἱστοδόκῃ πέλασαν, προτόνοισιν ὑφέντες,
καρπαλίμως· τὴν δ' εἰς ὅρμον προέρυσσαν ἐρετμοῖς.
ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
ἐκ δ' ἑκατόμβην βῆσαν ἑκηβόλῳ Ἀπόλλωνι·
ἐκ δὲ Χρυσηῒς νηὸς βῆ ποντοπόροιο.
τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεύς
πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν·
Ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ' ἱερὴν ἑκατόμβην
ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν.
Ὣς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων
παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην
ἑξείης ἔστησαν ἐΰδμητον περὶ βωμόν·
χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δὲ Χρύσης μεγάλ' εὔχετο, χεῖρας ἀνασχών·
Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις!
ἠμὲν δή ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·
ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ·
ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.
Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατά τε κνίσσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
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λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.

αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλόν τ' ἄρα τἆλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο·
νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
καλὸν ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν,
μέλποντες Ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
Ἦμος δ' ἠέλιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
τοῖσιν δ' ἴκμενον οὖρον ἵει ἑκάεργος Ἀπόλλων.
οἱ δ' ἱστὸν στήσαντ', ἀνά θ' ἱστία λευκὰ πέτασσαν·
ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον, ἀμφὶ δὲ κῦμα
στείρῃ πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
ἡ δ' ἔθεεν κατὰ κῦμα, διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεί ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἵγε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἕρματα μακρὰ τάνυσσαν·
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.—
Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισιν,
Διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν,
οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ,
αὖθι μένων, ποθέεσκε δ' ἀϋτήν τε πτόλεμόν τε.
Ἀλλ' ὅτε δή ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠώς,
καὶ τότε δὴ πρὸς Ὄλυμπον ἴσαν θεοὶ αἰὲν ἐόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων
παιδὸς ἑοῦ, ἀλλ' ἥγ' ἀνεδύσατο κῦμα θαλάσσης,
ἠερίη δ' ἀνέβη μέγαν οὐρανὸν Οὔλυμπόν τε·

εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἥμενον ἄλλων,
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
καί ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων
σκαιῇ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἑλοῦσα,
λισσομένη προςέειπε Δία Κρονίωνα ἄνακτα·
Ζεῦ πάτερ, εἴποτε δή σε μετ' ἀθανάτοισιν ὄνησα
ἢ ἔπει, ἢ ἔργῳ, τόδε μοι κρήηνον ἐέλδωρ·
τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων
ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σύ πέρ μιν τῖσον, Ὀλύμπιε μητίετα Ζεῦ·
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσίν τέ ἑ τιμῇ.
Ὣς φάτο· τὴν δ' οὔτι προςέφη νεφεληγερέτα Ζεύς,
ἀλλ' ἀκέων δὴν ἧστο· Θέτις δ', ὡς ἥψατο γούνων,
ὣς ἔχετ' ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὖτις·
Νημερτὲς μὲν δή μοι ὑπόσχεο καὶ κατάνευσον,
ἢ ἀπόειπ'· ἐπεὶ οὔ τοι ἔπι δέος· ὄφρ' εὖ εἰδῶ,
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι.
Τὴν δὲ μέγ' ὀχθήσας προςέφη νεφεληγερέτα Ζεύς·
ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις
Ἥρῃ, ὅτ' ἄν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.
ἡ δὲ καὶ αὔτως μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν
νεικεῖ, καί τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω.
εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
οὐδ' ἀτελεύτητον, ὅ, τι κεν κεφαλῇ κατανεύσω.
Ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
ἀμβρόσιαι δ' ἄρα χαῖται ἐπεῤῥώσαντο ἄνακτος
κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὄλυμπον.
Τώγ' ὣς βουλεύσαντε διέτμαγεν· ἡ μὲν ἔπειτα

εἰς ἅλα ἆλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἑὸν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέσταν
ἐξ ἑδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
ὣς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
Τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλάς;
αἰεί σοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἐόντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅ, τι νοήσῃς.
Τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
εἰδήσειν· χαλεποί τοι ἔσοντ', ἀλόχῳ περ ἐούσῃ.
ἀλλ' ὃν μέν κ' ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
οὔτε θεῶν πρότερος τόνγ' εἴσεται, οὔτ' ἀνθρώπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μήτι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετάλλα.
Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες!
καὶ λίην σε πάρος γ' οὔτ' εἴρομαι οὔτε μεταλλῶ·
ἀλλὰ μάλ' εὔκηλος τὰ φράζεαι ἅσσ' ἐθέλῃσθα.
νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μή σε παρείπῃ
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
ἠερίη γὰρ σοίγε παρέζετο καὶ λάβε γούνων·
τῇ σ' ὀΐω κατανεῦσαι ἐτήτυμον ὡς Ἀχιλῆα
τιμήσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
δαιμονίη, αἰεὶ μὲν ὀΐεαι, οὐδέ σε λήθω·
πρῆξαι δ' ἔμπης οὔτι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ·

μή νύ τοι οὐ χραίσμωσιν, ὅσοι ϑεοί εἰσ' ἐν Ὀλύμπῳ,
ἆσσον ἰόνϑ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.
Ὣς ἔφατ'· ἔδδεισεν δὲ βοῶπις πότνια Ἥρη·
καί ῥ' ἀκέουσα καϑῆστο, ἐπιγνάμψασα φίλον κῆρ·
ὤχϑησαν δ' ἀνὰ δῶμα Διὸς ϑεοὶ Οὐρανίωνες.
τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ·
Ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφὼ ἕνεκα ϑνητῶν ἐριδαίνετον ὧδε,
ἐν δὲ ϑεοῖσι κολῳὸν ἐλαύνετον· οὐδέ τι δαιτὸς
ἐσϑλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ.
μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διΐ, ὄφρα μὴ αὖτε
νεικείῃσι πατήρ, σὺν δ' ἧμιν δαῖτα ταράξῃ.
εἴπερ γάρ κ' ἐϑέλῃσιν Ὀλύμπιος ἀστεροπητὴς
ἐξ ἑδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
ἀλλὰ σὺ τόνγ' ἐπέεσσι καϑάπτεσϑαι μαλακοῖσιν·
αὐτίκ' ἔπειϑ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν.
Ὣς ἄρ' ἔφη· καὶ ἀναΐξας, δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χερσὶ τίϑει, καί μιν προςέειπεν·
Τέτλαϑι, μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
μή σε, φίλην περ ἐοῦσαν, ἐν ὀφϑαλμοῖσιν ἴδωμαι
ϑεινομένην· τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,
χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσϑαι.
ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
ῥίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ ϑεσπεσίοιο.
πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι ϑυμὸς ἐνῆεν·
ἔνϑα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
Ὣς φάτο· μείδησεν δὲ ϑεὰ λευκώλενος Ἥρη·
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
αὐτὰρ ὁ τοῖς ἄλλοισι ϑεοῖς ἐνδέξια πᾶσιν
ᾠνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.

ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.
Ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἳ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.
Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠελίοιο,
οἱ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος,
ἧχι ἑκάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις,
Ἥφαιστος, ποίησεν ἰδυίῃσι πραπίδεσσιν.
Ζεὺς δὲ πρὸς ὃν λέχος ἤϊ' Ὀλύμπιος ἀστεροπητής,
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι·
ἔνθα καθεῦδ' ἀναβάς· παρὰ δέ, χρυσόθρονος Ἥρη.

ΙΛΙΑΔΟΣ Β.

Ὄνειρος. Βοιωτία ἢ κατάλογος τῶν νεῶν.

Ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
εὗδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
ἀλλ' ὅγε μερμήριζε κατὰ φρένα, ὡς Ἀχιλῆα
τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
πέμψαι ἐπ' Ἀτρείδῃ Ἀγαμέμνονι οὖλον Ὄνειρον·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Βάσκ' ἴθι, οὖλε Ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρείδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω.
θωρῆξαί ἑ κέλευε καρηκομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται.
Ὣς φάτο· βῆ δ' ἄρ' Ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
βῆ δ' ἄρ' ἐπ' Ἀτρείδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
εὕδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληΐῳ υἷι ἐοικώς,
Νέστορι, τόν ῥα μάλιστα γερόντων τῖ' Ἀγαμέμνων·
τῷ μιν ἐεισάμενος προσεφώνεε θεῖος Ὄνειρος·

Εὕδεις, Ἀτρέος υἱὲ δαΐφρονος, ἱπποδάμοιο ;
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἠδ' ἐλεαίρει.
θωρῆξαί σε κέλευσε καρηκομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
ἐκ Διός. ἀλλὰ σὺ σῇσιν ἔχε φρεσί, μηδέ σε λήθη
αἱρείτω, εὖτ' ἄν σε μελίφρων ὕπνος ἀνήῃ.
Ὣς ἄρα φωνήσας ἀπεβήσατο· τὸν δ' ἔλιπ' αὐτοῦ
τὰ φρονέοντ' ἀνὰ θυμόν, ἅ ῥ' οὐ τελέεσθαι ἔμελλον.
φῆ γὰρ ὅγ' αἱρήσειν Πριάμου πόλιν ἤματι κείνῳ,
νήπιος· οὐδὲ τὰ ᾔδη, ἅ ῥα Ζεὺς μήδετο ἔργα.
θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
ἔγρετο δ' ἐξ ὕπνου· θείη δέ μιν ἀμφέχυτ' ὀμφή.
ἕζετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυνε χιτῶνα,
καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον.
εἵλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
Ἠὼς μέν ῥα θεὰ προςεβήσατο μακρὸν Ὄλυμπον,
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν ἀγορήνδε καρηκομόωντας Ἀχαιούς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
Βουλὴ δὲ πρῶτον μεγαθύμων ἷζε γερόντων,
Νεστορέῃ παρὰ νηῒ Πυλοιγενέος βασιλῆος·
τοὺς ὅγε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·
Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὄνειρος

ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίῳ
εἶδός τε, μέγεθός τε, φυήν τ' ἄγχιστα ἐῴκει.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
εὕδεις, Ἀτρέος υἱὲ δαΐφρονος, ἱπποδάμοιο;
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἠδ' ἐλεαίρει.
θωρῆξαί σε κέλευσε καρηκομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
ἐκ Διός· ἀλλὰ σὺ σῇσιν ἔχε φρεσίν.—Ὣς ὁ μὲν εἰπὼν
ᾤχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.
Ἤτοι ὅγ' ὣς εἰπὼν κατ' ἄρ' ἕζετο. τοῖσι δ' ἀνέστη
Νέστωρ, ὅς ῥα Πύλοιο ἄναξ ἦν ἠμαθόεντος·
ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν·
Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,
ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ' ἴδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὔχεται εἶναι.
ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
Ὣς ἄρα φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι.
οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν,
σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
ἠΰτε ἔθνεα εἶσι μελισσάων ἀδινάων,
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
αἱ μέν τ' ἔνθα ἅλις πεποτήαται, αἱ δέ τε ἔνθα·

ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἠϊόνος προπάροιθε βαθείης ἐστιχόωντο
ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν Ὄσσα δεδήει,
ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα,
λαῶν ἰζόντων, ὅμαδος δ' ἦν· ἐννέα δέ σφεας
κήρυκες βοόωντες ἐρήτυον, εἴποτ' ἀϋτῆς
σχοίατ', ἀκούσειαν δὲ διοτρεφέων βασιλήων.
σπουδῇ δ' ἕζετο λαός, ἐρήτυθεν δὲ καθ' ἕδρας,
παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι·
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργειφόντῃ·
Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρέϊ, ποιμένι λαῶν·
Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λεῖπε φορῆναι,
πολλῇσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
τῷ ὅγ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·
Ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρηος,
Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ·
σχέτλιος, ὃς πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
δυσκλέα Ἄργος ἱκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,
ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
ἄπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀνδράσι παυροτέροισι, τέλος δ' οὔπω τι πέφανται.
εἴπερ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,
ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,

Τρῶας μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν,
ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
Τρώων δ' ἄνδρα ἕκαστον ἑλοίμεθα οἰνοχοεύειν·
πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.
τόσσον ἐγώ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν
Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι
πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
οἵ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
Ἰλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.
ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·
αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
εἵατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
αὔτως ἀκράαντον, οὗ εἵνεκα δεῦρ' ἱκόμεσθα.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγυιαν.
Ὣς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινεν
πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
κινήθη δ' ἀγορή, ὡς κύματα μακρὰ θαλάσσης,
πόντου Ἰκαρίοιο, τὰ μέν τ' Εὖρός τε Νότος τε
ὤρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.
ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,
λάβρος ἐπαιγίζων, ἐπί τ' ἠμύει ἀσταχύεσσιν·
ὣς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῷ
νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
ἵστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
ἅπτεσθαι νηῶν ἠδ' ἑλκέμεν εἰς ἅλα δῖαν,
οὐρούς τ' ἐξεκάθαιρον· ἀϋτὴ δ' οὐρανὸν ἷκεν
οἴκαδε ἱεμένων· ὑπὸ δ' ᾕρεον ἕρματα νηῶν.
Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
Ὢ πόποι! αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
οὕτω δὴ οἶκόνδε, φίλην ἐς πατρίδα γαῖαν,

'Αργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
'Αργείην 'Ελένην, ἧς εἵνεκα πολλοὶ 'Αχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης;
ἀλλ' ἴθι νῦν κατὰ λαὸν 'Αχαιῶν χαλκοχιτώνων·
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον.
μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας.
"Ως ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις 'Αθήνη.
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
[καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας 'Αχαιῶν·]
εὗρεν ἔπειτ' 'Οδυσῆα, Διῒ μῆτιν ἀτάλαντον,
ἑσταότ'· οὐδ' ὅγε νηὸς ἐϋσσέλμοιο μελαίνης
ἅπτετ', ἐπεί μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκῶπις 'Αθήνη·
Διογενὲς Λαερτιάδη, πολυμήχαν' 'Οδυσσεῦ,
οὕτω δὴ οἶκόνδε, φίλην ἐς πατρίδα γαῖαν,
φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες;
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
'Αργείην 'Ελένην, ἧς εἵνεκα πολλοὶ 'Αχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης;
ἀλλ' ἴθι νῦν κατὰ λαὸν 'Αχαιῶν, μηδέ τ' ἐρώει·
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας.
"Ως φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὄπα φωνησάσης.
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
κῆρυξ Εὐρυβάτης 'Ιθακήσιος, ὅς οἱ ὀπήδει.
αὐτὸς δ' 'Ατρεΐδεω 'Αγαμέμνονος ἀντίος ἐλθὼν
δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας 'Αχαιῶν χαλκοχιτώνων.
"Οντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
Δαιμόνι', οὔ σε ἔοικε, κακὸν ὥς, δειδίσσεσθαι·
ἀλλ' αὐτός τε κάθησο, καὶ ἄλλους ἵδρυε λαούς.
οὐ γάρ πω σάφα οἶσθ', οἷος νόος 'Ατρεΐωνος·

νῦν μὲν πειρᾶται, τάχα δ' ἴψεται υἷας Ἀχαιῶν.
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.
μήτι χολωσάμενος ῥέξῃ κακὸν υἷας Ἀχαιῶν.
θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
τιμὴ δ' ἐκ Διός ἐστι, φιλεῖ δέ ἑ μητίετα Ζεύς.
Ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,
τὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·
Δαιμόνι', ἀτρέμας ἧσο, καὶ ἄλλων μῦθον ἄκουε,
οἳ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἄναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.
οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω.
[σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ.]
Ὣς ὅγε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε
αὖτις ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
ἠχῇ, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.
Ἄλλοι μέν ῥ' ἕζοντο, ἐρήτυθεν δὲ καθ' ἕδρας.
Θερσίτης δ' ἔτι μοῦνος ἀμετροεπὴς ἐκολῴα,
ὃς ῥ' ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ᾔδη,
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
ἀλλ' ὅ, τι οἱ εἴσαιτο γελοίϊον Ἀργείοισιν
ἔμμεναι. αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμω
κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὕπερθεν
φοξὸς ἔην κεφαλήν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσῆϊ·
τὼ γὰρ νεικείεσκε· τότ' αὖτ' Ἀγαμέμνονι δίῳ
ὀξέα κεκληγὼς λέγ' ὀνείδεα· τῷ δ' ἄρ' Ἀχαιοὶ
ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
Ἀτρείδη, τέο δ' αὖτ' ἐπιμέμφεαι, ἠδὲ χατίζεις;
πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες

εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ
πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἕλωμεν.
ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει
Τρώων ἱπποδάμων ἐξ Ἰλίου, υἷος ἄποινα,
ὅν κεν ἐγὼ δήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν;
ἠὲ γυναῖκα νέην, ἵνα μίσγεαι ἐν φιλότητι,
ἥντ' αὐτὸς ἀπονόσφι κατίσχεαι;—οὐ μὲν ἔοικεν,
ἀρχὸν ἐόντα, κακῶν ἐπιβασκέμεν υἷας Ἀχαιῶν.
ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιΐδες, οὐκέτ' Ἀχαιοί!
οἴκαδέ περ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῶμεν
αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδηται,
ἤ ῥά τί οἵ χ' ἡμεῖς προσαμύνομεν, ἦε καὶ οὐκί·
ὃς καὶ νῦν Ἀχιλῆα, ἕο μέγ' ἀμείνονα φῶτα,
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσίν, ἀλλὰ μεθήμων·
ἦ γὰρ ἄν, Ἀτρείδη, νῦν ὕστατα λωβήσαιο.
Ὣς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ·
Θερσῖτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
ἴσχεο, μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν.
οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον
ἔμμεναι, ὅσσοι ἅμ' Ἀτρείδῃς ὑπὸ Ἴλιον ἦλθον.
τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,
καί σφιν ὀνείδεά τε προφέροις, νόστον τε φυλάσσοις.
οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
ἦ εὖ ἦε κακῶς νοστήσομεν υἷες Ἀχαιῶν.
[τῷ νῦν Ἀτρείδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
ἧσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὧδε,
μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην,

εἰ μὴ ἐγώ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,
χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
πεπληγὼς ἀγορῆθεν ἀεικέσσι πληγῇσιν.
Ὣς ἄρ' ἔφη· σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμω
πλῆξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ,
σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
σκήπτρου ὕπο χρυσέου· ὁ δ' ἄρ' ἕζετο, τάρβησέν τε·
ἀλγήσας δ', ἀχρεῖον ἰδών, ἀπομόρξατο δάκρυ.
οἱ δέ, καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἡδὺ γέλασσαν·
ὧδε δέ τις εἴπεσκεν, ἰδὼν ἐς πλησίον ἄλλον·
Ὢ πόποι! ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν,
βουλάς τ' ἐξάρχων ἀγαθάς, πόλεμόν τε κορύσσων·
νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων.
οὔ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ
νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσιν.
Ὣς φάσαν ἡ πληθύς· ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς
ἔστη, σκῆπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη,
εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει,
ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἷες Ἀχαιῶν
μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίατο βουλήν—
ὅ σφιν ἐΰφρονέων ἀγορήσατο, καὶ μετέειπεν·
Ἀτρείδη, νῦν δή σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν·
οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥνπερ ὑπέσταν
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἱπποβότοιο,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
ὥςτε γὰρ ἢ παῖδες νεαροί, χῆραί τε γυναῖκες,
ἀλλήλοισιν ὀδύρονται οἶκόνδε νέεσθαι.
ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
καὶ γάρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
ἀσχαλάᾳ σὺν νηῒ πολυζύγῳ, ὅνπερ ἄελλαι
χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·

ἡμῖν δ' εἴνατός ἐστι περιτροπέων ἐνιαυτὸς
ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
αἰσχρόν τοι δηρόν τε μένειν, κενεόν τε νέεσθαι.
τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
ἢ ἐτεὸν Κάλχας μαντεύεται ἦε καὶ οὐκί.
εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν· ἐστὲ δὲ πάντες
μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι.
χθιζά τε καὶ πρώϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
ἠγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς
ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφοινός,
σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἧκε φόωσδε,
βωμοῦ ὑπαΐξας, πρός ῥα πλατάνιστον ὄρουσεν.
ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
ὄζῳ ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
ἔνθ' ὅγε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·
τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅςπερ ἔφηνεν·
λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
ἡμεῖς δ' ἑσταότες θαυμάζομεν, οἷον ἐτύχθη.
ὡς οὖν δεινὰ πέλωρα θεῶν εἰςῆλθ' ἑκατόμβας,
Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
τίπτ' ἄνεω ἐγένεσθε, καρηκομόωντες Ἀχαιοί;
ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεύς,
ὄψιμον, ὀψιτέλεστον, ὅου κλέος οὔποτ' ὀλεῖται.
ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
ὣς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίξομεν αὖθι,

τῷ δεκάτῳ δὲ πόλιν αἱρήσομεν εὐρυάγυιαν.
κεῖνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
ἀλλ' ἄγε, μίμνετε πάντες, ἐϋκνήμιδες Ἀχαιοί,
αὐτοῦ, εἰςόκεν ἄστυ μέγα Πριάμοιο ἕλωμεν.
Ὣς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν, ἀϋσάντων ὑπ' Ἀχαιῶν—
μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο.
τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·
Ὢ πόποι! ἦ δὴ παισὶν ἐοικότες ἀγοράασθε
νηπιάχοις, οἷς οὔτι μέλει πολεμήϊα ἔργα.
πῇ δὴ συνθεσίαι τε καὶ ὅρκια βήσεται ἡμῖν;
ἐν πυρὶ δὴ βουλαί τε γενοίατο, μήδεά τ' ἀνδρῶν,
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ᾗς ἐπέπιθμεν!
αὔτως γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
εὑρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
Ἀτρείδη, σὺ δ' ἔθ', ὡς πρίν, ἔχων ἀστεμφέα βουλήν,
ἄρχευ' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας·
τούςδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
νόσφιν βουλεύωσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—
πρὶν Ἄργοςδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
γνώμεναι εἴτε ψεῦδος ὑπόσχεσις, ἦε καὶ οὐκί.
φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
ἤματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
Ἀργεῖοι, Τρώεσσι φόνον καὶ Κῆρα φέροντες,
ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
τῷ μήτις πρὶν ἐπειγέσθω οἶκόνδε νέεσθαι,
πρίν τινα πὰρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
τίσασθαι δ' Ἑλένης ὁρμήματά τε στοναχάς τε.
εἰ δέ τις ἐκπάγλως ἐθέλει οἶκόνδε νέεσθαι,
ἁπτέσθω ἧς νηὸς ἐϋσσέλμοιο μελαίνης,
ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
ἀλλά, ἄναξ, αὐτός τ' εὖ μήδεο, πείθεό τ' ἄλλῳ·
οὔτοι ἀπόβλητον ἔπος ἔσσεται ὅ, ττι κεν εἴπω·
κρῖν' ἄνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγάμεμνον,

ὡς φρήτρη φρήτρηφιν ἀρήγῃ, φῦλα δὲ φύλοις.
εἰ δέ κεν ὣς ἔρξῃς, καί τοι πείθωνται Ἀχαιοί,
γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν,
ἠδ' ὅς κ' ἐσθλὸς ἔῃσι· κατὰ σφέας γὰρ μαχέονται·
γνώσεαι δ', εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
ἦ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
ἦ μὰν αὖτ' ἀγορῇ νικᾷς, γέρον, υἷας Ἀχαιῶν.
αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος,
χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε.
ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
καὶ γὰρ ἐγὼν Ἀχιλεύς τε μαχησάμεθ' εἵνεκα κούρης
ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν.
νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα·
εὖ μέν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
εὖ δέ τις ἅρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω·
ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηϊ.
οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιόν,
εἰ μὴ νὺξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
ἱδρώσει μέν τευ τελαμὼν ἀμφὶ στήθεσσιν
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμεῖται·
ἱδρώσει δέ τευ ἵππος, ἐΰξοον ἅρμα τιταίνων.
ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὔ οἱ ἔπειτα
ἄρκιον ἐσσεῖται φυγέειν κύνας ἠδ' οἰωνούς.
Ὣς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα
ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,
προβλῆτι σκοπέλῳ· τὸν δ' οὔποτε κύματα λείπει

παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἕλοντο.
ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετάων,
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
πίονα, πενταέτηρον, ὑπερμενέϊ Κρονίωνι·
κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
Νέστορα μὲν πρώτιστα καὶ Ἰδομενῆα ἄνακτα,
αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
ᾔδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο.
βοῦν δὲ περιστήσαντο, καὶ οὐλοχύτας ἀνέλοντο·
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·
Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
μὴ πρὶν ἐπ' ἠέλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,
πρίν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα,
Ἑκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
πρηνέες ἐν κονίῃσιν ὀδὰξ λαζοίατο γαῖαν.
Ὣς ἔφατ'· οὐδ' ἄρα πώ οἱ ἐπεκραίαινε Κρονιων·
ἀλλ' ὅγε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν.
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατά τε κνίσσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καὶ τὰ μὲν ἂρ σχίζῃσιν ἀφύλλοισιν κατέκαιον·
σπλάγχνα δ' ἄρ' ἀμπείραντες, ὑπείρεχον Ἡφαίστοιο.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλόν τ' ἄρα τἆλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,

δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
'Ατρείδη κύδιστε, ἄναξ ἀνδρῶν 'Αγάμεμνον,
μηκέτι νῦν δήθ' αὖθι λεγώμεθα μηδ' ἔτι δηρὸν
ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
ἀλλ' ἄγε, κήρυκες μὲν 'Αχαιῶν χαλκοχιτώνων
λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν 'Αχαιῶν
ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὀξὺν Ἄρηα.
Ὣς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν 'Αγαμέμνων·
αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν πόλεμόνδε καρηκομόωντας 'Αχαιούς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
οἱ δ' ἀμφ' 'Ατρείωνα Διοτρεφέες βασιλῆες
θῦνον κρίνοντες· μετὰ δὲ γλαυκῶπις 'Αθήνη,
αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·
τῆς ἑκατὸν θύσανοι παγχρύσεοι ἠερέθονται,
πάντες ἐϋπλεκέες, ἑκατόμβοιος δὲ ἕκαστος.
σὺν τῇ παιφάσσουσα διέσσυτο λαὸν 'Αχαιῶν
ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὦρσεν ἑκάστῳ
καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.
'Ηΰτε πῦρ ἀΐδηλον ἐπιφλέγει ἄσπετον ὕλην
οὔρεος ἐν κορυφῆς, ἕκαθεν δέ τε φαίνεται αὐγή·
ὣς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἷκεν.
Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
'Ασίῳ ἐν λειμῶνι, Καϋστρίου ἀμφὶ ῥέεθρα,
ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμεναι πτερύγεσσιν,
κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμών·
ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων

ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθὼν
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρῃ.
Ἠΰτε μυιάων ἁδινάων ἔθνεα πολλά,
αἵτε κατὰ σταθμὸν ποιμνήϊον ἠλάσκουσιν
ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
τόσσοι ἐπὶ Τρώεσσι καρηκομόωντες Ἀχαιοὶ
ἐν πεδίῳ ἵσταντο, διαῤῥαῖσαι μεμαῶτες.
Τοὺς δ', ὥςτ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
ῥεῖα διακρίνωσιν, ἐπεί κε νομῷ μιγέωσιν·
ὣς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
ὑσμίνηνδ' ἰέναι· μετὰ δέ, κρείων Ἀγαμέμνων,
ὄμματα καὶ κεφαλὴν ἴκελος Διῒ τερπικεραύνῳ,
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
ἠΰτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένῃσιν·
τοῖον ἄρ' Ἀτρείδην θῆκε Ζεὺς ἤματι κείνῳ,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.
Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι·
ὑμεῖς γὰρ θεαί ἐστε, πάρεστέ τε, ἴστε τε πάντα,
ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·
οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
φωνὴ δ' ἄῤῥηκτος, χάλκεον δέ μοι ἦτορ ἐνείη·
εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.

ὁ κατάλογος τῶν νεῶν.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον,
Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε·

οἵ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν,
Σχοῖνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,
Θέσπιαν, Γραῖάν τε καὶ εὐρύχορον Μυκαλησόν,
οἵ τ' ἀμφ' Ἅρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
οἵ τ' Ἐλεῶν' εἶχον ἠδ' Ὕλην καὶ Πετεῶνα,
Ὠκαλέην, Μεδεῶνά τ', ἐϋκτίμενον πτολίεθρον,
Κώπας, Εὔτρησίν τε, πολυτρήρωνά τε Θίσβην,
οἵ τε Κορώνειαν καὶ ποιήενθ' Ἁλίαρτον,
οἵ τε Πλάταιαν ἔχον, ἠδ' οἳ Γλίσαντ' ἐνέμοντο,
οἵ θ' Ὑποθήβας εἶχον, ἐϋκτίμενον πτολίεθρον,
Ὀγχηστόν θ' ἱερόν, Ποσιδήϊον ἀγλαὸν ἄλσος,
οἵ τε πολυστάφυλον Ἄρνην ἔχον, οἵ τε Μίδειαν,
Νῖσάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν·
τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἑκάστῃ
κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.
Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἷες Ἄρηος,
οὓς τέκεν Ἀστυόχη, δόμῳ Ἄκτορος Ἀζείδαο,
παρθένος αἰδοίη, ὑπερώϊον εἰςαναβᾶσα,
Ἄρηϊ κρατερῷ· ὁ δέ οἱ παρελέξατο λάθρῃ·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
Αὐτὰρ Φωκήων Σχεδίος καὶ Ἐπίστροφος ἦρχον,
υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·
οἳ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσσαν,
Κρῖσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα,
οἵ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
οἵ τ' ἄρα πὰρ ποταμὸν Κηφισὸν δῖον ἔναιον,
οἵ τε Λίλαιαν ἔχον, πηγῇς ἔπι Κηφισοῖο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
οἱ μὲν Φωκήων στίχας ἵστασαν ἀμφιέποντες·
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.
Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
μείων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας,
ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,

ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιούς·
οἳ Κῦνόν τ' ἐνέμοντ', Ὀπόεντά τε Καλλίαρόν τε,
Βῆσσάν τε Σκάρφην τε καὶ Αὐγειὰς ἐρατεινάς,
Τάρφην τε Θρόνιόν τε, Βοαγρίου ἀμφὶ ῥέεθρα·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο
Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης.
Οἳ δ' Εὔβοιαν ἔχον μένεα πνείοντες Ἄβαντες,
Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἱστίαιαν,
Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,
οἵ τε Κάρυστον ἔχον, ἠδ' οἳ Στύρα ναιετάασκον·
τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος,
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
τῷ δ' ἅμ' Ἄβαντες ἕποντο θοοί, ὄπιθεν κομόωντες,
αἰχμηταί, μεμαῶτες ὀρεκτῇσιν μελίῃσιν
θώρηκας ῥήξειν δηΐων ἀμφὶ στήθεσσιν·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Οἳ δ' ἄρ' Ἀθήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
δῆμον Ἐρεχθῆος μεγαλήτορος, ὅν ποτ' Ἀθήνη
θρέψε, Διὸς θυγάτηρ—τέκε δὲ ζείδωρος Ἄρουρα—
κὰδ δ' ἐν Ἀθήνῃς εἷσεν, ἑῷ ἐνὶ πίονι νηῷ·
ἐνθάδε μὶν ταύροισι καὶ ἀρνειοῖς ἱλάονται
κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν·
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο, Μενεσθεύς.
τῷ δ' οὔπω τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνήρ,
κοσμῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας—
Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν—
τῷ δ' ἅμα πεντήκοντα μέλαιναι νῆες ἕποντο.
Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
[στῆσε δ' ἄγων, ἵν' Ἀθηναίων ἵσταντο φάλαγγες.]
Οἳ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας,
Τροιζῆν', Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
οἵ τ' ἔχον Αἴγιναν, Μάσητά τε, κοῦροι Ἀχαιῶν·
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,

καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς,
Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος.
συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἕποντο.
Οἳ δὲ Μυκήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
ἀφνειόν τε Κόρινθον, ἐϋκτιμένας τε Κλεωνάς,
Ὀρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινήν,
καὶ Σικυῶν', ὅθ' ἄρ' Ἄδρηστος πρῶτ' ἐμβασίλευεν,
οἵ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν,
Πελλήνην τ' εἶχον, ἠδ' Αἴγιον ἀμφενέμοντο,
Αἰγιαλόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρεῖαν·
τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
Ἀτρείδης· ἅμα τῷγε πολὺ πλεῖστοι καὶ ἄριστοι
λαοὶ ἕποντ'· ἐν δ' αὐτὸς ἐδύσατο νώροπα χαλκόν,
κυδιόων, ὅτι πᾶσι μετέπρεπεν ἡρώεσσιν,
οὕνεκ' ἄριστος ἔην πολὺ δὲ πλείστους ἄγε λαούς.
Οἳ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
Φᾶρίν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειὰς ἐρατεινάς,
οἵ τ' ἄρ' Ἀμύκλας εἶχον, Ἕλος τ', ἔφαλον πτολίεθρον,
οἵ τε Λάαν εἶχον, ἠδ' Οἴτυλον ἀμφενέμοντο·
τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
ἑξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
ἐν δ' αὐτὸς κίεν ᾗσι προθυμίῃσι πεποιθώς,
ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἵετο θυμῷ
τίσασθαι Ἑλένης ὁρμήματά τε στοναχάς τε.
Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινήν,
καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἐΰκτιτον Αἶπυ,
καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
καὶ Πτελεὸν καὶ Ἕλος καὶ Δώριον—ἔνθα τε Μοῦσαι
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς,
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ

Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν—
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.
Οἳ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἵν' ἀνέρες ἀγχιμαχηταί,
οἳ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον,
Ῥίπην τε, Στρατίην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
Στύμφηλόν τ' εἶχον, καὶ Παῤῥασίην ἐνέμοντο·
τῶν ἦρχ' Ἀγκαίοιο πάϊς, κρείων Ἀγαπήνωρ,
ἑξήκοντα νεῶν· πολέες δ' ἐν νηῒ ἑκάστῃ
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νῆας ἐϋσσέλμους, περάαν ἐπὶ οἴνοπα πόντον,
Ἀτρείδης· ἐπεὶ οὔ σφι θαλάσσια ἔργα μεμήλει.
Οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἤλιδα δῖαν ἔναιον,
ὅσσον ἐφ' Ὑρμίνη καὶ Μύρσινος ἐσχατόωσα,
πέτρη τ' Ὠλενίη καὶ Ἀλείσιον ἐντὸς ἐέργει·
τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν· δέκα δ' ἀνδρὶ ἑκάστῳ
νῆες ἕποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην,
υἷες, ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διώρης·
τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
υἱὸς Ἀγασθένεος Αὐγηϊάδαο ἄνακτος.
Οἳ δ' ἐκ Δουλιχίοιο, Ἐχινάων θ' ἱεράων
νήσων, αἳ ναίουσι πέρην ἁλός, Ἤλιδος ἄντα·
τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἄρηϊ,
Φυλείδης, ὃν τίκτε Διῒ φίλος ἱππότα Φυλεύς,
ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο, πατρὶ χολωθείς·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλῆνας μεγαθύμους,

οἵ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἵ τε Ζάκυνθον ἔχον, ἠδ' οἳ Σάμον ἀμφενέμοντο,
οἵ τ' ἤπειρον ἔχον, ἠδ' ἀντιπέραι' ἐνέμοντο·
τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·
τῷ δ' ἅμα νῆες ἕποντο δυώδεκα μιλτοπάρῃοι.
Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,
οἳ Πλευρῶν' ἐνέμοντο καὶ Ὤλενον ἠδὲ Πυλήνην,
Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσσαν—
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος—
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
οἳ Κνωσόν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,
Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
Φαιστόν τε Ῥύτιόν τε, πόλεις εὐναιεταώσας,
ἄλλοι θ', οἳ Κρήτην ἑκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
Μηριόνης τ', ἀτάλαντος Ἐνυαλίῳ ἀνδρειφόντῃ·
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἕποντο.
Τληπόλεμος δ' Ἡρακλείδης, ἠΰς τε μέγας τε,
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων·
οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
Λίνδον, Ἰηλυσόν τε καὶ ἀργινόεντα Κάμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
ὃν τέκεν Ἀστυόχεια βίῃ Ἡρακληείῃ·
τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν.
Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,
αὐτίκα πατρὸς ἑοῖο φίλον μήτρωα κατέκτα,
ἤδη γηράσκοντα Λικύμνιον, ὄζον Ἄρηος.
αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὅγε λαὸν ἀγείρας,
βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι

υἱέες υἱωνοί τε βίης Ἡρακληείης.
αὐτὰρ ὅγ' ἐς Ῥόδον ἶξεν ἀλώμενος, ἄλγεα πάσχων·
τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἠδ' ἐφίληθεν
ἐκ Διός, ὅςτε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
[καί σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.]
Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας ἐΐσας,
Νιρεύς, Ἀγλαΐης υἱός, Χαρόποιό τ' ἄνακτος,
Νιρεύς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα·
ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἵπετο λαός.
Οἳ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε Κάσον τε,
καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·
τῶν αὖ Φείδιππός τε καὶ Ἄντιφος ἡγησάσθην,
Θεσσαλοῦ υἷε δύω Ἡρακλείδαο ἄνακτος·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
Νῦν αὖ τούς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
οἵ τ' Ἄλον, οἵ τ' Ἀλόπην, οἵ τε Τρηχῖν' ἐνέμοντο,
οἵ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα·
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.
ἀλλ' οἵγ' οὐ πολέμοιο δυςηχέος ἐμνώοντο·
οὐ γὰρ ἔην, ὅςτις σφιν ἐπὶ στίχας ἡγήσαιτο.
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
κούρης χωόμενος Βρισηΐδος ἠϋκόμοιο,
τὴν ἐκ Λυρνησσοῦ ἐξείλετο, πολλὰ μογήσας,
Λυρνησὸν διαπορθήσας καὶ τείχεα Θήβης.
κὰδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμώρους,
υἱέας Εὐηνοῖο Σεληπιάδαο ἄνακτος·
τῆς ὅγε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,
Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μήλων,
ἀγχίαλόν τ' Ἀντρῶν' ἠδὲ Πτελεὸν λεχεποίην·
τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,
ζωὸς ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.

τοῦ δὲ καὶ ἀμφιδρυφὴς ἄλοχος Φυλάκῃ ἐλέλειπτο,
καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνήρ,
νηὸς ἀποθρώσκοντα πολὺ πρώτιστον Ἀχαιῶν.
οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλά σφεας κόσμησε Ποδάρκης, ὄζος Ἄρηος,
Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,
αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
ὁπλότερος γενεῇ· ὁ δ' ἄρα πρότερος καὶ ἀρείων,
ἥρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
δεύονθ' ἡγεμόνος, πόθεον δέ μιν ἐσθλὸν ἐόντα·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Οἳ δὲ Φερὰς ἐνέμοντο παραὶ Βοιβηΐδα λίμνην,
Βοίβην καὶ Γλαφύρας καὶ ἐϋκτιμένην Ἰαωλκόν·
τῶν ἦρχ' Ἀδμήτοιο φίλος παῖς ἕνδεκα νηῶν,
Εὔμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν,
Ἄλκηστις, Πελίαο θυγατρῶν εἶδος ἀρίστη.
Οἳ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,
καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν·
τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων εὖ εἰδώς,
ἑπτὰ νεῶν· ἐρέται δ' ἐν ἑκάστῃ πεντήκοντα
ἐμβέβασαν, τόξων εὖ εἰδότες ἶφι μάχεσθαι.
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
Λήμνῳ ἐν ἠγαθέῃ, ὅθι μιν λίπον υἷες Ἀχαιῶν,
ἕλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
ἔνθ' ὅγε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος.
οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῆϊ πτολιπόρθῳ.
Οἳ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
οἵ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος·
τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
ἰητῆρ' ἀγαθώ, Ποδαλείριος ἠδὲ Μαχάων·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἳ δ' ἔχον Ὀρμένιον, οἵ τε κρήνην Ὑπέρειαν,
οἵ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα·
τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Οἳ δ' Ἄργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
Ὄρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκήν·
τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς—
τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἱπποδάμεια
ἤματι τῷ, ὅτε Φῆρας ἐτίσατο λαχνήεντας,
τοὺς δ' ἐκ Πηλίου ὦσε, καὶ Αἰθίκεσσι πέλασσεν—
οὐκ οἶος, ἅμα τῷγε Λεοντεύς, ὄζος Ἄρηος,
υἱὸς ὑπερθύμοιο Κορώνου Καινείδαο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
τῷ δ' Ἐνιῆνες ἕποντο, μενεπτόλεμοί τε Περαιβοί,
οἳ περὶ Δωδώνην δυςχείμερον οἰκί' ἔθεντο,
οἵ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο·
ὅς ῥ' ἐς Πηνειὸν προΐει καλλίῤῥοον ὕδωρ·
οὐδ' ὅγε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
ἀλλά τέ μιν καθύπερθεν ἐπιῤῥέει, ἠΰτ' ἔλαιον·
ὅρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀποῤῥώξ.
Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνος υἱός,
οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
τίς τ' ἂρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,
αὐτῶν, ἠδ' ἵππων, οἳ ἅμ' Ἀτρείδῃσιν ἕποντο.
Ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
τὰς Εὔμηλος ἔλαυνε, ποδώκεας, ὄρνιθας ὥς,
ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἐΐσας·
τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.

ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλείωνα.
ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
κεῖτ', ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
Ἀτρείδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες,
τόξοισίν θ'· ἵπποι δὲ παρ' ἅρμασιν οἷσιν ἕκαστος,
λωτὸν ἐρεπτόμενοι, ἐλεόθρεπτόν τε σέλινον,
ἕστασαν· ἅρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων
ἐν κλισίῃς· οἱ δ' ἀρχὸν Ἀρηΐφιλον ποθέοντες
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.
Οἱ δ' ἄρ' ἴσαν, ὡςεί τε πυρὶ χθὼν πᾶσα νέμοιτο·
γαῖα δ' ὑπεστενάχιζε, Διῒ ὣς τερπικεραύνῳ
χωομένῳ, ὅτε τ' ἀμφὶ Τυφωέϊ γαῖαν ἱμάσσῃ
εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·
ὣς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.
Τρωσὶν δ' ἄγγελος ἦλθε ποδήνεμος ὠκέα Ἶρις
πὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.
οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,
πάντες ὁμηγερέες, ἠμὲν νέοι ἠδὲ γέροντες.
ἀγχοῦ δ' ἱσταμένη προςέφη πόδας ὠκέα Ἶρις·
εἴσατο δὲ φθογγὴν υἷϊ Πριάμοιο Πολίτῃ,
ὃς Τρώων σκοπὸς ἷζε, ποδωκείῃσι πεποιθώς,
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,
δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
τῷ μιν ἐεισαμένη μετέφη πόδας ὠκέα Ἶρις·
Ὦ γέρον, αἰεί τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαστος ὄρωρεν.
ἦ μὲν δὴ μάλα πολλὰ μάχας εἰςήλυθον ἀνδρῶν,
ἀλλ' οὔπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν
ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστυ.

Ἕκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι·
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει,
τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.
Ὣς ἔφαθ'· Ἕκτωρ δ' οὔτι θεᾶς ἔπος ἠγνοίησεν,
αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
πᾶσαι δ' ὠΐγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
πεζοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.
Ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα·
τὴν ἤτοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
ἔνθα τότε Τρῶές τε διέκριθεν ἠδ' ἐπίκουροι.
Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἕκτωρ
Πριαμίδης· ἅμα τῷγε πολὺ πλεῖστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο, μεμαότες ἐγχείῃσιν.
Δαρδανίων αὖτ' ἦρχεν ἐῢς παῖς Ἀγχίσαο,
Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δῖ' Ἀφροδίτη,
Ἴδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα·
οὐκ οἶος, ἅμα τῷγε δύω Ἀντήνορος υἷε,
Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.
Οἳ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο,
Τρῶες· τῶν αὖτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
Οἳ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·
τῶν ἦρχ' Ἄδρηστός τε καὶ Ἄμφιος λινοθώρηξ,
υἷε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων
ᾔδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν
στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὔτι
πειθέσθην· Κῆρες γὰρ ἄγον μέλανος θανάτοιο.
Οἳ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο,

καὶ Σηστὸν καὶ Ἄβυδον ἔχον καὶ δῖαν Ἀρίσβην·
τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,
Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
αἴθωνες, μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.
Ἱππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμώρων,
τῶν οἳ Λάρισσαν ἐριβώλακα ναιετάασκον·
τῶν ἦρχ' Ἱππόθοός τε Πύλαιός τ', ὄζος Ἄρηος,
υἷε δύω Λήθοιο Πελασγοῦ Τευταμίδαο.
Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἥρως,
ὅσσους Ἑλλήσποντος ἀγάῤῥοος ἐντὸς ἐέργει.
Εὔφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητάων,
υἱὸς Τροιζήνοιο Διοτρεφέος Κεάδαο.
Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρυρέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν.
Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ,
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων·
οἵ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον
Κρῶμνάν τ' Αἰγιαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους.
Αὐτὰρ Ἁλιζώνων Ὀδίος καὶ Ἐπίστροφος ἦρχον,
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.
Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἔννομος οἰωνιστής·
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατό Κῆρα μέλαιναν,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.
Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής,
τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.
Μῄοσιν αὖ Μέσθλης τε καὶ Ἄντιφος ἡγησάσθην,
υἷε Ταλαιμένεος, τὼ Γυγαίη τέκε Λίμνη,
οἳ καὶ Μῄονας ἦγον ὑπὸ Τμώλῳ γεγαῶτας.
Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
οἳ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
Μαιάνδρου τε ῥοάς, Μυκάλης τ' αἰπεινὰ κάρηνα·

τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην,
Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἴεν, ἠΰτε κούρη·
νήπιος, οὐδέ τί οἱ τόγ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.
Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

ΙΛΙΑΔΟΣ Γ.

Ὅρκοι. Τειχοσκοπία. Ἀλεξάνδρου καὶ Μενελάου μονομαχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς·
ἠΰτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,
αἵτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταίγε πέτονται ἐπ' Ὠκεανοῖο ῥοάων,
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
ἠέριαι δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται·
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.
Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἵησιν·
ὣς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλὴς
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.
Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
πάλλων, Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι.
Τὸν δ' ὡς οὖν ἐνόησεν Ἀρηΐφιλος Μενέλαος,
ἐρχόμενον προπάροιθεν ὁμίλου, μακρὰ βιβῶντα,

ὥςτε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
εὑρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
πεινάων· μάλα γάρ τε κατεσθίει, εἴπερ ἂν αὐτὸν
σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
ὣς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
ὀφθαλμοῖσιν ἰδών· φάτο γὰρ τίσεσθαι ἀλείτην·
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε.
Τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής
ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
ἂψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
οὔρεος ἐν βήσσῃς, ὑπό τε τρόμος ἔλλαβε γυῖα,
ἄψ τ' ἀνεχώρησεν, ὦχρός τέ μιν εἷλε παρειάς·
ὣς αὖτις καθ' ὅμιλον ἔδυ Τρώων ἀγερώχων,
δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδής.
τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·
Δύςπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά!
αἴθ' ὄφελες ἄγονός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι.
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
ἦ που καγχαλόωσι καρηκομόωντες Ἀχαιοὶ
φάντες ἀριστῆα πρόμον ἔμμεναι, οὕνεκα καλὸν
εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή.
ἦ τοιόςδε ἐὼν ἐν ποντοπόροισι νέεσσιν
πόντον ἐπιπλώσας, ἑτάρους ἐρίηρας ἀγείρας,
μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνῆγες
ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητάων—
πατρί τε σῷ μέγα πῆμα πόληΐ τε παντί τε δήμῳ,
δυςμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
οὐκ ἂν δὴ μείνειας Ἀρηΐφιλον Μενέλαον;
γνοίης χ', οἵου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
οὐκ ἄν τοι χραίσμῃ κίθαρις τά τε δῶρ' Ἀφροδίτης,
ἥ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης.

ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἤδη
λάϊνον ἕσσο χιτῶνα κακῶν ἕνεχ' ὅσσα ἔοργας.
Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
Ἕκτορ· ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
αἰεί τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής,
ὅστ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνῃ
νήϊον ἐκτάμνῃσιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
ὣς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν.
μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης!
οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
ὅσσα κεν αὐτοὶ δῶσιν, ἑκὼν δ' οὐκ ἄν τις ἕλοιτο.
νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,
αὐτὰρ ἔμ' ἐν μέσσῳ καὶ Ἀρηΐφιλον Μενέλαον
συμβάλετ' ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ, κρείσσων τε γένηται,
κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι, φιλότητα καὶ ὅρκια πιστὰ ταμόντες,
ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.
Ὣς ἔφαθ'· Ἕκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσου δουρὸς ἑλών· τοὶ δ' ἱδρύνθησαν ἅπαντες.
τῷ δ' ἐπετοξάζοντο καρηκομόωντες Ἀχαιοί,
ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον.
αὐτὰρ ὁ μακρὸν ἄϋσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν!
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἕκτωρ.
Ὣς ἔφαθ'· οἱ δ' ἔσχοντο μάχης ἄνεῴ τ' ἐγένοντο
ἐσσυμένως· Ἕκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν·
Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,

αὐτὸν δ' ἐν μέσσῳ καὶ Ἀρηΐφιλον Μενέλαον
οἴους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι·
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν.
Ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς.
ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα·
οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
Γῇ τε καὶ Ἠελίῳ· Διῒ δ' ἡμεῖς οἴσομεν ἄλλον.
ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὅρκια τάμνῃ
αὐτός, ἐπεί οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι·
μήτις ὑπερβασίῃ Διὸς ὅρκια δηλήσηται.
αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
οἷς δ' ὁ γέρων μετέῃσιν, ἅμα πρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται.
Ὣς ἔφαθ'· οἱ δ' ἐχάρησαν Ἀχαιοί τε Τρῶές τε,
ἐλπόμενοι παύσεσθαι ὀϊζυροῦ πολέμοιο.
καί ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα.
Ἕκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπεν
καρπαλίμως ἄρνας τε φέρειν Πρίαμόν τε καλέσσαι.
αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
νῆας ἔπι γλαφυρὰς ἰέναι, ἠδ' ἄρν' ἐκέλευεν
οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ.
Ἶρις δ' αὖθ' Ἑλένῃ λευκωλένῳ ἄγγελος ἦλθεν,
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,

Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
τὴν δ' εὗρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἱστὸν ὕφαινεν,
δίπλακα πορφυρέην· πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
οὓς ἕθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων.
ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδηαι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
οἱ δὴ νῦν ἕαται σιγῇ—πόλεμος δὲ πέπαυται—
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
αὐτὰρ Ἀλέξανδρος καὶ Ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσονται περὶ σεῖο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.
Ὣς εἰποῦσα θεὰ γλυκὺν ἵμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκήων.
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν
ὡρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα·
οὐκ οἴη, ἅμα τῇγε καὶ ἀμφίπολοι δύ' ἕποντο,
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν.
Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἱκετάονά τ', ὄζον Ἄρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἵατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν·
γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
ἐσθλοί, τεττίγεσσιν ἐοικότες, οἵτε καθ' ὕλην
δενδρέῳ ἐφεζόμενοι ὄπα λειριόεσσαν ἱεῖσιν·
τοῖοι ἄρα Τρώων ἡγήτορες ἧντ' ἐπὶ πύργῳ.
οἱ δ' ὡς οὖν εἴδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·
Οὐ νέμεσις Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς
τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·

αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.
ἀλλὰ καὶ ὥς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.
Ὣς ἄρ' ἔφαν· Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε—
οὔτι μοι αἰτίη ἐσσί, θεοί νύ μοι αἴτιοί εἰσιν,
οἵ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν—
ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνῃς,
ὅςτις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠΰς τέ μέγας τε.
ἤτοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν·
καλὸν δ' οὕτω ἐγὼν οὔπω ἴδον ὀφθαλμοῖσιν,
οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικεν.
Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·
αἰδοῖός τέ μοί ἐσσι, φίλε ἑκυρέ, δεινός τε·
ὡς ὄφελεν θάνατός μοι ἁδεῖν κακός, ὁππότε δεῦρο
υἱέϊ σῷ ἑπόμην, θάλαμον γνωτούς τε λιποῦσα
παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν.
ἀλλὰ τάγ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.—
τοῦτο δέ τοι ἐρέω, ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς·
οὗτός γ' Ἀτρεΐδης, εὐρυκρείων Ἀγαμέμνων,
ἀμφότερον βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴποτ' ἔην γε.
Ὣς φάτο· τὸν δ' ὁ γέρων ἠγάσσατο, φώνησέν τε·
ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,
ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
ἤδη καὶ Φρυγίην εἰςήλυθον ἀμπελόεσσαν,
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους,
λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
οἵ ῥα τότ' ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
ἤματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἑλίκωπες Ἀχαιοί.
Δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραιός·

εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅστις ὅδ' ἐστίν·
μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρείδαο,
εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
τεύχεα μέν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸς δέ, κτίλος ὥς, ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνειῷ μιν ἔγωγε ἐΐσκω πηγεσιμάλλῳ,
ὅςτ' οἰῶν μέγα πῶϋ διέρχεται ἀργεννάων.
Τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη, Διὸς ἐκγεγαυῖα·
οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης,
εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.
Τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ηὔδα·
ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες.
ἤδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεύς,
σεῦ ἕνεκ' ἀγγελίης, σὺν Ἀρηϊφίλῳ Μενελάῳ·
τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
ἄμφω δ' ἑζομένω γεραρώτερος ἦεν Ὀδυσσεύς·
ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
ἤτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
παῦρα μέν, ἀλλὰ μάλα λιγέως· ἐπεὶ οὐ πολύμυθος,
οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν.
ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
στάσκεν, ὑπαὶ δὲ ἴδεσκε, κατὰ χθονὸς ὄμματα πήξας,
σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
ἀλλ' ἀστεμφὲς ἔχεσκεν, ἀΐδρεϊ φωτὶ ἐοικώς·
φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὔτως·
ἀλλ' ὅτε δή ῥ' ὄπα τε μεγάλην ἐκ στήθεος ἵει
καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσιν,
οὐκ ἂν ἔπειτ' Ὀδυσῆΐ γ' ἐρίσσειε βροτὸς ἄλλος·
οὐ τότε γ' ὧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.
Τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραιός·

τίς τ' ἄρ' ὅδ' ἄλλος 'Αχαιὸς ἀνὴρ ἠΰς τε μέγας τε,
ἔξοχος 'Αργείων κεφαλήν τε καὶ εὐρέας ὤμους;
Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος 'Αχαιῶν·
'Ιδομενεὺς δ' ἑτέρωθεν ἐνὶ Κρήτεσσι, θεὸς ὥς,
ἕστηκ'· ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
πολλάκι μιν ξείνισσεν 'Αρηΐφιλος Μενέλαος
οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.
νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἑλίκωπας 'Αχαιούς,
οὕς κεν ἐῢ γνοίην καὶ τοὔνομα μυθησαίμην·
δοιὼ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασιγνήτω, τώ μοι μία γείνατο μήτηρ.
ἦ οὐχ ἑσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς;
ἦ δεύρω μὲν ἕποντο νέεσσ' ἔνι ποντοπόροισιν,
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἅ μοί ἐστιν;
Ὣς φάτο· τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.—
Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὅρκια πιστά,
ἄρνε δύω καὶ οἶνον ἐΰφρονα, καρπὸν ἀρούρης,
ἀσκῷ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
κήρυξ 'Ιδαῖος ἠδὲ χρύσεια κύπελλα·
ὤτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
Ὄρσεο, Λαομεδοντιάδη! καλέουσιν ἄριστοι
Τρώων θ' ἱπποδάμων καὶ 'Αχαιῶν χαλκοχιτώνων
ἐς πεδίον καταβῆναι, ἵν' ὅρκια πιστὰ τάμητε·
αὐτὰρ 'Αλέξανδρος καὶ 'Αρηΐφιλος Μενέλαος
μακρῆς ἐγχείῃσι μαχήσοντ' ἀμφὶ γυναικί·
τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἕποιτο·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιμεν Τροίην ἐριβώλακα· τοὶ δὲ νέονται
Ἄργος ἐς ἱππόβοτον καὶ 'Αχαιΐδα καλλιγύναικα.
Ὣς φάτο· ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις

ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.
ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσατο δίφρον.
τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.
Ἀλλ' ὅτε δή ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιούς,
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
ὤρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἂν δ' Ὀδυσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν·
Ἀτρείδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,
ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
τοῖσιν δ' Ἀτρείδης μεγάλ' εὔχετο χεῖρας ἀνασχών·
Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε, μέγιστε,
Ἠέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
καὶ Ποταμοὶ καὶ Γαῖα, καὶ οἳ ὑπένερθε καμόντας
ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὀμόσσῃ,
ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά·
εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ,
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
τιμὴν δ' Ἀργείοις ἀποτινέμεν ἥντιν' ἔοικεν,
ἥτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
τίνειν οὐκ ἐθέλωσιν, Ἀλεξάνδροιο πεσόντος,
αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς
αὖθι μένων, εἵως κε τέλος πολέμοιο κιχείω.
Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέϊ χαλκῷ·
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,

θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἵλετο χαλκός.
οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν
ἔκχεον, ἠδ' εὔχοντο θεοῖς αἰειγενέτῃσιν·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
Ζεῦ κύδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι!
ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι, ὡς ὅδε οἶνος,
αὐτῶν, καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.
Ὣς ἔφαν· οὐδ' ἄρα πώ σφιν ἐπεκραίαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·
Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί·
ἤτοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
ἄψ, ἐπεὶ οὔπω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον υἱὸν Ἀρηϊφίλῳ Μενελάῳ·
Ζεὺς μέν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.
Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς·
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσατο δίφρον·
τὼ μὲν ἄρ' ἄψοῤῥοι προτὶ Ἴλιον ἀπονέοντο.
Ἕκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἑλόντες,
ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε, μέγιστε!
ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι.
Ὣς ἄρ' ἔφαν· πάλλεν δὲ μέγας κορυθαίολος Ἕκτωρ
ἂψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν.
οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἧχι ἑκάστῳ
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο.

αὐτὰρ ὅγ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο.
κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος· ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἵλετο δ' ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρει.
ὣς δ' αὔτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.
Οἱ δ' ἐπεὶ οὖν ἑκάτερθεν ὁμίλου θωρήχθησαν,
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἱπποδάμους καὶ ἐϋκνήμιδας Ἀχαιούς.
καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ,
σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε.
πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρείδαο κατ' ἀσπίδα πάντοσ' ἐΐσην,
οὐδ' ἔρρηξεν χαλκόν· ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδ' ἐνὶ κρατερῇ. ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
Ἀτρείδης Μενέλαος, ἐπευξάμενος Διῒ πατρί·
Ζεῦ ἄνα, δὸς τίσασθαι, ὅ με πρότερος κάκ' ἔοργεν,
δῖον Ἀλέξανδρον, καὶ ἐμῇς ὑπὸ χερσὶ δάμασσον·
ὄφρα τις ἐρρίγῃσι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ῥέξαι, ὅ κεν φιλότητα παράσχῃ.
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐΐσην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·
ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο Κῆρα μέλαιναν.
Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον

πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθά τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
'Ατρείδης δ' ᾤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
Ζεῦ πάτερ, οὔτις σεῖο θεῶν ὀλοώτερος ἄλλος!
ἦ τ' ἐφάμην τίσεσθαι 'Αλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος· ἐκ δέ μοι ἔγχος
ἠΐχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.
'Η, καὶ ἐπαΐξας κόρυθος λάβεν ἱπποδασείης,
ἕλκε δ' ἐπιστρέψας μετ' ἐϋκνήμιδας 'Αχαιούς·
ἄγχε δέ μιν πολύκεστος ἱμὰς ἁπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.
καί νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἤρατο κῦδος,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ 'Αφροδίτη,
ἥ οἱ ῥῆξεν ἱμάντα βοὸς ἶφι κταμένοιο·
κεινὴ δὲ τρυφάλεια ἅμ' ἕσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ' ἥρως μετ' ἐϋκνήμιδας 'Αχαιοὺς
ῥίψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἑταῖροι.
αὐτὰρ ὁ ἂψ ἐπόρουσε κατακτάμεναι μενεαίνων
ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' 'Αφροδίτη
ῥεῖα μάλ', ὥςτε θεός· ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
κὰδ δ' εἷσ' ἐν θαλάμῳ εὐώδεϊ κηώεντι.
αὐτὴ δ' αὖθ' 'Ελένην καλέουσ' ἴε· τὴν δ' ἐκίχανεν
πύργῳ ἐφ' ὑψηλῷ· περὶ δὲ Τρωαὶ ἅλις ἦσαν.
χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα·
γρηΐ δέ μιν εἰκυῖα παλαιγενέϊ προςέειπεν,
εἰροκόμῳ, ἥ οἱ Λακεδαίμονι ναιεταώσῃ
ἤσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν·
τῇ μιν ἐεισαμένη προςεφώνεε δῖ' 'Αφροδίτη·
Δεῦρ' ἴθ'· 'Αλέξανδρός σε καλεῖ οἶκόνδε νέεσθαι.
κεῖνος ὅγ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,
κάλλεΐ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
ἀνδρὶ μαχησάμενον τόνγ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ', ἠὲ χοροῖο νέον λήγοντα καθίζειν.
Ὣς φάτο· τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·

καί ῥ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρήν,
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
Δαιμονίη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν;
ἦ πή με προτέρω πολίων εὐναιομενάων
ἄξεις ἢ Φρυγίης, ἢ Μηονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων;
οὕνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
τοὔνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης;
ἧσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου·
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὄλυμπον,
ἀλλ' αἰεὶ περὶ κεῖνον ὀΐζυε καί ἑ φύλασσε,
εἰςόκε σ' ἢ ἄλοχον ποιήσεται, ἢ ὅγε δούλην.
κεῖσε δ' ἐγὼν οὐκ εἶμι—νεμεσσητὸν δέ κεν εἴη—
κείνου πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω
πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῷ.
Τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτη·
μή μ' ἔρεθε, σχετλίη! μὴ χωσαμένη σε μεθείω,
τὼς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαγλ' ἐφίλησα,
μέσσῳ δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄληαι.
Ὣς ἔφατ'· ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα·
βῆ δὲ κατασχομένη ἑανῷ ἀργῆτι φαεινῷ,
σιγῇ· πάσας δὲ Τρωὰς λάθεν· ἦρχε δὲ δαίμων.
Αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο.
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
ἡ δ' εἰς ὑψόροφον θάλαμον κίε δῖα γυναικῶν.
τῇ δ' ἄρα δίφρον ἑλοῦσα φιλομμειδὴς Ἀφροδίτη
ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·
ἔνθα καθῖζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
ὄσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·
Ἤλυθες ἐκ πολέμου—ὡς ὤφελες αὐτόθ' ὀλέσθαι,
ἀνδρὶ δαμεὶς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.

ἦ μὲν δὴ πρίν γ' εὔχε' Ἀρηϊφίλου Μενελάου
σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
ἀλλ' ἴθι νῦν προκάλεσσαι Ἀρηΐφιλον Μενέλαον
ἐξαῦτις μαχέσασθαι ἐναντίον! ἀλλά σ' ἔγωγε
παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς.
Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προςέειπεν·
μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.
νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ·
κεῖνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοί εἰσι καὶ ἡμῖν.
ἀλλ' ἄγε δὴ φιλότητι τραπείομεν εὐνηθέντε.
οὐ γάρ πώποτέ μ' ὧδέ γ' ἔρως φρένας ἀμφεκάλυψεν,
οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
ἔπλεον ἁρπάξας ἐν ποντοπόροισι νέεσσιν,
νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότητι καὶ εὐνῇ,
ὥς σεο νῦν ἔραμαι, καί με γλυκὺς ἵμερος αἱρεῖ.
Ἦ ῥα, καὶ ἄρχε λέχοςδε κιών· ἅμα δ' εἵπετ' ἄκοιτις·
Τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
Ἀτρείδης δ' ἀν' ὅμιλον ἐφοίτα θηρὶ ἐοικώς,
εἴ που ἐςαθρήσειεν Ἀλέξανδρον θεοειδέα.
ἀλλ' οὔτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
δεῖξαι Ἀλέξανδρον τότ' Ἀρηϊφίλῳ Μενελάῳ.
οὐ μὲν γὰρ φιλότητί γ' ἐκεύθανον, εἴ τις ἴδοιτο·
ἶσον γάρ σφιν πᾶσιν ἀπήχθετο Κηρὶ μελαίνῃ.
τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·
νίκη μὲν δὴ φαίνετ' Ἀρηϊφίλου Μενελάου·
ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἥντιν' ἔοικεν,
ἥτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
Ὣς ἔφατ' Ἀτρείδης· ἐπὶ δ' ᾔνεον ἄλλοι Ἀχαιοί.

NOTES.

ABBREVIATIONS USED IN THE NOTES.

abs.	absolute.
acc.	accusative.
act.	active, actively.
adj.	adjective.
adv.	adverb, adverbial.
advant.	advantage.
aor.	aorist.
appos.	apposition.
C.	Crosby's Greek Grammar.
cf.	*confer*, compare.
cog.	cognate.
comm.	common, commonly.
comp. compar.	comparative.
conj.	conjunction.
constr.	construction.
correl.	correlative.
dat.	dative.
decl.	declension.
esp.	especially.
etc.	*et cetera*, and so forth.
fem.	feminine.
fin.	end, last part.
fr.	from.
fut.	future.
G.	Goodwin's Greek Grammar.
gen.	genitive.
genr.	general, generally.
H.	Allen's Hadley's Greek Grammar.
hist.	historical.
i. e.	*id est*, that is.
imperf.	imperfect.
imv.	imperative.
ind., indic.	indicative.
inf.	*infra*, below.
infin.	infinitive.
intr.	intransitive, intransitively.
κ. τ. λ.	*καὶ τὰ λοιπά* = *etc.*, and so forth.
Lat.	Latin.
lit.	literal, literally.
M.	Goodwin's "Moods and Tenses."
masc.	masculine.
meton.	metonomy.
mid.	middle.
N.	Note.
neut.	neuter.
nom.	nominative.
obj.	object, objective.
opt.	optative.
P.	Paley's Edition of the Iliad.
p., pp.	page, pages.
part.	partitive, participle.
pass.	passive.
perf.	perfect.
pluperf.	pluperfect.
plur.	plural.
pred.	predicate.
prep.	preposition.
pres.	present.
prob.	probably.
R.	Remark.
sc.	*scilicet*, supply.
Schol.	Scholiast.
seq.	*sequitur*, and what follows.
sing.	singular.
subj.	subject, subjunctive.
sup.	*supra*, above.
superl.	superlative.
suppl.	supplementary.
syncop.	syncopated.
trans.	transitive.
v., vv.	verse, verses.
vid.	*vide*, see.
viz.	to wit, namely.
voc.	vocative.

NOTES.

BOOK FIRST.

SUMMARY.—The poem opens with an invocation to the muse to relate the woes which befell the Greeks in consequence of the *wrath of Achilles* (1–7).

During the war at Troy, the Greeks, having plundered many of the small towns in the Troad, and thence having obtained two beautiful maidens, Chryseis and Briseis, award the former to Agamemnon and the latter to Achilles.

Chryses, a priest of Apollo, and father of Chryseis, comes to the camp of the Greeks for the purpose of releasing his daughter from slavery (8–21). Being rudely repulsed, in his distress he prays to Apollo, who answers his appeal by sending a destructive pestilence throughout the army (22–52). The pestilence having raged nine days, Achilles calls an assembly of the Greeks, and, learning from the soothsayer Kalchas the cause of Apollo's wrath, advises the restoration of the maiden (53–129). Thereupon a violent altercation follows between Agamemnon and Achilles, which Nestor tries to subdue, but in vain, as Agamemnon refuses to restore her unless the Greeks will give him another prize that shall be an equivalent, and suited to his mind. Achilles, in behalf of the Greeks, refuses this request; whereupon Agamemnon, out of revenge for the loss of his captive, whom he sends away to her father, seizes Briseis, the prize of Achilles (130–347). The latter thereupon withdraws himself and his forces from the Greeks, and, complaining to his mother Thetis, begs her to assist him by interesting Zeus in his behalf, and inducing him to grant success to the Trojans, in order that the Greeks may feel the want of their bravest warrior (348–427). In the mean time the army is purified, and sacrifices are made to Apollo (312–317). Odysseus, having been sent to conduct Chryseis to her father, arrives safely, and delivers her to him, together with expiatory offerings. Apollo, being pleased with the sacrifice thereupon offered, in response to the prayer of his priest, averts the plague from the Greeks (428–487).

Zeus secretly grants the request to Thetis, having supplicated him (488–533), but thereby incenses Hera, who suspects him and quarrels with him at a banquet of the gods, thus casting gloom over the assembly (534–567). Hephaistos (Vulcan) then interposes, bringing about a reconciliation, and promoting hilarity among them by performing the duties of cup-bearer (568–611).

The poem opens in the last year of the war, with the visit of Chryses to the Grecian camp. The scene afterward changes to Chryse, and then to Olympus. The time of the events narrated in the first book is usually reckoned at twenty-two days.

1. **Μῆνιν.** This word unfolds the whole plan of the Iliad, *the enduring wrath of Achilles and its consequences*, and plunges the reader at once *in medias res*. H. 169; C. 184, c; G. 47, 2. —— **ἄειδε** (Attic ᾆδε), *sing*, i. e., relate in verse. H. 37 D. f; C. 181; G. 30, 3. —— **θεά**, *goddess*, not mentioned by name, though some commentators claim that Calliope, the muse of Epic poetry, is meant: voc. without ὦ. H. 709, a; C. 484, a; G. 157, 2. —— **Πηληϊάδεω**, a patronymic (H. 559, b; C. 369, a; G. 129, 9, c), is for Πηλείδου. H. 148 D. 2; C. 197, c; G. 39, 3. In pronunciation the last two syllables are united by *synizesis* and pronounced as one. H. 42 and D; C. 117, b; G. 10. —— **Ἀχιλῆος** is put for the sake of the meter for Ἀχιλλῆος (Attic -έως). H. 33 D; 206 D; C. 134, a; 222, c; G. 295, Note; 53, 3, N. 4.

2. **οὐλομένην** is for ὀλομένην (H. 33 D; C. 134, a), 2d aor. part. mid. of ὄλλυμι. Though a participle, it has here the adjectival sense of *baneful, destructive*, "perhaps because the notion of *lost* or *abandoned* is associated with that of active mischief." P. —— **μυρί'**, *innumerable*. When written μύρια it denotes *ten thousand* (G. 77, 2, N. 3); it is not so used by Homer. —— **Ἀχαιοῖς.** In Homer, Hellas is a district in Northern Greece, and (as the term Ἕλληνες was of later origin) whenever he speaks of the Greeks collectively, he uses the name of some leading tribe, as Ἀχαιοί, Ἀργεῖοι, Δαναοί. —— **ἄλγε'** = Attic ἄλγη. H. 190 D; C. 222, b, 3; G. 52, 2. —— **ἔθηκεν**, *made, brought about*. H. 87, b; 333; C. 163; 45, h; G. 13, 1; 123.

3. **ψυχάς**, *souls*, disembodied ghosts in Hades, contrasted with αὐτούς in the following verse. **ἰφθίμους**: form of the masc. H. 225, a; C. 234, d; G. 63, N. —— **Ἄϊδι**, a person, the god of the lower world, from ἀ, *not*, and ἰδεῖν, *to see*. H. 216 D. 23; C. 225, b; G. 60, 5, 1. —— **προΐαψεν.** Observe the force of πρό, *forward*, not *prematurely*. H. 354 D; 836 and a; C. 284; 592; G. 106; 200, N. 5.

4. **αὐτούς**, = σώματα αὐτῶν, is emphatic and in contrast with ψυχάς. H. 680, 3; C. 540, c), f; G. 145, 2. —— **δὲ ἑλώρια** (αἱρέω), *prey*, originally Ϝελώρια. H. 75 D. a; 726; C. 746, a; 480, 2; G. 8; 166. —— **τεῦχε** is for

ἔτευχε. H. 354 D; 523, 9; C. 284; 50; G. 106; Appendix. The tense shows that this clause is really subordinate. H. 829, a; C. 592; G. 200. —— κύνεσσιν is for κυσίν, dat. of κύων. H. 216, 10; 171 D. b; C. 18, b, sync.; 221, c; G. 60, 5, 15; 59, 2.

5. οἰωνοῖσι, *birds of prey*, lit., *birds flying alone.* H. 156 D; C. 201, d; G. 44, 3. —— τέ, used alone instead of καί, is unusual and not found in Attic. —— πᾶσι = παντοίοις, *all kinds;* Faesi says *to all* (*as many as came*). —— Διὸς δ' ἐτελείετο βουλή, *and yet the designs of Zeus were* (*all this time*) *being accomplished.* Observe the force of the imperfect in denoting the continuance of the action. H. 829; C. 592; G. 200. —— ἐτελείετο = ἐτελεῖτο. H. 409 D. b; C. 323, e; G. 120, 2. —— βουλή, viz., that Hector should fall by the hand of Achilles, and Troy should be taken notwithstanding his wrath, and that he should be glorified by the woes which befell the Greeks in consequence of his withdrawal from the army.

6. ἐξ οὗ δή, *from that* (*particular*) *time when:* connect with προΐαψεν and τεῦχε. The full form of expression would be ἐκ τοῦ χρόνου δή, ἐν οὗ. H. 999, b; C. 557. —— δή is a post positive particle, and always gives definiteness to demonstratives and relatives. H. 1037, 4; C. 685, c. —— ταπρῶτα is also written τὰ πρῶτα, *first.* For the constr. see H. 719, b; C. 483; G. 160, 2. —— διαστήτην is for διεστήτην. Vid. τεῦχε, v. 4. —— ἐρίσαντε, *having quarreled,* denotes cause. H. 969, b; C. 674; G. 277, 2. Time of the aorist participle? H. 856; C. 660, e; G. 204, and N. 2.

7. τέ .... καί, *both .... and.* H. 1040, a; C. 701, 1. —— ἄναξ (originally Ϝάναξ) = post-Homeric δεσπότης, *sovereign chief, owner of property and slaves,* used in reference to the gods, especially Apollo (vid. v. 36). The title ἄναξ ἀνδρῶν shows the supreme power of Agamemnon, of which Achilles received sad evidence.

8. Τίς τ' ἄρ = τίς τὲ ἄρα. τέ is a *copulative,* ἄρα an inferential conjunction. The latter shows the "thought as following naturally from the preceding circumstances, or a previous course of thought. It is especially frequent in Homer, and may often be rendered by *so,* THEN." H. —— σφωέ. H. 261 D; C. 27, xv., f; G. 79, N. 2. —— θεῶν: partitive gen. modifying τίς. —— ἔριδι, *in strife* (not in blows), is to be taken with ξυνέηκε, with reference to ἐρίσαντε above. For the case, see H. 776; C. 467, a; G. 188. —— ξυνέηκε is 1st aor. of συνίημι. The ε of ἔ-ηκα is the augment. —— μάχεσθαι. H. 951; G. 265.

9. Λητοῦς καὶ Διὸς υἱός. Apollo himself is here said to be the cause of the quarrel, as it is a dispute between Achilles and Agamemnon as to the duty of making satisfaction to that god that was the cause of the rupture. P. —— Λητοῦς: form? H. 197; G. 55. —— ὁ γάρ, *for he.* Attic article how used in Homer? H. 653; C. 516; G. 140. —— βασιλῆϊ

= -εῖ: dat. of influence. H. 764, 2; C. 456; G. 184, 2. This refers to Agamemnon, "who bears this title, which is superior to ἄνακτι, as the head of the expedition." P. —— **χολωθείς.** H. 841; 969, b; C. 592, d; 674; G. 200, N. 5, b; 277, 2.

10. **νοῦσον** is Epic for *νόσον*. —— **ἀνά**, *throughout*. —— **στρατόν**: acc. of extension = from the bottom of the army to the *top;* but *κατὰ στρατόν* = from the top to the bottom of the army (the same notion from different points of view). Cf. the Homeric *ἀνὰ θυμόν* and *κατὰ θυμόν*. The pestilence *did literally* begin with the *bottom* of the army, attacking first the mules and common soldiers (vid. v. 50). In plagues, we generally find the inferior animals first attacked. —— **κακήν.** Note the emphatic position. —— **ὀλέκοντο** = *ἀπέθνησκον*, *kept dying off*. Observe the force of the imperfect. It is evident from the context that this clause is subordinate, and the next verse is therefore "construed with *ὦρσε*. A prose writer would have said *νόσον κακὴν καὶ τοῖς λαοῖς ὀλεθρίαν*, or the like." Monro.

11. **οὕνεκα**: poetic for *οὗ ἕνεκα*, causal conj. —— **τὸν Χρύσην**, *that* (*well known*) *Chryses*. *τόν* is here the demonstrative. H. 657, a; C. 530, a. —— **ἠτίμησ'**: aorist for the pluperfect. H. 837; C. 605, b. —— **ἀρητῆρα**, *priest*; strictly, *one who prays*. H. 550; C. 386, 3; G. 129, 2, b. This is a good example of a spondaic verse. H. 1100; C. 748, a; G. 295, 4.

12. **ὁ γάρ**, *for this* (*priest*). Vid. v. 9. —— **ἦλθε**: 3d sing. 2d aor. ind. act. of *ἔρχομαι*, for *ἤλυθε*. —— **θοὰς ἐπὶ νῆας**, *to the swift ships* = *εἰς στρατόπεδον*, as the ships were drawn ashore, forming a defense to the camp. —— **θοάς**: why oxytone? H. 548, b; C. 792, f. —— **νῆας**, = Attic *ναῦς*, was originally *νῆϝας*. For Homer's declension, see H. 206 D; C. 222, f; G. 54, and N.

13. **λυσόμενος**, *both in order to ransom, and*. H. 969, c; C. 598, b; G. 277, 3. —— **θύγατρα**: for the form, H. 188 D; C. 210, c; G. 57, N. 2. —— **φέρων**, *bearing* (not for himself, as in *λυσόμενος*, but) *for another*. —— **ἀπερείσι'** = *ἀπερείσια* = *ἀπειρέσια*, *boundless*, lit., *unlimited*. —— **ἄποινα** is defective in number from its signification.

14. **στέμματ'**, *a fillet*, lit., tufts of wool, *στέφη*, which as a suppliant he does not wear, but which are affixed to the staff which he carries in his hands. They were generally worn on the head of the priest, and here are to be considered as badges of the priest's office. Observe that *στέμματα* and *στέμμα* (v. 28) are used without any distinction of meaning. —— **ἑκηβόλου** (*ἑκάς* + *βάλλω*), *far-darting;* an epithet given to Apollo, who was the god of archery.

15. **χρυσέῳ** = *χρυσῷ* by *synizesis*. Vid. note on v. 1. The contracted syllable (and also *καί* in the third foot) is shortened before a vowel. Vid.

H. 92 D. c; C. 737, a; G. 295, 5, N. —— ἀνά (with the dative). H. 792, 1; C. 688, b; G. 191, V. 1. The feet in this verse are:

χρυσέῳ ἀ | νὰ σκή | πτρῳ καὶ ἐ | λίσσετο | πάντας Ἀ | χαιούς.

16. Ἀτρεΐδα: acc. dual; Agamemnon and Menelaos. —— δύω. H. 290 D. 2; C. 240, c; G. 77, N. 1. —— λαῶν: objective genitive. H. 729, c; C. 444; G. 167, 3.

17. ἐϋκνήμιδες, *well greaved;* from εὖ + κνημίς. The κνημίς, usually made of bronze, covered the front of the leg from the knee to the ankle, and was a useful as well as an ornamental part of the armor.

18. θεοί is scanned as one syllable, by *synizesis.* —— δοῖεν, *to you may the gods, who occupy the Olympian mansions, grant:* opt. of wish. H. 870; C. 637, d; G. 251.

19. ἐκπέρσαι, *to destroy utterly and at once.* H. 941; C. 666; G. 134, 3. —— Πριάμοιο. H. 154 D. a; C. 201; G. 44. —— πόλιν. Note the omission of the article. For the quantity of the final syllable, see H. 94 D; C. 736, c. —— οἴκαδε. Force of δε? H. 217; C. 688, e; G. 61.

20. This verse is really a subordinate conditional clause to the preceding verses; *May they,* etc., *if you release.* —— λῦσαί τε . . . . δέχεσθαι, *but both release to me my dear child, and receive this ransom.* The infinitives are here used as imperatives. H. 957; C. 670; G. 269. The elliptical verb is supplied in v. 277, showing that the archaic use of the infinitive for the imperative was in a transition state even in the time of Homer. —— φίλην. Vid. Lex. φίλος. —— τὰ ἄποινα, *this ransom.*

21. ἁζόμενοι agrees with what? —— Ἀπόλλωνα is used instead of ἐμέ, as Chryses made the claim in the name of the god. —— The verse is spondaic.

22. Ἔνθ', *thereupon;* strictly a local adverb. —— ἄλλοι, *the others* (besides Agamemnon). H. 705; C. 567; G. 142, 2, N. 3. —— ἐπευφήμησαν = μετ' εὐφημίας ἐβόησαν according to the Scholiast.

23. αἰδεῖσθαι: infin. after the idea of "*saying*" in ἐπευφήμησαν. H. 929; 942; C. 659, f; 667, e; G. 260, 2; 134, 3. —— δέχθαι is the epic 2d aor. of δέχομαι. H. 489 D. 38; C. Page 71; G. Page 336.

24. ἀλλ' οὐκ . . . . θυμῷ, *but this* (to reverence the priest and to accept the ransom) *was not pleasing to Agamemnon, son of Atreus, in his soul.* —— Ἀτρεΐδῃ: dat. where the English verb would take a direct object. H. 764, 2; C. 456; G. 184, 2. —— θυμῷ is dative of place. H. 783; C. 469, b; G. 190.

25. ἀλλά is correlative with μέν in v. 22. H. 1046, 1, b; C. 701, c. —— ἀφίει: 3d sing. imperf. ind. of ἀφίημι. H. 476; C. 45, k; G. 127, III. —— ἐπί is separated from ἔτελλεν, with which it is compounded, by *tmesis.* H. 580, a; C. 388, c; G. 191, 7, N. 3.

26. **Μή.** H. 1019; C. 686; G. 283. —— **κοίλῃσιν** = *κοίλαις*. H. 142 D; C. 198, a; G. 89, 5; here *unmanned*, i. e., without crews. —— **νηυσί** has how many syllables? H. 14 D; C. 21, x; G. 3. —— **κιχείω**: lengthened form of the subj. of *κιχάνω*. H. 538 D. 4. For the construction, see H. 866, 1; C. 628; G. 253.

27. **δηθύνοντ'**, *loitering*, i. e., in the vain hope of accomplishing your purpose. This and **ἰόντα** are supplementary participles. H. 980; C. 677; G. 279, 2.

28. **μή νύ . . . . χραίσμῃ.** H. 887; 1018; C. 626; 686; G. 218, N. 2; 283. —— **τοι** = *σοι*, enclitic; dat. of *σύ*. For the case H. 764, 2; C. 453; G. 184, 2.

29. **πρίν**: not the conj. H. 1055, 9; C. 703, d (γ); G. 240, 2, N. —— **μίν.** H. 261 D; 722; C. 27, xv. f; 472, g; G. 79, N. 4; 162. —— **καί** is emphatic.

30. **ἐν Ἄργεϊ**, *even at Argos*, is added to exaggerate the bitterness of the separation. As Agamemnon lived in Mykenae, the word is to be taken in a broad sense, as including the surrounding country. —— **τηλόθι**: ending? H. 217; C. 191, 2; G. 61. —— **πάτρης.** H. 757; C. 445, c; G. 182, 2.

31. **ἱστὸν ἐποιχομένην.** The *ἱστός* or beam of the loom was upright (*ἵστημι*), and the weaver passed to and fro before it as he threw the shuttle alternately at each end. This alternation is implied in the **ἐπί**. —— **ἀντιόωσαν**, *coming to*, *approaching*, i. e., when summoned as a concubine. The word commonly has the gen. For the form, see H. 409 D, a; C. 322, c; G. 120, 1, b.

32. **μή μ' . . . . ἐρέθιζε.** H. 876, a; C. 62, c. —— **σαώτερος**, *more safely* (than you would otherwise). H. 649; C. 514, a. —— **ὥς κε νέηαι.** H. 881; 882; C. 624; 619, c; G. 215, A; 216, N. 2. —— **νέηαι**: form? H. 383 D. 4; C. 297, e and h; G. 119, 2.

33. **Ὣς** = *οὕτως*. The **ὥς** in verse 32 is **ὡς**, taking the acute from *κέν*. H. 120; C. 786, a; G. 29, N. 1. —— **ἔδδεισεν** is for *ἔδεισεν*. H. 490 D. 5; C. 171; G. Page 336. The original form was *ἔδϜεισεν*. —— **ὁ γέρων**, *this old man*, lit., *he, the old man*. Observe the demonstrative force of *ὁ*. —— **μύθῳ**: constr.? H. 764, 2; C. 455, g; G. 184, 2.

34. **βῆ** = *ἔβη*. —— **ἀκέων**, *in silence*, i. e., without gainsaying the stern order. The word is adj. in form, but is always an adverb in Homer. —— **παρά**, *along*. H. 802, 3, a; C. 689, d; G. 191, VI. 4 (3), a. —— **πολυφλοίσβοιο**, *loud roaring*. This word is imitative of the sound of the waves breaking on the beach. H. 154 D. a; C. 201; G. 44, 1.

35. **πολλά**: acc. neut. used adverbially, modifying *ἠρᾶθ'*; *much* or *earnestly*. —— **ἀπάνευθε**, *far apart* from the Greek ships: it modifies *κιών*. —— **ἠρᾶθ'** = *ἠρᾶτο*: imperf. 3d sing. from *ἀράομαι*. —— **ὁ γεραιός**: *ὁ* here approaches very near to the Attic use of the article.

36. ἄνακτι is dat. according to H. 764, 2; C. 455, g; G. 184, 2. —— **τόν**, *whom*. H. 275 D; C. 249; G. 140. —— **ἠΰκομος** = Attic *εὔκομος*, *fair-haired*. —— **τέκε** = *ἔτεκε*. —— **Λητώ** was the mother of Apollo and Artemis.

37. Κλῦθι. H. 489 D. 30; C. Page 80; G. Page 344. —— **μευ**: for the form. H. 261 D; C. 27, xv. f; G. 79, N. 2; for the case, H. 742; C. 432, a; G. 171, 2. —— **Χρύσην**, *Chryse*, a town on the coast of Troy, near Thebe, containing a temple dedicated to Apollo, who is therefore addressed as the guardian divinity of that place. —— **ἀμφιβέβηκας**, *who* (*hast protected, and*) *dost* (*still*) *protect*; perfect with present meaning. H. 849; G. 200, N. 6. "The figure is taken from a wild animal walking round its young when attacked, or a warrior protecting a fallen friend in battle. Vid. v. 299." P.

38. Κίλλαν. *Killa* was also in the Troad, where was also a temple of Apollo; hence called *divine*. The worship of Apollo was very general throughout the cities of Asia Minor. —— **Τενέδοιο**: constr.? H. 741; C. 407, 1); G. 171, 3. —— **ἶφι**, *mightily*: neut. of *ἶφις*, *strong*.

39. εἴ ποτέ τοι: for the accent, H. 112, c; 117; C. 786, b; 787; G. 29; 28, N. 2. —— **τοί**: for constr. H. 767; C. 453, b; G. 184, 3. —— **ἐπὶ .... ἔρεψα.** H. 786; C. 388, c; G. 191, N. 3. For the mood, H. 893, and b; C. 631, a; G. 221.

40. κατὰ .... ἔκηα: *κατακαίω*. *Tmesis*. —— **μηρία**: slices of meat from the thighs of victims. For the sacrifice see below, v. 460 seq.

41. ἠδ' = *ἠδέ* is here equivalent to *καί*, *and*. The particle is peculiar to Homer. —— **τόδε μοι κρήηνον** (= *κρῆνον*) **ἐέλδωρ** (*ἔλδωρ*), *accomplish for me this wish.*

42. τίσειαν, *may the Greeks atone for*. H. 870; C. 638, f; G. 251. —— **Δαναοί**: vid. N. on *'Αχαιοῖς*, v. 2. —— **'ἐμά—σοῖσι.** The pronouns are opposed; *my* tears by *thy* bolts. —— **βέλεσσιν**: dat. of means. H. 776; C. 466; G. 188, 1.

43. τοῦ, *him*; obj. of *ἔκλυε*. H. 742; C. 432, a; G. 171, 2. —— **Φοῖβος**, *shining*. This epithet, as applied to Apollo, is supposed to identify him with Helios, or the sun; but for some time after this they are commonly held to be quite different.

44. κατ' .... καρήνων, *down from the summits*. H. 107; 800, 2; 216 D. 8; C. 774; 689, m; 226, d; G. 24, 3; 191, IV., 2 (2); 60, 5, 13. —— **κῆρ.** H. 718, a; C. 481; G. 160.

45. ὤμοισιν, *on his shoulders*. H. 783; C. 469, b; G. 190. —— **ἀμφηρεφέα**, *covered at both ends*, i. e., closed in by a bottom and a moveable top. Notice that the final vowel *α*, naturally short, is here lengthened by the ictus (in the thesis) of the foot.

46. ἔκλαγξαν .... χωομένοιο. Notice the harmony of sound and sense (*onomatopeia*). —— **χωομένοιο**, sc. *'Απόλλωνος*.

47. αὐτοῦ κινηθέντος, *of him, as he moved along.* αὐτοῦ is in contrast with ὀϊστοί in the preceding verse, and κινηθέντος is to be translated as a middle rather than a passive participle. Crusius. —— **ὁ**, *this one, he.* —— **ἤϊε** = ᾔει, *went.* H. 477 D; C. Page 74, o; G. 127, II. N. 3. —— **νυκτὶ ἐοικώς**, *like night*, i. e., dark and sullen. H. 773; C. 451; G. 186. Cf. Il. xii. 463. So Milton, "Paradise Lost," bk. vi.:

> "He on his impious foes right onward drove,
> Gloomy as night."

48. ἀπάνευθε νεῶν, "*at a distance from the ships*, because the pestilence was to commence among the animals at the outskirts of the camp," to give the Greeks an intimation of his wrath. Cf. Exodus ix. 1; 2 Sam. xxiv. 17. —— **μετά**, *into their midst*, is here used adverbially, and there is no *tmesis.* H. 785; C. 703, 1) (b); G. 191, N. 2. —— Distinguish carefully between ἰός, *arrow*, ἴος, *one*, and ἴον, *the violet.*

49. It seems preferable to take **δεινή** as an attributive; *a dreadful twang arose from the silver bow.* —— **βιοῖο**: gen. of separation. H. 748, b; C. 405, a; G. 174.

50. οὐρῆας = ὀρέας: form? H. 33 D; C. 130, I. c; G. 30, 2. —— **ἐπῴχετο**, from ἐποίχομαι, *attacked.* "ἐπί = the English *over* in go *over*, tell *over;* hence, *one after another.*" —— **κύνας ἀργούς.** "Dogs are called *swift*, from their glancing or nimble feet." P.

51. αὐτοῖσι, sc. ἀνθρώποις, *at the men themselves.* H. 680, 3; C. 540, c), f; G. 145, 2. —— **ἐχεπευκές** = original σεχεπευκές, *painful.*

52. βάλλ', sc. αὐτοὺς ὀϊστῷ. H. 1058; C. 68, 4. —— "The imperfect probably denotes that every subsequent arrow caused a death." H. 829; C. 592; G. 200. —— **θαμειαί** goes with the verb, *burned thickly.*

53. Ἐννῆμαρ, *for nine days;* adv. from ἐννέα, *nine*, and ἦμαρ, *day. Nine* seems to be the favorite number of Homer, as *seven* is that of the sacred writers. —— **ἀνά**, *throughout.* —— **κῆλα**, *the missiles;* properly the wooden shaft of an arrow. The word is used by Homer only in reference to missiles sent by the gods.

54. τῇ δεκάτῃ, sc. ἡμέρα. H. 621, c; 782; C. 506, b; 469, a; G. 139, 1, N; 189. —— In this passage also, **τῇ** is used nearly the same as in Attic Greek. —— **ἀγορήνδε**, *to a (popular or general) assembly.* For the ending, H. 217; C. 688, e; G. 61. —— **καλέσσατο** = ἐκαλέσατο: mid.; *had them summoned* by heralds.

55. τῷ: dat. of indirect object. H. 767; C. 460; G. 184. —— **γάρ** introduces the reason why Achilles called the assembly. —— **ἐπὶ φρεσί**, lit., *for Hera, the fair-armed goddess, had put (it) upon the mind to this one*, i. e., had put it in his heart. *Constructio praegnans.* A verb of motion is commonly followed by a preposition with the accusative; but, when a

prep. with the dat. (as in this case) is used, the idea of rest which follows the motion is the principal one. H. 788; C. 704; G. 191, N. 6.

56. **γάρ** here introduces the reason why Hera urged Achilles to call the assembly. —— **Δαναῶν.** H. 742; C. 432, d; G. 171, 2. —— **ὅτι ῥα,** *because in sooth.* —— **θνήσκοντας** here supplies the essential part of the predicate. H. 980; C. 677; G. 279, 2. —— **ὁρᾶτο** is for *ἑωρᾶτο,* with *double* augment dropped. H. 359; C. 279, b; G. 104.

57. **δ' ἐπεὶ οὖν,** *and when therefore,* i. e., in consequence of his summons. H. 1055, 5; 914 A; C. 701, 2, j; 605, c; G. 231, N. —— **ἤγερθεν** = *ἠγέρθησαν, they had assembled;* 3d plu. 1st aor. pass. of *ἀγείρω.* H. 385 D. 3; C. 330, b; G. 119, 9. —— **ὁμηγερέες τ' ἐγένοντο,** *and were all met together.* Some critics consider this as tautological, but Wolf thinks that the passage is intended to mark the progress of the action from beginning to end, and that these words denote the completion of the act of assembling.

58. **τοῖσι,** *among them.* H. 771; C. 453; G. 184, 3, N. 2. —— **δέ** is not to be translated; it marks the apodosis, completing the sentence introduced by *ἐπεί.* H. 1046, 1, c; C. 705, a; G. 227, 2. —— **ἀνιστάμενος,** *rising up.* H. 812; C. 578; G. 199, 1. —— **πόδας.** H. 718, a; C. 481; G. 160.

59. **ἄμμε,** *we;* for *ἡμᾶς.* H. 261 D; C. 27, xv. f; G. 79, N. 2. —— **παλιμπλαγχθέντας,** from *πάλιν* + *πλάζω, baffled,* lit., *having been driven back,* i. e., having wandered from the object of our expedition. Construe *νῦν ὀΐω ἄμμε παλιμπλαγχθέντας ἀπονοστήσειν ἄψ.*

60, 61. **ἀπονοστήσειν** is the conclusion of the two conditions, *εἴ* . . . . *φύγοιμεν,* and *εἰ* . . . . *δαμᾷ.* —— **κέν**: in the protasis with the optative. H. 900, b; C. 631, e; G. 227, N. The full force of the particle may be seen from this paraphrase: *as things now are, I think that we baffled will (have to) return (home), if we perchance would thereby escape death* (i. e., *if we can escape it*), *and if, as it appears, war and pestilence together shall (continue to) subdue the Greeks.* —— **δαμᾷ** is the future of **δαμάζω,** for **δαμάσει.**

62, 63. **ἄγε δή,** *come now.* H. 1037, 4; C. 685, c. —— **ἐρείομεν** = *ἐρέωμεν* by the interchange of long syllables. Constr.? H. 866, 1; C. 628; G. 253. —— **ἢ καὶ ὀνειροπόλον,** *or even a dream-interpreter.* Observe that the three are distinct, and that the dream-interpreter has less authority than the prophet or the priest, as is shown by the *καί.* —— **καὶ γάρ,** *for the dream also.* —— **τί.** H. 1041; C. 389, j.

64. **ὅς κ' εἴποι,** *who might tell us.* H. 872; C. 618, 1, b; 636; G. 226, 2, and b. —— **ὅ, τι** is so written to distinguish it from the conj. *ὅτι*: adv. acc., *on account of what.* —— **τόσσον ἐχώσατο,** *he has taken such offence.*

65. **ὅγε** refers to Apollo. —— **εὐχωλῆς**: gen. of cause, *on account of a vow (unperformed) or a hecatomb (unoffered).* H. 744; C. 410; G. 173, 1.

66. **αἴ κεν βούλεται** = ἐὰν βούληται. H. 898; C. 631 and c; G. 223. Where is the conclusion? —— **κνίσσης**. H. 739; C. 426; G. 171, 1. —— **τελείων**, *full grown.*

67. **βούλεται** = *βούληται*. —— **ἡμῖν** is dat. of interest after *ἀπαμῦναι* (= *ἀπὸ* + *ἀμῦναι*: *tmesis*). Notice that "Achilles either does not know, or pretends not to know the cause of Apollo's wrath." P.

68, 69. **Ἦτοι** is correl. to *δέ*, *in sooth.* H. 1037, 10; C. 701, d. —— **ὥς**, *thus:* adv. —— **κατ' ἕζετο** = *ἐκαθέζετο; tmesis.* —— **τοῖσι**: vid. N. v. 58. —— **ὄχ'** = **ὄχα**: an adverb or neuter plural, *by far.* It is seen in **ἔξοχα**, which however comes from *ἐξέχειν*, *to be prominent.* It is referred by some to *ὀχυρός*, so as to mean *strongly*, like the Latin *valde.* P.

70. **ᾔδη**, 3d sing. 2d pluperf. ind. of theme *ιδ*, usually joined with *ὁράω*. H. 491, 6; C. 46, a; G. 127, VII. —— **τά τ' ἐόντα . . . . πρό τ' ἐόντα**, *the present, the future, and the past.* Observe the force of *πρό*, the things having been *before.* Is *τά* the article in this passage?

71. **νήεσσι**: dat. of advantage, where we would expect the genitive. Cf. v. 38, *Τενέδοιο.* —— **ἡγήσατο.** Kalchas was not in command of the fleet: what, then, does this mean? —— **Ἴλιον** does not depend on *εἴσω.* For constr., H. 722; C. 472, g; G. 162.

72. **ἣν** = *ἑήν*. H. 269 D; C. 28, n; G. 82, N. 1. —— **διὰ μαντοσύνην**, *by means of his prophetic art.* —— **τήν** is for Attic *ἥν*; the relative, *which.* —— **οἱ** = Attic *αὐτῷ*. H. 685; C. 539, a; G. 144, 2. —— **πόρε**: 2d aor. H. 837; 354 D; C. 605, b; 284; G. 106.

73. **ὅ**, *this one;* not the relative, but the demonstrative (article), taking its accent from *σφίν*, which last = *σφί* + *ν* movable. H. 261 D; C. 27, xv., f; G. 79, N. 2.

74. **κέλεαί με**, *thou commandest me.* For the form, vid. N. on *νέηαι* in v. 32. Note that although Kalchas "has not been named, he understands Achilles to appeal to him as *μάντις* of the army."

75, 76. **μῆνιν**, *the* (*cause of the*) *wrath.* —— **ἑκατηβελέταο** is for *ἑκατηβελέτου*. H. 148 D. 1; C. 197, c; G. 39, 3. —— **τοιγάρ**, *so then.* —— **ἐρέω**, *will speak.* *ἐρῶ* is assigned as future to *φημί, λέγω, ἀγορεύω.* —— **σύνθεο** = *σύνθου*, 2d aor. imv. mid. of *συντίθημι*, sc. *φρεσί*; lit., *Do thou place this matter together for thyself* (*in your mind*), i. e., *give heed.* —— **ὄμοσσον**: for *ὄμοσον*, from *ὄμνυμι.*

77. **ἦ μέν**, *verily, truly:* a strong expression. H. 1037, 9; C. 685, c. —— **πρόφρων . . . . ἀρήξειν.** The subject of *ἀρήξειν* is here omitted, and *πρόφρων* agrees with the subject of *ὄμοσσον*, on which *ἀρήξειν* depends. H 940; C. 667; G. 134, 3. Here however *πρόφρων* is best translated as an adverb, *heartily.*

78. **γάρ** introduces his reason for the request. —— **χολωσέμεν**, *that I shall enrage*, = *χολώσειν*. H. 381 D; C. 333; G. 119, 14, a. For the

omission of the subject see ἀρήξειν above. "His foresight in this is seen by the result, inf. 103." P. —— **μέγα**, *with powerful sway;* adv. acc. limiting κρατέει.

79. **'Αργείων.** H. 741; C. 407; G. 171, 3. —— **οἱ** is not for **ᾧ**, as is shown by the accent of καί. H. 1005; 764, 2; C. 562; 455, g; G. 156; 184, 2. —— **'Αχαιοί.** Heyne makes this distinction between 'Αργείων and 'Αχαιοί: "The Argives are those who are under their own king; the Achæans are the whole army whom the commander-in-chief only commands."

80. **κρείσσων**, *more powerful* (of the two) in means of revenge. —— **γάρ** introduces the reason for the statement that a king is κρείσσων. —— **ὅτε**: for ὅταν. H. 860; C. 619, b; G. 207, 2. —— **χώσεται**: 3d sing. 1st aor. subj. for χώσηται. H. 373 D; C. 326, d; G. 119, 12, a. —— **χέρηϊ**, "*a subject* (= ὑποχείριος), is from an assumed form χέρης, which serves as postive to χείρων and χερείων, *inferior.*" Monro. H. 254 D. 2; C. 238, d; G. 73, 2.

81. **εἴπερ**, *even if.* —— **χόλον** is strengthened by γέ, and opposed to κότον in next verse. —— **καί** strengthens αὐτῆμαρ. —— **καταπέψῃ**: 3d sing. 1st aor. subj. (H. 894, b; C. 631, c; G. 223, N. 2), *if he digest his anger;* stronger than our expression, *to swallow one's anger.*

82. **ἀλλά** "marks the apodosis = *yet.*" The correspondence of the two clauses, εἴπερ .... ἀλλά, is further marked by τε .... τε. H. 1041; C. 389, j. —— **ὄφρα τελέσσῃ**, *until he has accomplished it* (κότον). H. 921, a; C. 624, a; G. 239, N. 1.

83. **ἑοῖσι**: from ἑός = Attic ὅς. In Attic we would have had the article, ἐν τοῖς στήθεσιν. H. 658; C. 530, e; G. 141, N. 2. —— **φράσαι**: imv. mid., *consider.* —— **εἴ με σαώσεις.** H. 932, 1; C. 645; G. 242, 1.

84, 85. **δ'**, *thereupon.* —— **προσέφη**: position of augment. H. 360; C. 282; G. 105. —— **θαρσήσας**: inceptive aor. H. 841; C. 592, d; G. 200, N. 5, b. —— **εἰπέ**: imv.; how distinguished from the ind.? H. 387, b; C. 781, d; G. 26, N. 3 (2). —— **θεοπρόπιον**, *the oracle, divine message.* —— **ὅ, τι οἶσθα**, *what thou knowest.* H. 914, A; C. 640; G. 232, 1; M. 61, N. 1.

86, 87. **οὐ μὰ .... 'Απόλλωνα**, *No! for by Apollo.* H. 723; C. 476, d; G. 163. —— **ᾧτε**, *and to whom.* H. 1041; C. 389, j. —— **Κάλχαν**: voc. of Κάλχας. H. 170, b; C. 204, b; G. 48, 2, b. —— **εὐχόμενος** (with ᾧτε), *praying to whom;* part. denoting means. "*In answer to thy prayers, he gives thee knowledge, so that thou makest known to the Greeks the wishes of thy god.*"

88, 89. **ἐμεῦ ζῶντος .... δερκομένοιο**: gen. abs. H. 971; C. 675; G. 183. The expression is pleonastic, used, however, for the sake of greater solemnity. —— **σοί**: indirect obj. of ἐποίσει. —— **κοίλῃς** = κοίλῃσι =

κοίλαις. —— **παρὰ νηυσί**, *at* the ships. —— **βαρείας χεῖρας**, i. e., violent hands. —— **ἐποίσει** is from ἐπιφέρω.

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92–96. Καὶ τότε .... ἀμύμων, *and then indeed the faultless prophet took courage and said.* —— **ηὔδα**: 3d sing. imperf. —— Cf. v. 93 with v. 65. —— **ἕνεκ' ἀρητῆρος**, sc. ἐπιμέμφεται. —— **οὐδ' ἀπέλυσε.** Notice the change of construction. —— **τοὔνεκ'** = τοῦ ἕνεκα, *on account of this.* H. 76; C. 125, a; G. 11. —— **ἄρα**, *namely;* here used as explanatory and not as conclusive. —— **ἠδ' ἔτι δώσει**, *and will still give them.*

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κύδιστε, *O most glorious son of Atreus.* H. 258 D; C. 260, a; G. 72, 1. —— **φιλοκτεανώτατε πάντων,** *most greedy of all men.* —— **πῶς γάρ,** *for how.* γάρ shows an ellipsis: You demand an impossibility, *for how.*

124. οὐδέ τί που, lit., *we do not even know of any many* (i. e., *quantity of*) *public stores laid up.* The train of thought is: Even were it considered right that you should have another prize, we have not the means of bestowing it. H. 1043, 2, a; G. 283 seq. —— **ἴδμεν** = Attic ἴσμεν, from οἶδα. —— **ξυνήϊα** = ξυνεῖα is *a piece of common property;* from ξυνός, *common.* —— **κείμενα** = ὅτι κεῖται.

125, 126. ἀλλὰ τὰ μὲν . . . . δέδασται, *but those things, which we plundered from cities, have been divided.* **τὰ μέν** = ἃ μέν. H. 275 D; C. 249; G. 140. —— **δέδασται**: perf. pass. from δαίομαι. —— **λαούς**: subject of ἐπαγείρειν. —— **οὐκ ἐπέοικε,** *and it is not fitting.* —— **παλίλλογα** (πάλιν, *again*, and λεγ-, *gather*), *collected again.* —— **ἐπαγείρειν** repeats the idea in παλίλλογα. Note the force of ἐπί, *from tent to tent.*

127–129. τήνδε, *this girl*, i. e., Chryseis. —— **θεῷ,** *to the god*, i. e., to Chryses, who was priest of the god, Apollo. —— **πρόες** (πρό + ἵημι), *resign*, lit., *send forth:* imv. 2d aor. H. 443, b; C. 45, k; G. 121, 2, b. —— **αὐτάρ,** *but* (*as for the reward*). —— **τριπλῇ τετραπλῇ,** sc. μερίδι, or some such word: dat. of manner. H. 295, b; C. 240, 4. —— **αἴ κέ ποθι** = ἐάν που. H. 898; C. 631, c; G. 223. —— **δῷσι** = δῷ. —— **πόλιν,** though without the article, probably refers to Troy.

131, 132. μὴ δ' οὕτως, ἀγαθός περ ἐών, *do not, I pray you, although you are very brave, practice deceit in your thought* (*by concealing your real sentiments*), *since you shall not overreach me nor persuade me.* —— **μὴ δή.** H. 1037, 4; C. 685, c. —— **δὴ οὕτως.** How does it become δ' οὕτως? —— **περ** is shortened from the adv. πέρι, *very much.* It here strengthens the participle. —— **ἐών**: concessive. H. 969, e; C. 674, f; G. 277, 5. —— **νόῳ** = νῷ: dat. of place. —— **παρελεύσεαι** is used metaphorically. It means, literally, "to come alongside of a person," as in a race (hence it came to mean "*overreach*"). So Shakespeare, in *Henry VIII.*: "O Cromwell, the king has *gone beyond me.*" Cf. *Od.* V. 104: παρεξελθεῖν Διὸς νόον; also, Hesiod, *Theog.* 613: ὣς οὐκ ἔστι Διὸς κλέψαι νόον, οὐδὲ παρελθεῖν. There is a similar notion in the common expression, "to get over," "come it over," as expressive of deceit.

133, 134. ἦ ἐθέλεις (am I wrong), or *do you really wish, while* (H. 1055, 7; C. 701, h; G. 239) *you yourself have your prize, that I, on the contrary, should be sitting thus* (as your proposal suggests) *wanting one.* —— **ὄφρ' ἔχῃς** = ἔχειν. —— **αὐτάρ** marks the real apodosis. —— **αὔτως,** *just so,* added to ἧσθαι, which itself has the sense of sitting inactive, adds dramatic force to the expression. P. —— **κέλεαι δέ με κ. τ. λ.** would be in Prose κελεύων or ὅτι κελεύεις (is this what you want), when you bid me, etc. Monro.

135, 136. **ἀλλ'** *however.* —— **εἰ μὲν δώσουσι.** The apodosis in unexpressed because it is only on the second of the two alternatives (*if they do not give*), that anything is to follow. In translating it is customary to supply some apodosis, like *καλῶς ἔσται*, *καλῶς ἕξει*, or *ἐθέλω ἀποδοῦναι.* H. 904, a; C. 638; G. 226, 4, N. 2. —— **ὅπως ἔσται.** H. 911; C. 624, b; G. 216, N. 1. —— **ἀντάξιον** (sc. *τῆς κούρης*) agrees with *γέρας* understood.

137–139. **εἰ . . . . κέ** = *ἐάν* introducing a supposition with probability. H. 898; C. 631, c; G. 223. —— **ἐγώ**: why expressed? —— **δέ.** H. 1046, 1, c; C. 705, a; G. 227, 2. —— **κέν.** H. 868; C. 617, b; G. 255. —— **ἕλωμαι.** The subjunctive is here nearly equivalent to the future indic., and gives a peremptory tone. —— **ἢ τεὸν . . . . ἄξω ἑλών**, *either thine or that* (sc. *γέρας*) *of Ajax, or having seized* (*it*) *will lead away* (*that*) *of Odysseus.* The Scholiast says that these heroes are here specially mentioned as being the personal friends of Achilles. —— **κεν κεχολώσεται.** H. 845; C. 620; G. 208, 2. —— **ὅν.** H. 722; C. 472, g; G. 162. —— **κεν ἵκωμαι.** H. 914, B (1); 898, c; C. 641, a; G. 233.

140–144. **ταῦτα**, i. e., this matter of the *γέρας*. —— **μεταφρασόμεσθα**, *we will consider* (*among ourselves*) *hereafter.* Note the force of the middle and of *μετά.* H. 376 D. c; C. 299; G. 119, 1. —— **ἐρύσσομεν.** H. 420 D; 866, 1; C. 171; 628; G. 119, 7; 253. For the shortened vowel of the subj. see H. 373 D; C. 326, d; G. 119, 12, a: so **ἀγείρομεν, θείομεν, βήσομεν.** —— **ἐπιτηδές**: expressly for that service. —— **ἐς** = *εἰς.* —— **ἀγείρομεν.** H. 518, 1; C. Page 67; G. Page 330. —— **θείομεν.** H. 4^4 D; C. 323, c; G. 126, 7, b. —— **ἄν** = *ἀνά* (H. 84 D; C. 136; G. 12, N. 3) is separated from *βήσομεν* by *tmesis.* —— **αὐτήν** is intensive. —— **βήσομεν**, *let us cause to go up.* H. 500, 2; C. Page 70; G. Page 333. —— **εἷς δέ τις . . . . ἔστω**, *and let some one, a counsel-bearing man, be the commander.* *εἷς τις* is the subject. *ἀρχός* is pred. with *ἔστω.* *ἀνήρ* is appos. with *τίς.*

146, 147. **ἠὲ σύ**, *or even thou.* —— **ἐκπαγλότατ'**, *most terrible.* —— **ὄφρα ἱλάσσεαι** = Attic *ἵνα ἱλάσῃ.* H. 881; C. 624; G. 215, A. and N. 2. —— **ἧμιν**, *for us;* dat. of advantage. —— **ῥέξας**: means. H. 969, a; C. 674; G. 277, 2. "There is some irony in asking Achilles to propitiate the angry Apollo for them. Perhaps, too, some taunt is intended by naming him *ἀρχός* only fourth in order." P.

148–151. **τόν**: object of *προσέφη.* —— **ὑπόδρα ἰδών**, *looking sternly.* *ὑπόδρα* is from *ὑπό-δρα* = *ὑπό-δραξ* = *δρακ-* (*δέρκομαι*), and hence is very descriptive, *looking from under* (*the eyebrows*). —— **ὤ μοι**, *Ha!* *μοι* is ethical dative. H. 770; C. 462, e; G. 184, 3, N. 6. —— **ἀναιδείην.** H. 724, a; C. 480, c; G. 164; 197, N. 2. —— **ἐπιειμένε**, *clothed* (upon) *with.* From *ἐπιέννυμι* = *ἐφέννυμι.* H. 526, 1; C. Page 75; G. Page 339. —— **κερδαλεόφρον**, *crafty-minded*, with the additional notion of *bent on greed.* —— **πῶς**, *how;* **πώς**, *somehow.* —— **πρόφρων**: see note on 77 above. ——

ἵκεσιν: see note on *οἱ*, v. 104. —— **πείθηται**: subj. of deliberation. H. 866, 3; C. 647, d; G. 256. —— **ὁδόν**: cogn. acc., *a raid or expedition into the Troad.* —— **ἐλθέμεναι** = *ἐλθεῖν*. H. 951; G. 265. —— **ἀνδράσιν**: dat. of association.

152, 153. **οὐ γάρ** marks an ellipsis: (You should not expect such obedience from those who came here only to assist you, since you treat them so illy; at any rate *I* will not obey you), *for I came not hither.* Observe the sudden change from *τὶς* to *ἐγώ*. "This is a very eloquent passage, and a graphic description of the outburst of a hot and haughty temper. The ingratitude of Agamemnon toward himself, in threatening to take away his captive after all the aid he had rendered, is the chief point of Achilles's complaint." P. —— **αἰχμητάων**: appos. with *Τρώων*. For the form, vid. H. 141 D. a; C. 197, c; G. 39, 4. —— **μαχησόμενος**: see note on *λυσόμενος*, v. 13. Observe the quantity of the final syllable. —— **ἐπεὶ οὔτι .... εἰσιν**, *since they are not at all in fault towards me.* —— **μοι**: dat. of interest. H. 771; C. 457; G. 184, 5.

154. **οὐ γάρ πώποτ'**, *for never yet.* —— **ἐμὰς βοῦς**. Observe, by the gender, that the herds consisted chiefly of cows. —— **οὐδὲ μὲν ἵππους**, *nor yet* (*my*) *horses*, which in those marauding days, that remind us of the border history of Scotland, were more likely to be driven off than beeves. Cf. Scott:

> "The herds of plundered England low,
> His bold retainers' daily food,
> And bought with danger, blows, and blood,
> *Marauding* chief!"—*Lay of the Last Minstrel.*

155–160. **Φθίῃ**. *Phthia*, in Thessaly, was the home of Achilles. —— **ἐπειή** (⏑ ⏑ –) = *ἐπεὶ ἤ*, *since.* —— **τε ἠχήεσσα**. Hiatus is avoided by the digamma. —— **ἀλλὰ σοί**: why not *ἀλλά σοι*? H. 119, b; C. 788, c; G. 28, N. 1. Constr.? Vid. note on *ἀδράσιν*, v. 151. —— **ὦ μέγ' ἀναιδές**, *O greatly shameless man.* —— **ὄφρα σὺ χαίρῃς**: vid. note on *ὄφρα ἱλάσσεαι* above. The leading verb is past, but the time is lost sight of, and the idea of aim is made prominent. H. 881; C. 650; G. 216, 2. —— **τιμήν**, *vengence, satisfaction*, lit., *payment.* —— **ἀρνύμενοι**: vid. note on *λυσόμενος*, v. 13. —— **Μενελάῳ**: dat. of advantage. —— **πρός** (with gen.), *from.* H. 805, 1, c; C. 689, 1; G. 191, VI., 6 (1), b. —— **τῶν οὔτι μετατρέπῃ**, *these things you do not at all regard, nor care for.* *μετατρέπεσθαι*, properly, *to turn round to;* in its derived meaning, *to regard*, becomes a verb of *emotion* or *mental action:* hence *τῶν*. H. 742; C. 432, d; G. 171, 2.

161, 162. **καὶ δή**. *δή* is here equivalent to *ἤδη*. —— **μοι** is best taken with *ἀφαιρήσεσθαι*. H. 767; C. 453, b; G. 184, 3. —— **αὐτός**: vid. note on *πρόφρων*, v. 77. —— **ᾧ ἔπι**, *for which.* Accent? H. 109, a; C. 785; G. 23, 2. —— **πόλλ'**: cognate acc. H. 716, d; C. 477, b; G. 159, R.

—— **δόσαν** (= ἔδοσαν) requires the pronoun ὅ as its object. Constr.? H. 1005; C. 562; G. 156, N.

163, 164. **οὐ μὲν σοί . . . . γέρας . . . . πτολίεθρον**, *Indeed, I never have a reward equal to thine, whenever the Greeks have sacked any well-inhabited town of the Trojans.* —— **μέν** = μήν. —— **σοί**: dat. of likeness. H. 773; C. 451; G. 186. —— **ἶσον** = Ϝίσον. —— **Τρώων**, *belonging to the Trojans*, i. e., in the Troad. —— **ἐκπέρσωσ'**. Observe the omission of ἄν. H. 914 B. (1) and a; C. 641; 642, a; G. 233; 225. —— **πτολίεθρον** is indefinite, any town as Chryse, Thebe.

165–168. **ἀλλά**, *yet.* —— **τὸ πλεῖον**, *the larger part:* obj. of διέπουσι. —— **πολυάϊκος** (ἀΐσσω), *harassing*, lit., *ever restless*, "causing much exertion and motion hither and thither." —— **διέπουσ'**, *accomplish.* —— **ἤν** = ἐάν. —— **σοί** (sc. ἐστί), *is to you.* —— **τὸ γέρας**, *the* (*well known*) *reward* (which was given to the victor). τό is here almost the Attic article. —— **ὀλίγον, φίλον**: noun omitted. H. 621, d; C. 506, 1. —— **ἐπεί κε κάμω**, *when I am wearied.* H. 913; C. 641; G. 231. —— **πολεμίζων**. H. 983; C. 677; G. 279, 1. Some construe as a participle of means.

169–171. **εἶμι**, *I am going.* H. 477, a; C. Page 73; G. 200, N. 3. —— **Φθίηνδ'**: for the ending, vid. note on οἴκαδε, v. 19. —— **φέρτερον**. H. 649; C. 514, a. —— **ἴμεν** = ἰέναι. What is the subject of this sentence? —— **νηυσί** = ναυσί. —— **κορωνίσιν**, *curved*, in reference to the curvature of the stern rather than the prow. —— **οὐδὲ . . . . ἀφύξειν**, *nor do I, being dishonored here, propose to amass* (lit., *to drain from others*) *wealth and riches for you.* σ' is for σοί. H. 80 D; C. 129, c; G. 12, N. 1. —— **ὀΐω** is ironical. —— **ἀφύξειν** "is a figure borrowed from drawing out wine to fill smaller vessels." Some consider σ' = σέ as referring to Agamemnon and subj. of ἀφύξειν.

173. **φεῦγε μάλ'** is contemptuous, *flee by all means!* (According to the Scholiast, *flight* is mentioned as if to throw discredit upon the real motives of Achilles). For a similar use of μάλα with the imperative, cf. v. 85. —— **τοι**: dat. of possessor. —— **ἐπέσσυται** is perfect middle of ἐπισεύω. H. 512 D. 9; 365 D; C. 281, e. —— **ἔγωγε**, *I for my part.* H. 1037, 1; C. 787, h.

174. **εἵνεκ'** = ἕνεκα. —— **ἐμεῖο** = ἐμοῦ. H. 261 D; C. 27, f; G. 79, N. 2. —— **πάρ'** = πάρεισι. H. 110, b; C. 699, e; G. 191, 3, N. 5. Were this for παρά with elided ά we would have παρ'. H. 107; C. 774; G. 24, 3.

175. **οἵ κέ με τιμήσουσι**, *who will honor me* (*if occasion offers*). Force of κέ? H. 845; C. 620; G. 208, 2. —— **μάλιστα δὲ . . . . Ζεύς**. "Zeus was the especial patron of kings." P. —— **μητίετα**. See Appendix-Dialect. IV. 2, 3. H. 147 D; C. 197, b; G. 39, 2.

176, 177. **ἔχθιστος . . . . μοι**, *most hateful to me*, i. e., in my sight. For the form of the superl. H. 253; C. 261, e; G. 72, 1. —— **ἐσσι** = εἶ.

—— **τοι**: dat. after *φίλη*. —— **ἔρις**, sc. *ἐστί*. —— **φίλη**: pred. adj., *for ever is strife dear to you, and wars, and battles.* H. 616; C. 497; G. 138, N. 2 (b).

178, 179. **εἰ . . . . ἐσσι**: simple condition. —— **μάλα**, *very*, limits *καρτερός*. —— **καρτερός**: physically strong. —— **θεός που**, *a god doubtless*, i. e., it is no merit of yours. —— **σῆς**. 142 D. b; C. 198, a; G. 39, 1. —— **ἑτάροισιν** = Attic *ἑταίροις*.

180. **Μυρμιδόνεσσι.** The Myrmidons were a people of Phthiotis, of whom Achilles was chief. —— **ἄνασσε.** Why followed by the dative instead of the more common genitive? —— **σέθεν**: form? H. 261 D; C. 27, xv. f; G. 79, N. 2. Constr.? H. 742; C. 432, d; G. 171, 2.

181. **κοτέοντος** agrees with *σέθεν* implied, and denotes concession. —— **τοι**: after an intransitive verb, which in English is transitive, *I make a threat to you.* —— **ὧδε.** Where is the threat? H. 696; C. 544; G. 148, N. 1.

182. **ὡς**: causal; *inasmuch as.* H. 1054, 1, c; C. 701, j. —— **ἔμ'**, **Χρυσηΐδα.** H. 724; C. 480, c; G. 164. —— **Φοῖβος Ἀπόλλων.** Observe that Agamemnon is very careful to lay the charge on the god, and not to admit that he has resigned his captive through human influence.

183, 184. **τὴν μὲν πέμψω**: positive; *I will (surely) send her.* —— **ἐγὼ δέ κ' ἄγω**: doubtful; *and I (probably) will lead.* The former shows what he is *obliged* to do; the latter what *it is his will* to do. —— **κέ** shows that the latter depends upon the former. H. 868; C. 617, b; G. 255.

185. **τὸ σὸν γέρας**: *τό* limits *σόν*, and has the full demonstrative force; *that prize which is thine.* —— **ὄφρ' εὖ εἰδῇς**: final clause; vid. note on v. 137.

186. **ὅσσον . . . . σέθεν**, *how much more powerful I am than thou.* —— **στυγέῃ.** This is the strongest word in Homer to describe the feeling of fear. —— **δὲ καὶ ἄλλος**, *and that another also* (i. e., besides you).

187. **ἶσον.** H. 716, b; C. 477, b; G. 159, R. —— **ὁμοιωθήμεναι**, *may fancy himself my equal; lit., to make one's self like.* Observe that the aorist in *-θην* is here reflexive, like the middle. —— **ἄντην**, *openly;* lit., *face to face.*

188. "The fierce temper of Achilles is about to break out in violence at the insulting language of his chief; but the goddess Hera, favorable to both alike, sends Athena, the goddess of wisdom, to check his wrath." P. —— **Πηλεΐωνι**: dat. of possess. For the form, vid. H. 559, c; C. 369, b; G. 129, 9, N. —— **οἱ ἦτορ**, *his heart.*

189. **στήθεσσιν** is governed by *ἐν*, *οἱ* being dative of interest. H. 767; C. 453, b; G. 184, 3, N. 4. —— **λασίοισι.** "The idea is that of manliness and courage as shown by a hairy chest." —— **διάνδιχα**, *in two ways.*

190. **ἢ ὅγε**, *whether he.* —— **ὅγε** gives point to the two alternatives,

ἢ . . . . ἠέ. —— "φάσγανον (σφάζω for σφάγανον), *a cutting instrument, a sword;* often in Homer, much the same (seemingly) as ἄορ and ξίφος." L. and S.

191. **τοὺς μέν**, i. e., τοὺς παρόντας; the rest of the chiefs. —— **ἀναστήσειεν**: mood? H. 932, 2; C. 647, d; 648; G. 256; 244. The same references for ἐναρίξοι, παύσειεν, ἐρητύσειε. —— **ὁ δέ** is here expressed to mark the contrast with τοὺς μὲν κ. τ. λ., brought in after the subject ὅγε.

193. **εἷος**, *while.* —— **ὥρμαινε**, *was deliberating;* continued action. For the mood: H. 909; C. 640; G. 230. —— **φρένα καὶ θυμόν**, *mind and soul.*

194. **ἕλκετο δ'**: continued; *and was* (in the act of) *drawing:* he never finished it. Cf. v. 219. —— **ἦλθε δέ**, *at that instant came.* That **δέ**, as frequently, marks the apodosis is shown by the change of tense: for this use vid. note on v. 58.

195, 196. **πρό** is here used adverbially, *forth.* —— **ἄμφω ὁμῶς** (governed by φιλέουσα), *both equally,* "because Hera was especially the Argive goddess; and the ancient Argos extended over the greater part of Upper Hellas, including Phthiotis." P. —— **θυμῷ**: dat. of place. —— **φιλέουσα, κηδομένη**: participles denoting cause.

197, 198. **στῆ**, *came and stood.* —— **κόμης** is genitive of the part taken hold of. H. 738; C. 426, a; G. 171, 1. —— **ἕλε** = εἷλε. —— **οἴῳ** agrees with *οἱ* to be supplied; *to him alone.* —— **τῶν ἄλλων**: gen. partitive.

199. **μετὰ . . . . ἐτράπετ'**, *turned himself round*: 2d aor. mid. of **τρέπω.** Cf. note on v. 160. —— **ἔγνω**, "because, being himself the son of a goddess, he had this special prerogative, to recognize a divinity unseen by others." P.

200. **δεινὼ . . . . φάανθεν**, *and terrible* (*to him*) *her two eyes appeared,* i. e., as γλαυκῶπις, their gleam was dreadful. —— **οἱ**: dat. of possessor. H. 768, b; C. 464, a; G. 184, 3, N. 4. —— **φάανθεν** is for ἐφάνθησαν.

201. **μιν** is governed by προς-; **ἔπεα**, by -ηύδα. —— **φωνήσας**, *raising his voice.* —— **πτερόεντα**, *winged.* The epithet implies swiftness, and also represents words as flying from the lips of the speaker to the listener—a semi-personification.

202. **Τίπτ' αὖτ'**, *Why then again?* τίπτ' = τίποτε. αὖτ' implies that the goddess had previously visited him; or, according to others, it is equivalent to *tandem: Why, I pray you?* H. 1047, 1; C. 720. —— **εἰλήλουθας** = ἐλήλυθας.

203. **ἦ ἵνα . . . . Ἀτρεΐδαο**, *is it that thou mayest behold the insolence of Agamemnon, the son of Atreus?* Note that "Achilles seems unconscious of, or is unwilling to admit, any ὕβρις on his own part." P. ἤ de-

rives its interrogative meaning from its original one: (Is it for some other purpose), *or that.* —— **ἴδῃ**: mid., for ἴδῃς, which some read.

204. **ἀλλ' ἐρέω** (He has grossly insulted me), *but I will speak openly to thee, I think*, etc. —— **τό** refers to the next verse. —— **τελέεσθαι**: mid. with pass. meaning.

205. **ᾗς.** H. 269 D; G. 82, N. 1. —— **ὑπεροπλίῃσι.** The plural is used in abstract nouns to denote repeated instances of the quality. —— **τάχ' ἄν . . . . ὀλέσσῃ** is a solemn threat. Vid. note on ἕλωμαι, v. 137.

206, 207. **Τὸν δ' αὖτε**, *him, then, in turn.* —— **γλαυκῶπις Ἀθήνη**; i. e., the goddess of the glaring eye. —— **παύσουσα.** H. 969, c; C. 674; G. 277, 3. —— **τὸ σὸν μένος**, *that wrath of thine.* —— **πίθηαι** = πίθῃ: vid. note on αἴ κεν, v. 66.

208, 209. **πρὸ δέ μ' . . . . κηδομένη τε.** Vid. above verses 195 and 196.

210, 211. **ἔριδος**: constr.? —— **ἕλκεο** = ἕλκου: cf. v. 194. —— **ἀλλ' ἤτοι . . . . ὡς ἔσεταί περ**, *but truly revile him with words, just as it shall be.* The best authorities make this last clause refer to the "future" (vid. v. 223) rather than to "such words as happen to come into your mind." ἔπεσιν, *with words*, but not in action. ὡς ἔσεταί περ is object of ὀνείδισον.

212–214. **τό** is the demonstrative. —— **τετελεσμένον**: not only spoken but *accomplished.* —— **καί ποτέ.** καί, *even*, is to be joined with τρὶς τόσσα. H. 1042. The prophecy is fulfilled in Book IX. —— **τοί** is to be joined with παρέσσεται. —— **ὕβριος τῆσδε**, *of this insolence*, of Agamemnon. —— **ἴσχεο** = ἔχου, *restrain yourself:* direct middle. —— **ἡμῖν**, *to us*, i. e., Hera and Athena.

216. **χρὴ . . . . εἰρύσσασθαι**, *It behooves me, O goddess, to keep the word of you two.* H. 949; C. 663, a; G. 259. —— **σφωΐτερον.** H. 269 D; G. 82, N. 1. —— **εἰρύσσασθαι.** The initial εἰ is a remnant of the old digamma sound: theme (F) ερυ-, *to drag* out of danger; hence, *to protect, observe, obey.*

217. **καὶ . . . . περ.** H. 979, a; G. 277, 6, N. 1 (b). —— **κεχολωμένον** agrees with what? H. 969, e; C. 674, f; G. 277, 5. —— **ὧς** = οὕτως. —— **ἄμεινον**, *better* than to disobey you.

218. **ὅς κε ἐπιπείθηται**, *whoever obeys* = ἐάν τις κ. τ. λ. H. 914 B; C. 641; G. 233. —— **τέ** is here simply a confirmative particle = τοί, *surely, certainly.* —— **ἔκλυον**: gnomic aorist. H. 840; C. 606, b; G. 205, 2. —— **αὐτοῦ** is emphatic. H. 742; C. 432, a; G. 171, 2.

219, 220. **Ἦ**: imperf. 3d sing. of ἠμί, *he spoke.* —— **σχέθε**, he continued to hold, *he held:* for the form vid. H. 494; G. 119, 11. —— **ὦσε** is for ἔωσε; from ὠθέω. —— **οὐδ' ἀπίθησεν**: *Litotes.*

221, 222. **βεβήκει**; *was gone* (that instant): pluperf. with meaning of imperf. H. 849; C. 268; G. 200, N. 6. It is evident that he intended to

say more. —— ἐς: why not ἐς? —— μετὰ, *into the midst of*, i. e., to rejoin the other gods.

223, 224. "Achilles, as the goddess had predicted he would (ὡς ἔσεταί περ, v. 211), renews the attack on Agamemnon with insulting or reproachful words." P. —— **ἐξαῦτις**, *again*, i. e., on account of the interruption. —— **οὔπω**, *not yet*; although the goddess in v. 210 had said "λῆγ' ἔριδος."

225. **Οἰνοβαρὲς . . . . ἐλάφοιο**, *O man, heavy with wine, having the eyes of a dog* (i. e., looking very brave), *but the heart of a stag* (i. e., being a coward at heart). The stag is proverbially timid.

226. **οὔτε ποτὲ τέτληκας θυμῷ**, *never yet hast thou dared.* —— **πόλεμόν**: i. e., the ordinary battles in which the whole army (λαός) took part, as distinguished from λόχος, *an ambuscade*, of necessity requiring brave men, and which was the work of chosen champions (ἀριστῆες). Observe the lengthening of the last syllable *by the ictus.* —— **ἅμα λαῷ.** H. 772, c; C. 450; G. 186.

228, 229. **τὸ δέ . . . . εἶναι**, *for this appears to be certain death to you.* κήρ, *death*; κῆρ, *heart.* —— **λώϊον**: ironical. For the form vid. H. 254 D. 1; C. 262, b; G. 73, 1. —— **ἐστί.** What is the subject? —— **εὐρύν** refers to their lying in camp.

230. **ἀποαιρεῖσθαι**: sc. ἐκεῖνον. —— **ὅστις (ἂν) εἴπῃ**: vid. note on v. 218. For the omission of ἄν, H. 860 and a; C. 619, b; G. 207, 2. —— **σέθεν.** H. 757; C. 420, a; G. 182, 2.

231. **βασιλεύς.** H. 707; C. 401, c; G. 157, N. —— **ἐπεί**, *because*, i. e., it is on account of their cowardice that they tolerate you. —— **οὐτιδανοῖσιν** is derived from οὔτις, with an adjectival termination. H. 767; C. 453, b; G. 171, 3, N.

232. **ἦ γὰρ ἄν, ... λωβήσαιο** (sc. εἰ μὴ οὐτιδάνοις ἀνάσσοις), *for* (*if those whom thou rulest were not men of no worth*) *surely now for the last time thou wouldst have been insolent.* H. 903; C. 636; G. 226, 2.

233, 234. **ἐπί** is an adverb, *in addition* (to my words). —— **ὅρκον**: cognate acc. of kindred meaning. —— **ναὶ μά**: vid. note on v. 86. —— **τόδε σκῆπτρον.** "The scepter does not belong to Achilles. It is borne by the Achæan δικασπόλοι, i. e., it is held by each speaker in turn, to show that he is 'in possession of the floor.' Achilles casts it down when he has done speaking, v. 245." Monro. —— **τὸ μὲν . . . . φύσει**, *which shall never put forth leaves and branches.*

235. **ἐπειδή.** There is plainly an ellipsis here: (and has never put them forth), *since.* Paley says there is a slight confusion here between ἐπεὶ πρῶτα ἔλιπεν, *since it first left*, and ἐπειδὴ λέλοιπεν, *now that it has left.* —— **ὄρεσσι**: from ὄρος.

236. **περὶ γάρ**: elliptical; (and it will not bud again), *for.* —— **ῥά**, *see!* —— **ἑ** = *αὐτό.* H. 685, a; C. 536, d; G. 27, 1; 144, 2, b. —— **χαλκός**,

the knife, lit., *bronze*. This figure is called *metonomy*. C. 70, h. —— **ἔλεψεν**: separated from περί, by *tmesis*; vid. Lex. περιλέπω.

237. **φύλλα τε καὶ φλοιόν**: second objects (ἑ being the first) of περὶ-ἔλεψεν, which takes two accusatives as a verb of "taking from" or "depriving." H. 724; C. 480, c; G. 164. —— **μίν**, *it;* neuter, denoting the scepter.

238. **δικασπόλοι**: appos. with υἷες. —— **οἵτε**. H. 1041; C. 389, j. —— **θέμιστας**, "*judgments*, the usages which in a primitive society answer to what we should call *the course of justice*." For the decl. vid. H. 216, 7; C. 224, g; G. 60, 5, 11.

239. **πρὸς Διός**, *from Zeus*. —— **εἰρύαται**, *have in their keeping*, *maintain*, *uphold*. For the ending -αται, H. 376 D. d; G. 119, 3. —— **ὁ** is the subject; used for τό. H. 632, a. —— **μέγας ὅρκος**, predicate.

240. **ἦ**, in later Greek ἦ μήν, *surely:* a formula expressing a threat. —— **Ἀχιλλῆος**. H. 729, c; C. 428; G. 167, 3. —— **ποθή, κ. τ. λ.**, *a longing desire for Achilles will surely come hereafter upon all the sons of the Greeks*. —— **υἷας**. H. 722; C. 472, g; G. 162.

241–244. **τοῖς**: dat. after χραισμεῖν. —— **ἀχνύμενός περ**: part. denoting concession; περ is intensive. H. 1037, 3, fin; C. 674, f; G. 277, N. 1, b. —— **εὖτ' ἂν** (= ὅταν) **πίπτωσι**: H. 916; C. 641; G. 232, 3. —— **ὑφ' Ἕκτορος** is best taken with πίπτωσι. —— **ἀμύξεις**, *shalt vex*, lit., *shalt rend*. —— **ὅτ'** (= ὅτι) . . . . **ἔτισας**, *because thou didst in no way honor*. Causal sentence. H. 925; C. 701, 2, j; G. 250; M. 81, 1. —— **οὐδέν**: acc. of specification. This prediction has its fulfilment in XIX., 75 seq.

245, 246. **ποτί** = πρός, and goes with βάλε. —— **σκῆπτρον βάλε**: a sign of impatience and disgust. —— **γαίῃ**: dat. of place. H. 783; C. 469, b; G. 190. —— **ἥλοισι**: dat. of means. "The object of the ornaments was to represent the natural knobs." P. —— **πεπαρμένον**, *studded;* agrees with σκῆπτρον; properly, *pierced through*, from πείρω.

247, 248. **ἑτέρωθεν**, *on the other side*, i. e., from the place where *he* stood. —— **ἐμήνιε**, *was continuing in his rage*. The idea is, that both parties left off exasperated. —— **τοῖσι**: dat. of advantage. H. 771; C. 453; G. 184, 3. —— **ἀνόρουσε**: from ἀνορούω = ὄρνυμι. —— **λιγύς**, *clear voiced;* vid. III. 214.

249. **τοῦ**: relative. —— **καί** can not be rendered into English. —— **ῥέεν** = ἔρρει. H. 411; C. 309, b; G. 98, N. 1. —— **αὐδή**: "*ex eius lingua melle dulcior fluebat oratio.*" Cic. *de Senect.* x. This image is common to almost all our poets. It occurs frequently in Tennyson:

> "And from her lips, as morn from Memnon, drew
> *Rivers* of melodies."

Again in "Œnone":

"—— the full-*flowing* river of speech
Came down upon my heart."

Milton has:

"Turned him all ear, to hear new utterance *flow*."

Keats has:

"There ran two bubbling *springs* of talk from their sweet lips."

—— **μέλιτος γλυκίων**: vid. Psalm cxviii., 103, Pindar's *μελικόμπων ἀοιδᾶν*, and Æschylus's *μελιγλώσσοις πειθοῦς ἐπαοιδαῖσιν*.

250, 251. **τῷ** is to be joined with *ἐφθίαθ'*. H. 771; C. 453; G. 184, 3, N. 1. —— **ἐφθίατο** = *ἔφθιντο*, an Epic aorist of *φθίνω* used with the sense of the pluperfect. H. 489 D. 29. —— **οἵ**, *who;* **οἱ**: dat. with *ἅμα*, *with him.* —— **τράφεν** (= *ἐτράφησαν*; from *τρέφω*) **ἠδ' ἐγένοντο**, *were brought up and born.* Not a *hysteron-proteron.* Homer speaks of *two* distinct generations, one of which was born and was brought up with him, the other born about thirty years later. How old, then, was Nestor at this time?

252, 253. **ἠγαθέῃ** is merely a poetical epithet. —— **μετὰ . . . . ἄνασσεν**, *but he was now ruling among the* (*men of a*) *third.* —— **ἐϋφρονέων**, *wisely counseling*; lit., *thinking well for them.*

254–257. **Ὦ πόποι!** *Alas!* Were this a vocative, it would be written **Ὦ**. —— **γαῖαν**: vid. note on *υἷας*, v. 240. —— **γηθήσαι**: how distinguished from other forms having the same letters? H. 390; C. 780; G. 26, N. 3. For the construction, H. 900; C. 631, d; G. 224. —— **κεχαροίατο**: reduplicated aor. opt. of *χαίρω*. —— **εἰ . . . . μαρναμένοιϊν**, *if they should learn all these things of you two contending together.* —— **σφῶϊν** depends on *τάδε*. The idiom is *πυθέσθαι τι τινός*, *to hear a thing of a person.*

258, 259. **οἵ**: plural, relating to *σφῶϊν*, dual. H. 634; C. 494. —— **βουλήν, μάχεσθαι**: acc. of specification; *in* (*respect to*) *counsel; in* (*respect to*) *fighting.* —— **Δαναῶν** depends upon *περί* in composition with *ἐστέ*. H. 749; C. 407; G. 175, 2. —— **ἐμεῖο**: genitive after the comparative. H. 755; C. 408; G. 175.

260, 261. **καί**, *even.* —— **ἀρείοσιν**, *braver*, *more warlike.* "The root is the same as in *Ἄρης*, *ἀρετή*; but it occurs more frequently in the superlative *ἄριστος*." P. —— **ἠέπερ** (= *ἤπερ* = *ἤ*) **ὑμῖν**. H. 643, a; C. 511; G. 175. —— **ἀνδράσιν**. H. 772; C. 450; G. 186. —— **καὶ . . . . ἀθέριζον**, *and these at least never disdained me.*

262–264. **οὐ γάρ πω** (= *γὰρ οὔπω*), *for never yet*, explains *ἀρείοσιν*. —— **ἴδωμαι**, *am I likely to see.* H. 868; C. 617, b; G. 255. —— **οἷον Πειρίθοόν τε** = *οἷος Πειρίθοος ἦν*. H. 1002; C. 556; G. 153, N. 5. —— Peirithoos was a king, and Dryas, Kaineus, Exadios, and Polyphemos were chiefs of the Lapithai, a powerful Thessalian tribe, famous in the mythical period. —— **ἀντίθεον**, *godlike.*

265, 266. **Θησέα.** This verse is supposed to have been interpolated

by some one interested, in order to bring in the Athenian hero, Theseus. —— **κάρτιστοι** = *κράτιστοι*. H. 64 D; C. 104; G. 14, 1. —— **δή**. For this use of *δή* with the superlative, H. 1037, 4; C. 685, c. —— **τράφεν.** For the ending, vid. H. 473 D; C. 330, b; G. 119, 9.

267, 268. **κάρτιστοι, καρτίστοις.** Notice the emphatic repetition. —— **μέν** is here intensive, and is equivalent to *μήν*. —— **Φηρσὶν ὀρεσκῴοισι,** *mountain beasts*: appos. with *καρτίστοις*. The reference is probable to the Centaurs (and the war between them and the Lapithai), although Homer nowhere speaks of them as a savage tribe. —— **ἀπόλεσσαν,** sc. *αὐτούς*.

269, 270. **καὶ μέν** (= *μήν*), *and as I tell you*. —— **τοῖσιν,** i. e., with these Lapithai. —— **τηλόθεν . . . . αὐτοί,** *from afar, out of a distant land, for they themselves called me to them.* Notice the force of the middle. H. 813; C. 579; G. 199, 2. *ἐξ ἀπίης γαίης* is a repetition of *τηλόθεν*. Other interpretations are proposed.

271. **μαχόμην,** i. e., with the *Φῆρες*. —— **κατ' ἔμ' αὐτόν,** lit., *according to myself*, i. e., to the best of my ability. Some render this: *by myself alone*, referring to his having an independent command, and as not fighting in the ranks of any other chieftain. —— **κείνοισι,** *with them*, i. e., these heroes.

272. **οἳ . . . . εἰσιν.** As the relative refers to a definite antecedent, it has no effect upon the mood of the following verb, which therefore generally takes the indicative, unless the general sense of the passage requires some other construction. M. 59. —— **βροτοὶ ἐπιχθόνιοι**: predicate adj. —— **μαχέοιτο.** H. 903; C. 636; G. 226, 2, b.

273, 274. **καὶ μέν** = *καὶ μήν*. —— **μευ.** H. 729, a; C. 443; G. 176, 1. —— **βουλέων** depends on *ξύνιεν*. H. 742; C. 432, a; G. 171, 2. For the declension. H. 141 D. b; C. 197, c; G. 39, 4. —— **ξύνιεν** = *ξυνίεσαν*; from *ξυνίημι*. —— **καί,** *also*, as the others did. —— **ὔμμες** is said to be the Aeolic for the Attic *ὑμεῖς*. —— **ἄμεινον,** sc. *ἐστίν*.

275, 276. **σύ** is addressed to Agamemnon. —— **ἀγαθός περ ἐών**: vid. note on v. 131. "To this protest of Nestor allusion is made in IX. 108." P. —— **ἀποαίρεο**: for *ἀποαιρέεο*. H. 409 D. b; G. 120, 2, b. —— **ἀλλ' ἔα** (sc. *αὐτὸν ἔχειν τὸ γέρας*, Heyne), *but allow him to keep his prize, because the sons of the Greeks first gave* (*her*) *to him as a prize.*

277. **Πηλείδη, ἔθελ'.** The *ε* forms one syllable with the final *η* of Πηλείδη, thus making the foot (-δη͡ ἔθέλ' ἐ-) a dactyl, by a very unusual synizesis. —— **βασιλῆϊ**: dat. of association. H. 772; C. 450; G. 186.

278, 279. **οὔποθ' ὁμοίης ἔμμορε,** *has never obtained a like*, but always greater. *ἔμμορε*: 3d sing. 2d perf. of *μείρομαι*. —— **τιμῆς**: gen. partitive after a verb of *sharing*. H. 737; C. 424; G. 170, 2. —— **ᾧτε,** *to whom.*

280, 281. **εἰ δὲ . . . . ἐσσι** (sc. *εἰ*), **θεὰ . . . . μήτηρ,** *for if thou art*

powerful and (if) a goddess mother bore you; simple condition. —— **καρτερός** (note the accent): physically stronger, and perhaps braver. —— **ἀλλ' ὅγε**, *yet he*, begins the apodosis. H. 1046, 2, a; C. 708, c. —— **φέρτερος**, i. e., in power and authority. —— **πλεόνεσσιν** = *πλέοσι*. H. 767; C. 453, b; G. 171, 3, N.

282–284. **τεόν** = *σόν*. —— "**αὐτάρ** implies some ellipsis: (You will not?) *Well then*, etc." —— **ἔγωγε** is emphatic. —— **Ἀχιλλῆϊ μεθέμεν χόλον**; lit., *to let go your anger as a favor to Achilles*, i. e., relax your anger against Achilles. H. 767; C. 453, b; G. 184, 3. —— **μεθέμεν** = *μεθεῖναι*. Where is its subject? —— **πέλεται** = *ἐστί*. —— **πολέμοιο**: objective genitive with *ἕρκος*, *a bulwark for war*. H. 729, c; C. 444; G. 167, 3.

286. "Agamemnon admits the justice and good sense of Nestor's wish, but pleads the aggravation caused by the claim of Achilles (as he interprets it) to be an equal or a superior." P. —— **ναὶ δὴ . . . . ἔειπες**, *all these things, at least, hast thou spoken according to justice.* *γέ* emphasizes *ταῦτα*. —— **γέρον**: for the form; H. 170, b; G. 48, 2 (b). —— **κατὰ μοῖραν**, *rightfully*.

287–289. **ἀλλά**, *but*, there are other things to be considered. —— **ὅδ' ἀνήρ** shows conclusively the ill will of Agamemnon. —— **ἔμμεναι, κρατέειν, ἀνάσσειν**, and **σημαίνειν** show the idea he has of the ambition of Achilles: *to be above all* (then) *to have power over, to be king over, to give orders to.* —— **ἅ**: accus. of specification. H. 718, c; C. 481; G. 160. —— **τιν'** = *τινά*, *some one*, i. e., myself: subject of *πείθεσθαι*.

290, 291. **εἰ . . . . ἔθεσαν**: simple condition. H. 893; C. 631, a; G. 221. —— **μιν αἰχμητήν**. H. 726; C. 480, 2; G. 166. —— **τοὔνεκα . . . . μυθήσασθαι**, *do they therefore give him the right to utter insults.* —— **προθέουσιν**, found only in this passage, is said by some to be for *προτιθέασι*; by others to be for *προθῶσι*; aorist subj. of *τίθημι*, used in a deliberative sense. Some also make it from *προθέω*.

292–294. **ὑποβλήδην**, "*putting in a word*," *interrupting*(ly), adverb. —— **ἦ γάρ**, again showing an ellipsis (Truly I have acted rightly), *for*. —— **κὲν καλεοίμην . . . . εἰ ὑπείξομαι**: mixed conditional sentence. H. 901, b; C. 649, b; G. 227, 1. —— **σοί**. Why accented? —— **πᾶν ἔργον**: adv. accus. —— **ὅ, ττι κεν εἴπῃς**. H. 916; C. 641; G. 232, 3.

295, 296. **ἄλλοισιν δή**, *on other men whoever they may be.* Notice the force of *δή*. —— **μὴ γάρ**: elliptical (command others if you wish), *for to me at least you may not give orders.* —— **οὐ γὰρ ὀΐω**, *for I think I shall no longer obey you.* Note that Achilles echoes v. 289, mockingly.

297–299. **ἐνὶ φρεσὶ βάλλεο**: *constructio praegnans;* vid. note on v. 55. —— **οὔτοι**, *surely not.* H. 1037, 10; C. 685, c. —— **σοί** is emphatic; dat. of association. —— **τῳ** = *τινί*. H. 277 and a; C. 28, II. f; G. 84, 2. —— **μ'** (sc. *αὐτήν*). H. 724; C. 480, c; G. 164. —— "**γέ** points the con-

trast between ἀφέλεσθε and δόντες, *since you have but taken away what you gave.*" Monro.

300, 301. τῶν ἄλλων: part. gen. limiting τι in the following verse; opposed to εἵνεκα κούρης in v. 298. —— **μοί:** dat. of possessor. —— **τῶν** (= τούτων) repeats τῶν ἄλλων. H. 697; G. 152, N. 3. —— **ἂν φέροις.** H. 872; C. 637, c; G. 226, 2, b. —— **ἀνελών,** *having taken (it) up.* —— **ἀέκοντος ἐμεῖο:** genitive absolute.

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passage. περί denotes (not *about* the smoke, but *in it*) the staying within the compass of an object.

318–321. **τά** = ταῦτα, i. e., these labors. H. 716, b; C. 478; G. 159, N. 2. —— **ἐριδος** = ὕβριος. —— **τήν**, relative, *which:* vid. note on τὰ μέν, v. 125. —— **ἐπηπείλησ' Ἀχιλῆι**, *had threatened against Achilles;* vid. v. 181 seq. —— **Ταλθύβιον.** "A family of heralds claiming descent from him existed in historical times in Sparta. Herodotus, VII. 134." Monro. —— **Εὐρυβάτην**: vid. Lib. II. 184. —— **οἱ**: dat. of possessor. H. 768; C. 459; G. 184, 4.

322–325. **κλισίην.** H. 722; C. 472, g; G. 162. —— **χειρός**: constr.? H. 738; C. 426, a; G. 171, N. —— **ἑλόντ'** agrees with what? —— **ἀγέμεν**: vid. note on λῦσαι, v. 20. —— **εἰ δέ κε** = ἐὰν δέ and implies probability. H. 898; C. 631, c; G. 223. —— **δώῃσιν** = δῷ. H. 383 D 1; G. 119, 12, d. —— **ἐγὼ δέ**: vid. note on v. 137. —— **κὲν ἕλωμαι.** H. 868; 898, a; C. 617, b; G. 255 and N. —— **τό οἱ . . . . ἔσται**, *and this will be even worse for him.*

326–328. **προΐει**: 3d sing. imperf. indic. act. of προΐημι. H. 476; C. 45, k; G. 127, III. —— **κρατερόν**, *harsh, cruel.* —— **τὼ δ'**, *and these two;* the heralds. —— **ἀέκοντε**, "*reluctantly*, either because Achilles was popular, or because they thought the act an invidious act of power." P. —— **βάτην** is for ἐβήτην. —— **ἐπί.** Is ἐπί a preposition with the accus., or an adverb used to show the real direction of the motion?

329–332. **τόν**: Achilles. —— **παρά**, *near to.* —— **οὐδ' ἄρα**: *litotes* for ἀλλ' ὑπερελυπήθη. It makes the force of ἄρα, *as one might imagine.* —— **ταρβήσαντε**, *struck with awe.* What is the time of the aorist participle? —— **αἰδομένω**: Note the change in tense and the peculiar force of each. —— **βασιλῆα**: the king Agamemnon or Achilles? —— **στήτην.** They stood still, neither offending Achilles by the delivery of their harsh message nor compromising the dignity of Agamemnon by softening his command. —— **τί μιν.** τί is governed by -εφώνεον; μιν, by πρός. H. 712, c; C. 486, c. —— **ἐρέοντο.** "*Silentio isto* significantius, quam ullo sermone potuissent, et *Agamemnonis* honori et *Achillis* et suae etiam *ipsorum* saluti consulunt." Clarke.

333–336. **ἔγνω**, *he knew* why they came; possibly, the cause of their hesitation. —— **Χαίρετε**, *Hail:* a common salutation. —— **Διὸς ἄγγελοι.** Heralds are called *messengers of Zeus*, because they were employed by kings who derived their regal authority from him. —— **ἆσσον ἴτ'**, *come nearer.* H. 260 D; C. 263, d. —— **μοι**: ethical dative. —— **ἐπαίτιοι**: sc. ἐστέ. —— **ὁ**: not the article; for ὅς. H. 275 D; C. 249; G. 140. —— **σφῶϊ**, *you two.* H. 261 D. σύ; C. 27, f; G. 79, N. 2.

337–339. **Πατρόκλεις** = Πατρόκλεες = Πάτροκλε. H. 213 D; C. 225, f; 21; G. 52, 2, N. 3. —— **σφωϊν.** Note the difference between this and

trast between **ἀφέλεσθε** and **δόντες**, *since you have but taken away what you gave.*" Monro.

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317. **κνίσση**, *the savory smell of burnt offerings*, which was thought to ascend to the nostrils of the gods. —— **οὐρανόν**: vid. note on ὅν, v. 139. —— **ἑλισσομένη . . . . καπνῷ**, *whirling itself round about in the smoke.* H. 783; C. 469, b; G. 190. This is Nägelsbach's interpretation of the

passage. περί denotes (not *about* the smoke, but *in it*) the staying within the compass of an object.

318–321. τά = ταῦτα, i. e., these labors. H. 716, b; C. 478; G. 159, N. 2. —— ἔριδος = ὕβριος. —— τήν, relative, *which:* vid. note on τὰ μέν, v. 125. —— ἐπηπείλησ' Ἀχιλῆι, *had threatened against Achilles;* vid. v. 181 seq. —— Ταλθύβιον. "A family of heralds claiming descent from him existed in historical times in Sparta. Herodotus, VII. 134." Monro. —— Εὐρυβάτην: vid. Lib. II. 184. —— οἱ: dat. of possessor. H. 768; C. 459; G. 184, 4.

322–325. κλισίην. H. 722; C. 472, g; G. 162. —— χειρός: constr.? H. 738; C. 426, a; G. 171, N. —— ἑλόντ' agrees with what? —— ἀγέμεν: vid. note on λῦσαι, v. 20. —— εἰ δέ κε = ἐὰν δέ and implies probability. H. 898; C. 631, c; G. 223. —— δώησιν = δῷ. H. 383 D 1; G. 119, 12, d. —— ἐγὼ δέ: vid. note on v. 137. —— κὲν ἕλωμαι. H. 868; 898, a; C. 617, b; G. 255 and N. —— τό οἱ .... ἔσται, *and this will be even worse for him.*

326–328. προΐει: 3d sing. imperf. indic. act. of προΐημι. H. 476; C. 45, k; G. 127, III. —— κρατερόν, *harsh, cruel.* —— τὼ δ', *and these two;* the heralds. —— ἀέκοντε, "*reluctantly*, either because Achilles was popular, or because they thought the act an invidious act of power." P. —— βάτην is for ἐβήτην. —— ἐπί. Is ἐπί a preposition with the accus., or an adverb used to show the real direction of the motion?

329–332. τόν: Achilles. —— παρά, *near to.* —— οὐδ' ἄρα: *litotes* for ἀλλ' ὑπερελυπήθη. It makes the force of ἄρα, *as one might imagine.* —— ταρβήσαντε, *struck with awe.* What is the time of the aorist participle? —— αἰδομένω: Note the change in tense and the peculiar force of each. —— βασιλῆα: the king Agamemnon or Achilles? —— στήτην. They stood still, neither offending Achilles by the delivery of their harsh message nor compromising the dignity of Agamemnon by softening his command. —— τί μιν. τί is governed by -εφώνεον; μιν, by πρός. H. 712, c; C. 486, c. —— ἐρέοντο. "*Silentio isto* significantius, quam ullo sermone potuissent, et *Agamemnonis* honori et *Achillis* et suae etiam *ipsorum* saluti consulunt." Clarke.

333–336. ἔγνω, *he knew* why they came; possibly, the cause of their hesitation. —— Χαίρετε, *Hail:* a common salutation. —— Διὸς ἄγγελοι. Heralds are called *messengers of Zeus*, because they were employed by kings who derived their regal authority from him. —— ἆσσον ἴτ', *come nearer.* H. 260 D; C. 263, d. —— μοι: ethical dative. —— ἐπαίτιοι: sc. ἐστέ. —— ὁ: not the article; for ὅς. H. 275 D; C. 249; G. 140. —— σφῶϊ, *you two.* H. 261 D. σύ; C. 27, f; G. 79, N. 2.

337–339. Πατρόκλεις = Πατρόκλεες = Πάτροκλε. H. 213 D; C. 225, f; 21; G. 52, 2, N. 3. —— σφωϊν. Note the difference between this and

σφῶϊ, above. —— **ἄγειν.** H. 951; C. 663, d; G. 265. —— **τὼ δ' αὐτώ**, *these two (heralds) themselves*; not, these same two, as in Attic. —— **μάρτυροι**: predicate. H. 634; C. 494. —— **πρός**, *before*, i. e., *in the presence of*.

340, 341. καὶ πρὸς τοῦ: not *the* king; but, *him too, the king*. —— **εἴποτε** introduces a condition, the conclusion of which begins with *τὼ δ' αὐτώ*, v. 338. For the subjunctive after *εἰ* alone, vid. H. 898, b; C. 631, c; G. 223, N. 2. —— **χρειώ** is for *χρεώ*. —— **ἔμειο.** H. 729, c; C. 444; G. 167, 3. —— **ἀμῦναι** depends on *χρειώ*. For constr. see *ἄγειν* above. Some understand this passage differently, by supposing Achilles to be unwilling to include all the army in the consequences of his wrath, and make *εἴποτε δ' αὖτε* the beginning of a sentence broken off by aposiopesis. H. 1060; C. 68, 4, e.

342–344. ὅγ', *this man*. —— **νοῆσαι.** H. 986; C. 657, k; G. 280, N. 3. —— **πρόσσω καὶ ὀπίσσω**, *backwards as well as forwards*, i. e., he can not judge the future by the past. —— **οἱ**: ethical dative. —— **μαχέοιντο**: why not subjunctive? H. 881, b, fin; C. 650, 1; G. 216, 2, fin; M. 44, N. 2.

345–348. ἑταίρῳ: governed by what? —— **ἐκ**, *out of*. —— **ἄγειν**: vid. *ἄγειν* above, v. 338. —— **αὖτις**: more properly *πάλιν*, *back again*. —— **ἴτην**: for *ἠείτην* = *ᾔτην*, imperf. 3d dual of *εἶμι*. H. 477 D; C. Page 74; G. 127, II. N. 3. —— **ἡ**, *she, the woman*. —— **γυνή**: apposition with *ἡ*. H. 625, b.

349–351. δακρύσας. H. 841; C. 592, d; G. 200, N. 5, b. —— **ἑτάρων** depends on *νόσφι*. H. 757; C. 420; G. 182, 2. —— **θῖν' ἔφ'** = **ἐπὶ θῖνα.** H. 109, a; C. 785; G. 23, 2. —— **ἁλὸς πολιῆς**, *of the gray sea* near the shore. —— **ὁρόων.** H. 409 D. a; C. 135; G. 120, 1. —— **ἐπὶ οἴνοπα.** How is crasis avoided? H. 72 D; C. 100; G. 1, N. 2. —— **πόντον**, *the deep, the open sea*. —— **ὀρεγνύς.** H. 528 D. 19 (sc. *εἰς ἅλα*, *toward the sea*): because his mother was a sea nymph.

352, 353. ἐπεί: causal. H. 1055, 5; C. 605, c; G. 250. —— **γέ** limits the request of Achilles to the reason given in *ἐπεί*. —— **περ** (in its simplest use, *very*) . . . . **περ** place *μινυνθάδιον* and *τιμήν* in emphatic contrast. H. 1037, 3; C. 685, c. —— **τιμήν περ**, *very great honor*. —— **ὄφελλεν**: imperf. 3d sing of *ὀφείλω* = *ὠφέλω*, and not to be confounded with *ὀφέλλω*. H. 518 D. 12; C. 50; G. 108, IV. 2, N. 1. For the tense, vid. H. 834.

354–356. οὐδέ με τυτθόν, *not even a little*. —— **αὐτὸς ἀπούρας.** This statement is not strictly true, yet "Achilles may have had in mind the threat in 185. For the form, vid. H. 489 D. 20; C. 50, **ἀπαυρέω**; G. Page 332.

357–359. πότνια μήτηρ, *his revered mother*. H. 246 D. —— **ἐν βένθεσσιν ἁλός**: where the sea-deities were commonly supposed to dwell.

—— γέροντι: appos. with πατρί, Nereus. —— ἀνέδυ . . . . ἁλός, *she emerged from the sea.* H. 748, b; C. 405, c; G. 174. ἀνέδυ is from ἀναδύομαι. —— ἠΰτ' (H. 1054, 7) ὀμίχλη, *like a mist* (H. 613; C. 572, a), i. e., "her form seemed shadowy and indistinct. Sir William Gell remarks that 'for a whole month,' during his residence at Mytilene, 'the whole country from Gargarus (Ida) to Adramyttium was continually obscured by a dense and gloomy atmosphere.' *Topography of Troy*, p. 19." P.

360, 361. πάροιθ'. What is the ending? H. 87 D; C. 162, a; G. 13, N. 2. —— αὐτοῖο: governed by what? H. 757; C. 445, c; G. 182, 2. —— δακρυχέοντος, *as he wept;* denotes time. —— κατέρεξεν (*stroked, patted him*) is for κατέῤῥεξεν. H. 49 D. —— ἐκ-ὀνόμαζεν, *called him by name.*

362, 363. Τέκνον is here used for the name which regularly follows the verb ὀνομάζω. —— ἴστε. H. 722; C. 472, g; G. 162. —— φρένας: constr.? H. 625, c; C. 417, a; G. 137, N. 2. —— εἴδομεν: for Fείδομεν, H. 72 D; C. 100; G. 1, N. 2; for the ending, H. 378; for the verb, H. 491 D. 6; C. 46, a; G. 127, VII; for the mood, H. 881; C. 624; G. 216; M. 44, 1.

365, 366. οἶσθα . . . . ἀγορεύω, *Thou knowest already: why do I rehearse all these things to thee knowing them?* ἰδυίῃ = εἰδυίῃ: vid. note on εἴδομεν above. —— Θήβην. "This was Θήβη Ὑποπλάκιος, mentioned again, vi. 397; xxii, 479, the country of Eetion, the father of Hector's wife, Andromache, and perhaps for this very reason one of the towns of the Troad sacked by Achilles." P.

367, 368. διεπράθομεν: vid. above v. 125. —— ἤγομεν, "*carried off*, with special reference to the captive women, who are principally meant by τὰ μέν following." P. —— ἐνθάδε, *hither*, to the Grecian camp. —— τὰ μέν, *these things* which were taken at Thebe. —— εὖ, *fairly.* —— δάσσαντο: from δαίομαι. H. 520 D. 4; C. 50; G. Page 335. "The division of the spoil, according to the constitutional usage of the time, was made by the army." —— σφίσιν. H. 685, a; C. 536, d; G. 144, 2, b. Why accented? H. 263; C. 788, e; G. 28, N. 1.

369–371. ἐκ is separated from its verb ἕλον by *tmesis*: from ἐξαιρέω, *but out* of them *they took*, as a γέρας ἐξαιρετόν, i. e., a piece of spoil *taken out* as a separate *prize* for each king before the general division, which was no doubt made by lot. —— Ἀτρεΐδῃ, *for Agamemnon:* dat. of advantage. —— αἶθ'. H. 1047, 1; C. 720. How does αὖτε become αὖθ'. H. 79; 82; C. 127; 161; G. 12; 17.

372–375. Vid. vv. 13–16.

376–379. Vid. vv. 22–25. "It seems probable that these repetitions, so frequent in Homer, are derived from the detached manner in which his poems were scattered among the Greeks. Separate parts were sung at

public entertainments; and therefore, to complete the sense, a necessity would arise of fetching introductions and explanatory verses from preceding parts of the poem." Valpy.

380–383. **πάλιν ᾤχετο,** *went back.* —— **τοῖο,** *this one.* H. 272 D; G. 78, N. 2. —— **οἱ,** i. e., to Apollo. —— **ἦεν,** sc. *ὁ γέρων.* H. 602, b. —— **ἧκε**: from *ἵημι.* —— **᾿Αργείοισι.** H. 788; C. 704; G. 191, N. 6. —— **οἱ δέ . . . . λαοί,** *and they, the people.* —— **νῦ.** H. 1048, 3; C. 163, a. —— **θνῆσκον,** *kept dying.* —— **ἐπασσύτεροι,** *close upon one another.* Form? H. 255 D; C. 262, c; G. 73, 2. Use? H. 619 and b; C. 509, f; G. 138, N. 7. —— **κῆλα.** H. 625, b.

384–388. **ἄμμι** = *ἡμῖν.* H. 261 D; C. 27, xv., f; G. 79, N. 2. —— **πρῶτος**: Lat. *primus.* —— **ἱλάσκεσθαι**: by restoring the maiden. —— **᾿Ατρείωνα.** What is the force of this suffix? H. 559, c; C. 369, b; G. 129, 9, N. —— **αἶψα . . . . ἐστίν,** *and he uttered a threat, which has indeed been accomplished;* lit., *threatened a speech.* H. 716, a; C. 479; G. 159, R. —— **ὁ** = *ὅς.* —— **δή**: force? H. 1037, 4, b; C. 389, d.

389–392. **τὴν μέν,** *her,* i. e., Chryseis. —— **Χρύσην,** *Chryse;* not Chryses. —— **πέμπουσιν,** *are now escorting.* —— **ἄγουσι**: note its position. —— **ἄνακτι,** i. e., Apollo. —— **τὴν δέ,** i. e., Briseis. —— **νέον,** *lately, just now.* —— **ἔβαν.** H. 489 D, 1. —— **κούρην**: appos. with *τὴν δέ.* —— **τήν μοι,** *which.* H. 275 D; C. 249; G. 140.

393–395. **σύ**: emphatic. —— **εἰ δύνασαί γε,** *since, at least, thou art able.* —— **περίσχεο**: from *περιέχω*; *protect,* metaphor as in *ἀμφιβέβηκας,* v. 37. H. 742; C. 432, d; G. 171, 2. —— **ἑῆος**: form? H. 258 D. Some write *ἐῆος,* gen. of *ἐύς, good, noble,* with peculiar rough breathing. —— **Δία.** H. 93 D; C. 736; C. 19, 3. —— **λίσαι**: imv. of *λίσσομαι.* —— **εἴποτε δή τι,** *if ever now in anything.* —— **ἔπει.** H. 776; C. 466; G. 188, 2. —— **ὤνησας.** The indicative implies that such is the fact. H. 893; C. 631, a; G. 221. —— **ἠὲ καὶ ἔργῳ,** *or even by real service.*

396–398. **πολλάκι . . . . ἀμῦναι,** *for often I have heard thee boasting in the palace of my father* (*Peleus*), *when thou didst say that thou alone among the immortals didst ward off untimely destruction from the cloud-coverèd son of Kronos.* —— **γάρ** shows the reason for the former assertion of actual service to Zeus. —— **σέο** = *σοῦ.* H. 742, c; C. 434; G. 171, N. 1. —— **εὐχομένης**: supplementary partic. H. 982; C. 677; G. 279, 2. —— **ὅτ'** = *ὅτε.* —— **Κρονίωνι.** H. 767; C. 453, b; G. 184, 3. —— **οἴη.** Is the subject of the infinitive ever in the nominative? H. 940, b; C. 667, s; G. 136, N. 3.

399, 400. **ὁππότε,** *whenever the time was that* = *when "once upon a time."* —— **ξυνδῆσαι.** The different writers vary this ancient legend of the rebellion of the celestials against Zeus. —— **᾿Ολύμπιοι**: appos. with **ἄλλοι.** Thetis was not an Olympian divinity. —— **῞Ηρη, Ποσειδάων,**

Παλλὰς Ἀθήνη. Note that Achilles mentions as conspirators the three deities who are most zealous for the Greeks. ? ?

401–403. **τονγ'**, *this* (*particular*) *one.* —— **ὑπερλύσαο**: from ὑπερλύω. H. 383 D. 4; C. 297, e; G. 119, 2. —— **δεσμῶν.** H. 748; C. 405; G. 174. —— **ὦχ'** = ὦκα, *quickly.* —— **καλέσασ'.** H. 969, a; C. 674; G. 277, 2. —— **Βριάρεων**: for the pronunciation, H. 42 D; C. 117, b; G. 10; for declen., H. 159 D; C. 200; G. 42, 2; for the accent, H. 162, a; C. 770, b; G. 22, N. 2; for the case, H. 726; C. 480, 2; G. 166. "Where two names are given, one said to be used by the gods, the other only by men, it will be found that the divine name is the one which has the clearer meaning. Βριάρεως is, of course, from βριαρός, *strong.*" —— **δέ τε.** H. 1041; C. 389, j.

404–406. **Αἰγαίωνα** is probable from ἀΐσσειν and connected with the name (Aegean) of the sea; hence, the peculiar fitness of his being summoned by Thetis. —— **ὁ γάρ** explains why he was called *Briareus.* —— **αὖτε.** H. 1047, 1; C. 720. —— **βίῃ**, *by his strength.* H. 780; C. 467, b; G. 184, 5. —— **πατρός**, i. e., Poseidon. —— **ὅς**: demons. H. 275 D; C. 249; G. 140. —— **κύδεϊ**: showing the cause of his exultation. H. 778; C. 466, a; G. 188, 1. —— **τὸν καί**, i. e., Αἰγαίωνα. —— **ὑπέδδεισαν.** "There seems to be an intentional play on the sounds ἔδεισαν and ἔδησαν." P. —— **οὐδέ.** H. 1043; C. 701, 1, c. —— **ἔδησαν**, i. e., Κρονίωνα.

407–409. **μνήσασα**: aor. of μιμνήσκω. —— **γούνων**: gen. of the part taken hold of. H. 738; C. 426, a; G. 171, N. —— **αἴ κέν πως**, *if, possibly, in any way.* Vid. note on v. 66. —— **ἐπί** is separated from its verb, ἀρῆξαι, by *tmesis.* —— **ἀρῆξαι** and **ἔλσαι** depend on ἐθέλῃσιν. —— **πρύμνας**, i. e., "in the naval camp where the ships were drawn up with their *sterns* ashore." —— **ἀμφ' ἅλα**, *along the sea* (*shore*), "the camp being in the bay between the two promontories, Rhœteum and Sigeum."

410–412. **ἐπαύρωνται**, *may reap the benefit of.* Note the irony. —— **βασιλῆος.** H. 740; C. 432; G. 171, 2. —— **γνῷ**, i. e., by sad experience. —— **ἣν ἄτην**, *his evil folly.* The original meaning of the word seems to be *bewilderment, blindness, distraction,* especially a *blindness in judgment,* sent by the gods, and usually ending in guilt and always in misery. Ἄτη, personified, is the "*goddess of mischief,* author of all blind, rash actions and their results." —— **ὅτ'** = ὅτε, causal.

413, 414. **κατά**, adverbial, is taken by some as separated from χέουσα by *tmesis.* —— **δάκρυ**: collective. —— **τί**: constr.? H. 719, c; C. 483, a; G. 160, 2. —— **αἰνὰ τεκοῦσα**, *having brought thee forth to my sorrow.* The idea is repeated in v. 418.

415, 416. **αἴθ' ὄφελες**, *would that thou wert sitting.* H. 871 and a; C. 638, g; G. 251, 2; M. 83, 2. —— **ἀδάκρυτος.** H. 940; C. 667; G. 136, N. 3. —— **ἦσθαι**: pres. infin. of ἧμαι. H. 483; C. 46, c; G. 127, V. ——

ἐπεί νύ . . . . δήν, *since now the fated portion of life* (αἶσα) *unto thee is very brief, and not at all very long.* Observe the repetition of the idea first positively, then negatively. —— **νύ**; i. e., "since you have desired Zeus to assist the Trojans, which will result in your own untimely death." Note the use of the adverbs μίνυνθα and δήν in the predicate. —— **δήν**, originally δϜην, lengthens the preceding syllable.

417, 418. ὠκύμορος seems to allude "to the death of Achilles by the hand of Paris, though that event is not recorded in the Iliad as we now have it." P. —— **περὶ πάντων**, *above all.* —— **ἔπλεο**, for ἐπέλεο, is 2d aor. of πέλομαι, *hast come to be;* lit., *thou wast and still art.* H. 508 D. 35. —— **τῷ**, *therefore.* H. 776; C. 466, a; G. 188. —— **αἴσῃ**: dat. of manner.

419, 420. τοῦτο ἔπος, *this matter of yours;* cf. Latin *iste.* —— **τοί** is dative of advantage after ἐρέουσα denoting purpose. —— **εἶμ' αὐτή**, *I myself will go.* —— **αἴ κε πίθηται**, sc. Ζεύς. Vid. note on v. 66.

421, 422. ἀλλὰ σὺ μέν is correlative with καὶ τότ' ἔπειτά τοι in v. 426. —— **νηυσί**: how governed? H. 775; C. 699; G. 187. —— **παρήμενος** implies inactivity. —— **μῆνι' Ἀχαιοῖσιν**, *continue thy wrath against the Greeks.* H. 764, 2; C. 456; G. 184, 2. —— **ἀποπαύεο**, *hold thyself:* direct middle. H. 812; C. 578; G. 199, 1.

423, 424. Ὠκεανόν. In Homer the earth is viewed as a circular plane, and Oceanus as an immense stream encircling it. —— **Αἰθιοπῆας.** The Æthiopians were supposed to dwell on the very edge of the earth in two tribes at the extreme southeast and southwest. —— **χθιζός**: adj. agreeing with Ζεύς. For its use, vid. H. 619; C. 509, f; G. 138, N. 7. —— **κατὰ δαῖτα**, *on the business of a feast*, i. e., to attend a feast.

425–427. δωδεκάτῃ agrees with ἡμέρᾳ implied in χθιζός. —— **τοί**: ethical dative, *I assure you.* H. 770; C. 462, e; G. 184, 3, N. 6. —— **τοι εἶμι**, *I will go for thee:* present as future. H. 828, a, fin.; C. 609, c; G. 200, N. 3, b; M. 10, 1, N. 6. —— **χαλκοβατές.** "The firmament, according to primitive ideas, was a solid metallic vault, on the outside of which was the abode of the gods." —— **δῶ** = δῶμα. H. 215 D. b; C. 228, a; G. 60, 3. —— **πείσεσθαι**, *yield;* lit., *persuade himself.*

428–430. ἀπεβήσατο. The regular form of the epic aorist is ἀπέβη. —— **αὐτοῦ**, *there.* —— **ἐϋζώνοιο**, *well girded;* hence, as the girdle gave a fine form to the figure, *graceful.* —— **γυναικός.** H. 744; C. 428; G. 173. —— **ἀέκοντος**, with αὐτοῦ understood, is construed as a genitive absolute by all of the earlier critics. H. 970; C. 675; G. 183. Recently, however, it is usually taken as an objective genitive after βίῃ; *through force offered him unwilling.* H. 729, c; C. 444; G. 167, 3. —— **Αὐτάρ** begins the narrative broken off in v. 311.

432–434. οἱ δ', i. e., Odysseus and those with him. —— **λιμένος.** H.

757; C. 420; G. 182, 2. —— **στείλαντο**, *they furled.* "This was regularly done when a galley was near the shore; it was then rowed in." —— **ἱστόν.** The mast was lowered backward by slackening the forestays. —— **ἱστο-δόκῃ.** This was a groove or crutch in the center of the poop which received the mast when laid down. —— **προτόνοισιν.** H. 776; C. 466; G. 188, 1. The *πρότονοι* were the ropes from the mast-head to the prow.

436–441. εὐνάς. The *εὐναί* were large stones, or baskets of stones, thrown out from the bows, to keep the prow steady seaward, the stern being made fast to the shore by the stern-hawsers (*πρυμνήσια*). —— **ἐκ-βαῖνον**, *they went out*, one after another. H. 829; C. 592; G. 200. —— **ἐκ-βῆσαν**: causative. H. 500, 2; C. Page 70; G. Page 333. —— **ἐκ-βῆ**: single act. H. 836 and a; C. 592 seq.; G. 200, N. 5, c; M. 11, N. 5. —— **τὴν μέν**, *and her then.* —— **ἐπὶ βωμόν**: to show that the surrender of the maiden was viewed as a religious duty. —— **'Οδυσσεύς**: as leader of the expedition. —— **πατρί**: dat. of influence. H. 764, 1; C. 454, e; G. 184, 1. —— **ἐν χερσί**: *constructio praegnans.* —— **τίθει** = *ἐτίθει.*

442–445. πρό: adverbial; *forth.* —— **σοί**: why accented? H. 263; C. 788, c; G. 28, N. 1. —— **ἀγέμεν**: for *ἄγειν.* H. 381 D; C. 333; G. 119, 14, a. Constr.? H. 951; C. 663, d; G. 265; M. 97, N. 1. —— **ῥέξαι**: vid. v. 147. —— **ὑπέρ**, *in behalf of.* —— **ἱλασόμεσθα**: subj. with short mood vowel. H. 373 D; C. 326, d; G. 119, 12, a; for the ending, H. 376 D. c; G. 119, 1; for the mood, H. 881; C. 624, a; G. 216, 2; M. 44, 1. —— **ὃς νῦν . . . . ἐφῆκεν**, *who lately has sent upon the Greeks woes productive of many groans.*

446–450. χαίρων, *with joy.* H. 969, a; C. 674; G. 277. —— **τοὶ δέ**, *but they;* Odysseus and his crew. —— **ἑξείης**, *in order.* —— **ἔστησαν**: transitive. H. 500, 1. —— **χερνίψαντο**, *they washed their hands*, with the *χέρνιψ* or lustral water, before touching anything belonging to the sacrifice. This is one of the earliest accounts of a sacrifice in Greek literature. —— **οὐλοχύτας.** H. 215, a; C. 227, c; G. 60, 3. This corresponded with the *mola salsa* of the Romans, and was a coarse barley-meal, mixed with salt and sprinkled upon the head of the victim. —— **τοῖσιν**, *for them:* dat. of interest. —— **μεγάλ'**, adverb, *earnestly.* H. 259; C. 380, a; G. 74, 2.

451, 452. Vid. vv. 37, 38.

453–456. ἠμὲν . . . . ἠδέ are correlatives. "The sense is '*as* before you punished the Achæans for my sake, *so* now also avert the pestilence from them for my sake, and at my request.'" P. —— **τίμησας** = *ἐτίμησας.* What would *τιμήσας* be? H. 389, e; G. 26, N. 2. —— **ἴψαο**: for *ἴψω*, 1st aor. of *ἴπτομαι.* H. 383 D. 4; C. 297, e, f, h; G. 119, 2. —— **ἠδ' ἔτι καὶ νῦν**, *so even now also again.* —— **ἤδη νῦν**, *now, even now*, i. e., at once. —— **ἄμυνον**, *avert;* imperative and not the participle.

457, 458. τοῦ: constr.? —— **εὔξαντο**: tense? H. 837; C. 605, b.

—— **προβάλοντο**: vid. note on v. 449. "The sacrifice began by washing of hands and the lifting up of the *οὐλαί* (*οὐλοχύτας ἀνέλοντο*) ready for sprinkling. The prayer followed, accompanied by the act of sprinkling, in which all of those who participated in the sacrifice took part, and also by the cutting off and burning of the forelock of the victim, which is not mentioned here; cf. *Od.* iii. 446. After these preliminary rites (*κατάρχεσθαι*) the attendants raised the victim's head—a symbolical way of offering it to one of the 'upper' gods—and the chief officiating person—king or head of the family—killed and flayed it. The thigh bones were cut out (*μηρούς τ' ἐξέταμον*) and covered up between two layers of fat (*κνίσσῃ*): slices of meat from other parts of the carcase were laid upon the fat (*ἐπ' αὐτῶν ὠμοθέτησαν*), and the whole was burned, with libations of wine, as the portion of the gods." Monro.

459–461. **αὐέρυσαν**: "probably for *αϝϝερυσαν = ἀν(α)ϝερυσαν*; from *ἀνερύω*." H. 84 D; C. 136; G. 12, N. 3. Object implied. —— **μηρούς** = *μηρία* which is more common in this sense, *the slices of meat from the thighs.* —— **ἐξέταμον**: from *ἐκτέμνω*. H. 521 D. 8; C. 50; G. Appendix. —— **κατὰ .... ἐκάλυψαν**, sc. *μηρούς*. —— **κνίσσῃ**. H. 776; C. 466; G. 188. —— **δίπτυχα** (H. 594, b; C. 506; G. 138, R), sc. *κνίσσην*. "Each slice was laid in a piece of fat caul, *omentum*, and so being doubled together, as it were, it was said to be *δίπτυχον*." P. —— **αὐτῶν**: the thighs thus wrapped up.

462, 463. **σχίζῃς**: for *σχίζαις*. —— **ὁ γέρων**, i. e., Chryses himself. —— **ἐπί** with **λεῖβε**, *poured over them.* Note the change in tense to denote the continuance of the action. —— **παρ' αὐτόν**. We should here expect *παρ' αὐτῷ*. What is the meaning here? H. 788; C. 704; G. 191, N. 6. —— **πεμπώβολα**: large five-pronged forks for placing the half-burnt meat on the flame until it was entirely consumed; for otherwise the omen was unfavorable. The cookery for the feast was a subsequent affair.

464–466. **κατὰ .... ἐκάη**, *were completely consumed.* —— **σπλάγχν'**: the larger organs, such as the heart, liver, and lungs, which they just tasted, *pro forma*, and allowed to be consumed. —— **ἐπάσαντο**. H. 509 D. 13. —— **μίστυλλον .... πάντα**, *they both cut into small pieces the other parts, and pierced them through with spits* (in such a way that the meat was all around them), *and roasted them skillfully, and then drew them all off* (from the spits). —— **περιφραδέως**. H. 257; C. 381, a; G. 74, 1.

467–470. **τετύκοντο**: redupl. aor. of *τεύχω*. H. 511 D. 14; C. 50; G. Appen. —— **δαιτός**. H. 743; C. 414, a; G. 172. —— **ἐΐσης**, *even, equally apportioned.* —— **πόσιος**. H. 729, c; C. 444; G. 167, 3. —— **ἐξ .... ἕντο** (*ἐξίημι*, H. 476; C. 45, k; G. 127, III), *had taken from themselves.* Note the force of the middle. —— **κοῦροι**: the fighting class or nobles, young men of birth. —— **κρητῆρας**: not drinking-cups, but *mixers*

from which the liquor was served to the guests. —— **ἐπεστέψαντο**, *filled to the brim;* hence the gen. *ποτοῖο*. Vid. note on *δαιτός* above.

471–474. **νώμησαν**, sc. *κοῦροι*, *then they distributed it* (*ποτόν*) *to all.* —— **ἐπαρξάμενοι δεπάεσσιν**, having made the beginning all around in the cups to be poured out as libations before the cups were filled for drinking. "The verb may be applied to any preliminary ritual," and *ἐπί* implies the going to each in succession. —— **πανημέριοι.** H. 585, b; 619; C. 722, a; 509, f; G. 132, 2; 138, N. 7. —— **μολπῇ**: with dancing and singing. —— **καλόν** = *κάλως*. —— **παιήονα**, *a paean* or song of rejoicing. —— **κοῦροι.** H. 625, b. —— **φρένα.** H. 718, a; C. 481; G. 160.

475–479. **Ἦμος δ' ἠέλιος κατέδυ**, *But when the sun had set.* For the correlative uses: H. 1055, 4. —— **ἐπί** with **ἦλθεν**. —— **δὴ τότε.** H. 1037, 4, c. —— **παρὰ πρυμνήσια**, *by the stern ropes*, on the shore, so to be ready to set sail early in the morning. —— **ἦμος δ'**, followed by **καὶ τότ' ἔπειτ'** (*even then straightway*) to mark the apodosis: so in v. 494. H. 1042. —— **ἀνάγοντο**, *they began to* (make preparation to) *set sail.* That this must be the meaning of the imperfect here is evident from the fact that the mast was not yet raised, and the sail not yet spread. —— **μετά**, *for.* For this use of *μετά*, cf. above 423. —— **ἴκμενον οὖρον**, *favorable wind.* H. 53 D; C. 148, b.

480–483. **στῆσαντ'.** H. 813; C. 579; G. 199, 2. —— **ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον**, *and the wind filled the middle of the sail.* H. 671; C. 508, a; G. 142, 4, N. 4. —— **ἀμφὶ δὲ κῦμα . . . . ἰούσης**, *and the dark wave roared loudly round about the keel* (*while*) *the ship* (*was*) *running along.* *ἀμφί* is used adverbially. *στείρῃ* is dat. of place. —— **ἡ δ'**, *but she*, refers to the ship.

484–487. **κατὰ στρατόν**, *off the camp*, i. e., opposite to the encampment. —— **ἐπ' ἠπείροιο, ὑψοῦ ἐπὶ ψαμάθοις**, *upon the main land, far up upon the sands.* —— **ἔρυσσαν** = *εἴρυσαν*. —— **ὑπό** is here used adverbially, *underneath* (*her*), i. e., the ship. —— **ἕρματα**, *props, stays.* It is supposed that these were stones laid in a row, serving the double purpose of holding the ship erect, and acting as a breakwater against the force of the waves. —— **τάνυσσαν.** H. 519 D. 5. —— **αὐτοὶ δ'** is contrasted with *νῆα μέν*, v. 485. —— **ἐσκίδναντο** = the Attic *ἐσκεδάννυντο*: Lex. *σκίδναμαι* and *σκεδάννυμι*.

488, 489. **Αὐτὰρ ὁ μήνιε**, *but that man* (Achilles) *kept cherishing his wrath*, i. e., as Thetis had advised him to do. Observe the demonstrative force of *ὁ*, and the continuance of the action in *μήνιε*. —— **Διογενὴς . . . . Ἀχιλλεύς.** Attention is called by Paley to the weakness of this verse, added to explain who was meant by *ὁ*. —— **Πηλέος.** H. 42 D; 206 D; C. 117, b; 222, c; G. 10; 53, 3, N. 4. The foot then is a spondee -*λέος υἱ*.

490-492. The three iterative forms **πωλέσκετο, φθινύθεσκε,** and **ποθέεσκε** (H. 493; G. 119, 10) seem to be used intentionally. The sense of the imperfect, however, is well marked in all. For the form of the stem in *φθινύθεσκε*, vid. H. 494; G. 119, 11. —— **κυδιάνειραν**, *ennobling*, i. e., which gives one an opportunity of acquiring renown. —— Note the lengthening of the final syllable of **πόλεμον** by the ictus. —— **κῆρ**: accus. of specification. —— **αὖθι** = *αὐτόθι* = *αὐτοῦ*, *there.* H. 217 D; C. 191; G. 61, N. 1. —— **ἀϋτήν**, *a battle cry.* How does it differ in form from the pronoun?

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508–510. **σύ πέρ**, *thou at least;* contrasted with Agamemnon. —— **μητίετα**, *all-counseling*. H. 147; C. 194, 2; G. 37, N. 1. —— **τόφρα, ὄφρα**, *so long, until.* —— **ἐπὶ . . . . τίθει**, *bestows upon*: *tmesis.* —— **τίσωσιν, ὀφέλλωσιν**: why subjunct.? H. 921; C. 641; G. 239, 2; M. 66, 2. —— **ὀφέλλωσιν**, *increase, glorify.* —— **τιμῇ**. H. 776; C. 466; G. 188.

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520–523. **καὶ αὔτως**, "*even as it is*, i. e., without fresh provocation." —— **καί τέ μέ φησι** (explain the accent), *and says also.* H. 1041; C. 389, j. —— **ἀπόστιχε**: from *ἀποστείχω*. H. 511, 10. —— **μή τι νοήσῃ**: negative purpose. H. 881; C. 624, a; G. 216, 1; M. 44. —— **Ἥρη**. Note the emphatic position. —— **ἐμοὶ . . . . μελήσεται**, *these things* (which Thetis asked) *shall be a care to me.* For *κε* with the Future, H. 845; C. 620; G. 208, 2; M. 38, 2. —— **ὄφρα τελέσσω**, *until*, etc.: temp. conj.

524–527. **εἰ δ' ἄγε**: cf. note on v. 302. —— **κεφαλῇ**. H. 776; C. 466; G. 188, 1. —— **ὄφρα πεποίθῃς** (perf. subj.), *in order that;* final conj. H. 881; C. 624; G. 216, 1; M. 44. —— **ἐξ ἐμέθεν γε**, *from me* (H. 261 D; C. 27, xv. f; G. 79, N. 2), *at least.* —— **οὐ γὰρ ἐμὸν** (H. 621, b; C. 528;

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514–516. **Νημερτὲς** (*νη* + *ἁμαρτάνω*) **μὲν δή**, *now, indeed, surely.* H. 585, b; C. 722, b; G. 132, 2. —— **ὑπόσχεο καὶ κατάνευσον**, *promise and ratify* (*that promise*) *with a nod.* These words are not entirely synonymous: she means "promise, and prove it by a manifest sign." —— **ἀπόειπ(ε)**, *refuse*, say *no* at once. —— **τοι.** H. 768; C. 459; G. 184, 4. —— **ἔπι = ἔπεστι.** H. 109, b; C. 785; G. 23, 2, fin. —— **ὅσσον**: acc. of extent, *to what extent.* —— **μετὰ πᾶσιν.** We would here expect the part. gen.

517–519. **μέγ' ὀχθήσας**, *greatly vexed.* —— **ἦ δὴ λοίγια ἔργ'** (sc. *τάδ' ἔσσεται*): vid. v. 573, *truly, these will be sad doings.* —— **ὅτε**, *since;* causal. —— **ἐφήσεις**: from *ἐφίημι.* H. 476; C. 45, k; G. 127, III. —— **ὅτ' ἄν μ' ἐρέθῃσιν** (from *ἐρέθω*), *when she shall irritate me.* H. 916; C. 641; G. 231; M. 61, 3.

520–523. **καὶ αὔτως**, "*even as it is*, i. e., without fresh provocation." —— **καί τέ μέ φησι** (explain the accent), *and says also.* H. 1041; C. 389, j. —— **ἀπόστιχε**: from *ἀποστείχω.* H. 511, 10. —— **μή τι νοήσῃ**: negative purpose. H. 881; C. 624, a; G. 216, 1; M. 44. —— **Ἥρη.** Note the emphatic position. —— **ἐμοὶ . . . . μελήσεται**, *these things* (which Thetis asked) *shall be a care to me.* For *κε* with the Future, H. 845; C. 620; G. 208, 2; M. 38, 2. —— **ὄφρα τελέσσω**, *until*, etc.: temp. conj.

524–527. **εἰ δ' ἄγε**: cf. note on v. 302. —— **κεφαλῇ.** H. 776; C. 466; G. 188, 1. —— **ὄφρα πεποίθῃς** (perf. subj.), *in order that;* final conj. H. 881; C. 624; G. 216, 1; M. 44. —— **ἐξ ἐμέθεν γε**, *from me* (H. 261 D; C. 27, xv. f; G. 79, N. 2), *at least.* —— **οὐ γὰρ ἐμὸν** (H. 621, b; C. 528;

G. 141, N. 4) . . . . **καταννεύσω**, *for any (promise) of mine, whatsoever* (H. 996; G. 152) *I shall confirm with a nod of my head* (H. 916; C. 640; G. 232, 3), *is not revocable* (H. 475, 1; 988; C. 682; G. 117, 3, N. 1; 281) *nor fallacious, nor can it fail to be accomplished.*

528–530. **Ἦ**: vid. note on v. 219. —— **ἐπ'** belongs by *tmesis* to *νεῦσε*. —— **ὀφρύσι**: instrumental dat. H. 776; C. 466, a; G. 188, 1. —— **ἀμβρόσιαι**, *immortal; not* ambrosial. —— **ἐπεῤῥώσαντο**, from *ἐπί* + *ῥώομαι*, *fell streaming forward.* "The verb *ῥώομαι* is used of quick springing movement: here of the hair tossing forward with the nod." Monro. —— **κρᾱτός**: not *κρἄτος*. H. 216 D, 8; G. 60, 5, 13. "The thick clustering curls on the brows of Zeus are represented in the best periods of Attic sculpture." P.

531, 532. **διέτμαγεν** = *διετμάγησαν*, *separated.* H. 511 D. 17; 385 D. 3; C. 330, b; G. 119, 9. Observe the plural verb with dual subject. —— **ἆλτο**: 2d aor. of *ἅλλομαι*. "The aspirate is lost, though the digamma sound (*Ϝαλ* = *sal* in Latin *salio*) may have been retained," and thus the hiatus was avoided. H. 489 D. 35. —— **ἀπ'**, *from upon.* H. 794; C. 688, seq.; G. 191, I., 2.

533–535. **Ζεύς**, sc. *ἆλτο* (H. 1059; C. 68, 4, g): properly *ἔβη* should be understood. —— **ἀνέσταν**. This shows that respect for superiors existed among the Greeks as early as the time of Homer. —— **ἔτλη**: from *τλάω*. —— **μεῖναι** (*αὐτὸν*) **ἐπερχόμενον**, *to await* ("*in their seats*") *him coming.* —— **ἀντίοι ἔσταν**, *met him.*

536–539. **ὥς**, *under these circumstances*, i. e., while they were all standing. —— **μίν** (prolepsis, H. 878; C. 71, b) is to be joined with *ἠγνοίησεν* (*ἀγνοέω*), *nor was Hera unaware in regard to him, having seen that Thetis,* etc. —— **οἱ** = *αὐτῷ*. —— **συμφράσσατο**: from *συμφράζομαι*. M. 70, 2. —— **ἁλίοιο γέροντος**, i. e., Nereus. —— **κερτομίοισι**, *heart-cutting.* H. 621, b; 776; C. 466; G. 188, 1. —— **προσηύδα**, sc. *Ἥρη*.

540–543. **Τίς δ' αὖ**, *Who (of the gods) now again.* H. 1037, 4; C. 685, c. —— **ἐστίν**. What is the subject? —— **ἀπονόσφιν**. H. 87 D; C. 162, a; G. 13, N. 2. —— **ἐόντα** agrees with what? H. 941; C. 667; G. 136, N. 3. —— **κρυπτάδια**: cog. acc. after *φρονέοντα*. —— **δικαζέμεν**, *to judge, decide*, i. e., as the supreme arbiter. —— **οὐδέ τί πώ . . . . νοήσῃς**, *neither hast thou ever yet had the courage to tell me freely* (H. 940; C. 667; G. 134, 3) *any plan thou mayest have devised.* H. 860 fin; C. 619, b; 642, a; G. 207, 2; M. 62; 63, 1. —— **ὅ, ττι** = *ὃ ἄν*.

545, 546. **πάντας**: emphatic. —— **μὴ ἐπιέλπεο**, *do not hope:* from *ἐπί* + *ἔλπομαι*. M. 86. —— **εἰδήσειν**: fut. infin. as if from *εἰδέω*; commonly assigned to *ὁράω*. —— **ἔσοντ(αι)**, sc. *μῦθοι*. —— **ἀλόχῳ περ ἐούσῃ**, *although you are my spouse.* M. 109, N. 5 (*b*).

547–550. **ὅν**, i. e., *μῦθον*. —— **ἐπιεικές**, sc. *ᾖ*. H. 611; C. 572. ——

ἀκούέμεν. H. 942; 945; C. 667; 663, a; G. 134, N. 2; 259. —— **ἔπειτα,** *then, in that case.* —— **οὔτε.** H. 1030; C. 713, a, b; G. 283, 8. —— **πρότερος** (H. 649; C. 514, a); i. e., than thou. —— **τόνγ'** is repeated from ὅν with emphasis. —— **ἐθέλωμι** is an old Epic subjunctive. H. 383 D, 1; C. 328, b; G. 119, 12, d. Some editors have ἐθέλοιμι. For the mood, H. 914 B; C. 641; G. 233. —— **μήτι σὺ . . . . μετάλλα,** *do thou neither ask at all concerning each of these things, nor pry into them.* ταῦτα ἕκαστα takes the place of τόνγε μῦθον. H. 621, b; 629, a; C. 528; 501; G. 141, N. 4. **διείρεο:** from διείρομαι = διά + εἴρομαι for ἔρομαι.

551–553. **βοῶπις,** *large-eyed;* like an ox. A large eye was considered a mark of beauty by the Greeks. It is suggested that this may have reference to Hera as the "cow-goddess," and as represented by the horned Io in the *Suppliants* and *Prometheus* of Æschylus. The discoveries of Schliemann seem to prove it. —— **ποῖον τὸν μῦθον ἔειπες** = (τοῦτον) τὸν μῦθον (ὃν) ἔειπες (ἦν) ποῖον. H. 726; 1012, a; C. 480, 2; G. 166. —— **καὶ λίην,** *and surely.* H. 30 D. (1); C. 130, I. a; G. 30, 1. —— **σέ** is object of what? —— "**πάρος,** with a Present, *I have not hitherto been in the habit of asking you.*" Monro. —— **εἴρομαι.** H. 826; C. 612; G. 200, N. 4.

554–559. **μάλ' εὔκηλος,** *very free from interruption* by me. —— **ἅσσα** = ἃ ἄν. H. 280 D; G. 86, N. 1. —— **ἐθέλῃσθα** = ἐθέλῃς. H. 377 D; G. 119, 12, d. —— **μή** = Latin *ne, lest.* H. 887; C. 625, a; G. 218; M. 46. —— **σοίγε** is governed by what? —— **τῇ,** *to her.* H. 764, 1; C. 454, d; G. 184, 1. —— **ἐτήτυμον,** *for certain,* i. e., *truly.* —— **τιμήσῃς, ὀλέσῃς:** why subj.? H. 881; 868; C. 654; 617, b; G. 216; 255; M. 45, N. 5 (*c*). —— **πολέας:** from πολύς. H. 247 D; G. 70, N. 1.

561–564. **δαιμονίη,** *woman;* lit., *infatuated, unaccountable.* —— **ὀΐεαι.** H. 384; C. 297, f; G. 119, 2. —— **λήθω** = λανθάνω. —— **δ' ἔμπης,** *and yet.* —— **ἀπὸ θυμοῦ,** i. e., out of favor. —— **μᾶλλον,** *farther* than before. —— **ἐμοί:** how governed? H. 771; C. 453; G. 184, 3. —— **εἰ δ' οὕτω τοῦτ' ἐστίν,** *and if this is so,* i. e., if I have given my promise to Thetis (as you surmise). —— **ἐμοὶ μέλλει φίλον εἶναι,** *it will be pleasing to me,* i. e., such is my will. H. 846; C. 598; G. 118, 6; M. 49, 1.

565–567. **κάθησο, ἐμῷ.** Why is hiatus allowed? H. 75 D, c. —— **χραίσμωσιν.** H. 887; C. 625, a; G. 218, N. 2; M. 44, 1; 43, N. 2. The construction here is χραισμεῖν τινά τινι: cf. v. 28 above. —— **θεοί:** incorporated in the relative clause. H. 995; C. 553; G. 154. —— **ἰόνθ'** = ἰόντα, agreeing with ἐμέ understood obj. of χραίσμωσιν. —— **ἀάπτους,** *irresistible, not to be touched.* —— **ἐφείω:** for ἐφῶ; from ἐφίημι. H. 444 D; G. 126, 7, b. For mood, H. 916; C. 641; G. 232, 3; M. 61, 3.

569–572. **καί ῥα,** *and therefore,* in consequence of her fear. —— **καθῆστο** = ἐκάθητο. —— **ἐπιγνάμψασα,** *having schooled to obey.* —— **ὤχθησαν** (from ὀχθέω), *were sorely distressed,* on account of this quarrel.

—— **Οὐρανίωνες**, *descendants of Ouranos* (H. 559, c; C. 369, b; G. 129, 9, N.), i. e., *the inhabitants of heaven.* —— **τοῖσιν**: vid. note on v. 58. —— **ἦρχ'.** H. 816, 4. —— **ἐπὶ ἦρα φέρων** = ἦρα ἐπιφέρων, "*offering pleasing service = making himself agreeable.*" Monro. H. 215 D. b; C. 228; G. 60, 3.

573–576. **Ἦ δὴ . . . . ἔσσεται**: vid. note on v. 518. —— **σφώ**, *you two*, viz., Zeus and Hera. —— **ἐριδαίνετον**: 2d pers. dual of ἐριδαίνω = ἐρίζω. M. 50, 1, and N. 2 (*d*). —— **ἐν θεοῖσι κολῳὸν ἐλαύνετον**, *excite a tumult in the midst of the gods ;* lit., *drive on.* Note the sarcastic contrast between ἐν θεοῖσι and ἕνεκα θνητῶν. —— **ἦδος.** H. 215 D. b; C. 228, a; G. 60, 3. —— **ἐπεὶ τὰ χερείονα νικᾷ**, *since these worse things prevail*, viz., strife over festive mirth.

577–579. **παράφημι**, *I advise, talk over ;* used elsewhere in the forms παρφάσθαι and παρφάμενος. —— **καὶ αὐτῇ περ νοεούσῃ**, *although herself being very intelligent.* H. 810; C. 577, b; G. 195, N. 2. —— **φέρειν** depends on παράφημι. —— **νεικείῃσι**: for νεικείῃ = νεικῇ; from νεικέω. H. 409 D. b; C. 323, e; G. 120, 2. For the mood, H. 881; C. 624; G. 216, 1. —— **σύν** belongs to **ταράξῃ**; from συνταράσσω. —— **ἡμῖν.** H. 263 and 4; C. 788, e; G. 28, N. 1, 3.

580–585. **εἴπερ . . . . στυφελίξαι**: conclusion omitted. στυφελίξαι (H. 1060; C. 68, 4, e; G. 226, 4, N. 2; M. 53, N. 1), *for if the Olympian thunderer wish to hurl us down from our seats*, he will hurl us down. —— **ἀστεροπητής**, lit., *the lightener.* —— **γάρ** gives the reason of the apodosis. —— **καθάπτεσθαι**, *address him*, lit., *touch or lay hold of him*: infin. for imper.; vid. v. 20; M. 101. —— **ἵλαος** = ἵλεως. H. 227 D; C. 236, b; G. 64. —— **ἀναΐξας** = ἀνᾴξας. H. 37 D. f; C. 131; G. 30, 3. —— **ἀμφικύπελλον**, *a double-handled* cup; usually explained as a goblet with a cup at both ends. —— **μητρί**: dative of interest. H. 767; C. 460; G. 184, 3. **ἐν χερσί**: *constructio prægnans.*

586, 587. **Τέτλαθι**, *be patient ;* 2d perf. imper. of theme τλα. H. 492 D, 10; C. 50, τλάω; 320, e; G. 125, 4. —— **ἀνάσχεο**, *endure it*, from ἀνέχω. —— **κηδομένη**: concessive. —— **περ** strengthens καί before ἀνάσχεο. Force of καίπερ? H. 979; C. 674, f; G. 277, N. 1, b; M. 109, N. 5, b. —— **μὴ ἴδωμαι.** μή = *ut non.* H. 887; C. 625, a; G. 218; M. 46. —— **ἐν ὀφθαλμοῖσιν**, i. e., before my eyes.

588, 589. **θεινομένην**: supplementary. H. 982; C. 677; G. 279, 2; M. 112, 1. —— **τότε δ' . . . . χραισμεῖν** (sc. σοι), *nor then should I be able, although* (vid. note on περ above) *being deeply troubled, to assist thee*, lit., to ward off anything from you. —— **οὔτι δυνήσομαι**; viz., "as being lame and disabled (Schol.), or perhaps, as being no match for him who is πολὺ φέρτατος, 581." P. —— **ἀντιφέρεσθαι**, *to set one's self against*, depends on ἀργαλέος. H. 952: C. 663, d; G. 261, 1; M. 93, 1.

590, 591. **ἤδη . . . . ἄλλοτ'**, lit., *for already now on another occasion*, viz., "that described in XV. 18, where Zeus punished Hera by torturing her like a slave." P. —— **μεμαῶτα**: perf. with present signification. H. 492 D. 9; C. 320, e; G. 125, 4, fin. —— **ποδός**: constr.? H. 738; C. 426, a; G. 171, N. —— **τεταγών** is a redupl. 2d aor. part. from the theme *ταγ-*, Lat. *tango*, the theme of which is seen in *tactus* and *integer*. H. 436 D.

592, 593. **ἦμαρ**: acc. of duration of time. —— **ἠελίῳ** depends on *ἅμα*, an adverb. H. 772, c; C. 450; G. 186. —— **καταδύντι**: circumstantial part. denoting time. —— **κάππεσον** = *κατέπεσον*. H. 84 D; C. 136; G. 12, N. 3. —— **ἐν Λήμνῳ**: vid. note on *ἐπὶ φρεσί*, v. 55. "Hercules, having sacked Troy, was, on his return, driven to Cos by a storm raised by Juno (Hera), who was hostile to him, and who had cast Jupiter (Zeus) into a sleep that he might not interrupt her purpose. Jupiter, awaking, in resentment of the artifice practiced on him, bound her feet to iron anvils, which Vulcan (Hephaistos), attempting to loose, was cast headlong down to Lemnos by his enraged sire." Buckley. —— **ὀλίγος . . . . ἐνῆεν**, *and but a little life was still in me*. *ἐνῆεν* = *ἐνῆν*; from *ἐν* + *εἰμί*; sc. *ἐμοί*.

594. **Σίντιες**: "a Thracian and Pelasgic people, probably skilled in metallurgy, and thence called the friends of Hephaistos." —— Join **ἄφαρ** with *κομίσαντο*. —— **κομίσαντο**: from *κομίζω*. —— **πεσόντα**. Observe the force of the tense; they took him up at once and tended him after his fall.

595, 596. **μείδησεν**, in connection with *γέλως* in 599, "shows that the anecdote as well as the actions of the god caused merriment to the celestials. This is the earliest mention of that kind of buffoonery and pleasantry at banquets which formed so essential a feature of them among the later Greeks and Romans." P. —— **παιδός**, *from her son*. H. 748; C. 405; G. 174. —— **χειρί**, *in her hand*. H. 783; C. 469, b; G. 190.

597–600. **θεοῖς**. H. 767; C. 460; G. 184, 3. —— **ἐνδέξια**, *from left to right*. —— **ᾠνοχόει**, *kept pouring out* (*nectar*); imperf. —— **ἄσβεστος**, *inextinguishable*; caused by Hephaistos performing the duties of the lovely Hebe —— **ἐνῶρτο**: syncopated 2d aor. of *ἐνόρνυμι*. —— **ποιπνύοντα**, *bustling about*, lit., *puffing with exertion*. The theme of the word is *πνυ-*, seen in *πνέω*, to which the syllable *ποι* is prefixed as a reduplication. H. 574; C. 379, c; G. 108, II. 2. "In almost all verbs from reduplicated themes, one form of the theme is changed in the compound."

601–604. **ἐς ἠέλιον καταδύντα**, *until the setting sun*. M. 108, N. 4, b. —— **δαιτός, φόρμιγγος, Μουσάων**: constr.? H. 743; C. 414, b; G. 172, 1. —— **οὐ μέν**, = *οὐ μήν*, *not yet*, is followed by *αὐτάρ* as correlative. H. 1046, 1, b; C. 701, c. —— **αἳ . . . . καλῇ**, lit., *who replying with melodious voice sang*, i. e., they sang responsively.

606, 607. **κακκείοντες** = *κατακείοντες*: fut. part. of *κατακείω* (= *κατά-*

κεῖμαι) denoting purpose, *for the purpose of lying down.* For the form, H. 427 D. —— **ἕκαστος**: constr.? H. 624, d; C. 417, a; G. 137, 2. —— **ἧχι**, *where.* The same suffix appears in οὐχί, ναιχί. —— **ἑκάστῳ**: dat. of advant. after ποίησεν. —— **'Αμφι-γυ-ήεις**: a regular epithet of Hephaistos; *strong in either arm* (ἀμφί + γυῖον), a suitable epithet of the blacksmith-god. Sidgwick.

608–611. **ποίησεν**, *had made;* in the sense of the pluperf. —— **ἰδυίῃσι** = εἰδυίῃσι = εἰδυίαις. —— **ὅν**, *his own.* —— **ἤϊ'** = ἤϊε: from εἶμι. —— **κοιμᾶθ'** = ἐκοιμᾶτο, *he was accustomed to sleep.* —— **ὅτε** is here equal to ὁπότε. —— **ἱκάνοι**: mood? H. 914 B; C. 641; G. 233; M. 62. —— **καθεῦδ'**, *he fell asleep.* —— **χρυσόθρονος**, *golden-throned.* It is very common to find the epithet *golden* used with reference to articles that belong to the gods.

BOOK SECOND.

SUMMARY.—Zeus, having determined to avenge the wrongs of Achilles, sends a delusive dream to Agamemnon, which encourages him to join battle with the hope of victory (1–40). Toward morning Agamemnon summons the people to an assembly, first, however, disclosing his dream, together with his plan, to the chieftains of the Greeks (40–84). The people swarm in like bees, and, when silence is commanded by the heralds, in order to find out their disposition, he proposes to return immediately to Greece, to which proposal they, worn out by the length of the war, joyfully assent, and begin to prepare for departure (85–154). Hera incites Athena to urge Odysseus to prevent them from carrying the design into execution. He obeys, warning the chiefs lest they misunderstand the purpose of Agamemnon and anger him, and commanding the people to obey their masters (155–210). Thersites alone dissents, and openly reviles the greed of Agamemnon and the slavishness of the people (210–242). Odysseus rebukes him and severely punishes him for his insolence (242–277). Odysseus, Nestor, and Agamemnon harangue the army, and active preparations are made for battle (278–483). An accurate enumeration of the ships, nations, and leaders that had followed Agamemnon to the war follows (484–785). Iris, disguised as Polites, son of Priam, addresses the Trojans, and bids them muster by tribes (786–806). The host, under the leadership of Hector, muster by the tomb of Myrine, and a brief numbering of them is added (807–877).

1. **Ἄλλοι**, = *οἱ ἄλλοι, the others* (*besides Zeus*), both gods and men. —— Note the contrast marked by **μέν** and **δέ**. —— **ῥα** marks the logical connection between this book and the last verse of the preceding one. —— **θεοί** and **ἀνέρες** are best taken as in apposition with *ἄλλοι*. —— **ἱπποκορυσταί**, *horse-equipped*. For the form, H. 246; C. 230; G. 66, N. 4, fin.

2. **εὗδον** = *ηὗδον*: augment omitted. H. 510, 8. —— **παννύχιοι**: cf. note on *πανημέριοι*, I. 472. —— **ἔχε**, *did not continue to hold*. H. 822; C. 592; G. 200. Some critics find an inconsistency between the statement in this verse and the one at the close of the former book, but we see none. Zeus might have slept for a while, as that says, and then been wakeful.

3, 4. **ὄγε.** There seems to be some emphasis here. —— **μερμήριζε,** *kept pondering.* —— **ὡς,** *how.* —— **τιμήσῃ:** mood? H. 932; C. 647; G. 242, 1; M. 45, N. 2. The form in the direct discourse was *πῶς τιμήσω.* —— **ὀλέσῃ:** same references. —— **πολέας** = *πολλούς:* cf. I. 559.

5–7. **ἥδε,** *the following.* H. 632, a; C. 500 and a. —— **οἱ:** vid. note on I. 104. —— **βουλή,** in the predicate with *φαίνετο,* is explained by the following verse. —— **πέμψαι . . . . Ὄνειρον:** appos. with *βουλή* H. 950 fin; C. 663, c; G. 258; M. 91. —— **οὖλον,** *delusive, mischievous.* —— **Ὄνειρον** is not the god of dreams as appears from the context. —— **καὶ μιν . . . . προσηύδα** = v. 201, Book I.

8. **Βάσκ' ἴθι,** *Up, go.* So in XI. 186. Cf. Verg. *Aen.*, IV. 223, *vade age.* *βάσκω* is properly a frequentative form of *βαίνω.* H. 530 D, 11; G. 253, N; M. 84, N. 1.

10. **μάλ' ἀτρεκέως ἀγορευέμεν,** *announce very accurately:* infin. for imperative; vid. note on *λῦσαι,* I. 20. —— **ὡς ἐπιτέλλω,** *as I command thee.*

11. **ἑ** (= *αὐτόν*): subj. of *θωρῆξαι* after *κέλευε.* —— **καρηκομόωντας,** *long-haired.* In later times long hair was a badge of freedom, and was forbidden to slaves, but it was always considered as a mark of strength. Form, H. 216 D. 8; 409 D. a; C. 226, d; 135; G. 60, 5, 13; 120, 1. —— **Ἀχαιούς.** "Observe the distinction, for the Abantes (v. 542) and the Thracians (IV. 533) wore their hair differently."

12. **πανσυδίῃ.** H. 59; C. 166. —— **νῦν γάρ** is purposely used with ambiguity. Agamemnon is to understand by it "this very day" (*ἤματι κείνῳ,* v. 37); but it has a more general sense, "now that affairs have come to this pass." —— **πόλιν εὐρυάγυιαν** = Troy. —— **ἕλοι** (H. 872; C. 636, I. a; G. 210; M. 52, 2), *he may take; κέν* makes it a probability.

14, 15. **ἀμφὶς φράζονται,** *think differently;* lit., deliberate on both sides. —— **ἅπαντας,** *all* without exception. —— **λισσομένη:** circumstantial part. denoting means. H. 969, a; C. 674; G. 277, 2. —— **ἐφῆπται:** 3d sing. perf. pass. of *ἐφάπτω* = *ἐπὶ* + *ἅπτω.* Why not *ἔφηπται*? H. 391, b; C. 783, a; G. 26, N. 1.

16–18. **τὸν μῦθον,** *that* command, which Zeus had spoken. —— **βῆ δ' ἄρα** = *βῆ δ' ἔπειτα.* —— **τόν,** *that (man).*

19. **εὕδοντ':** force? H. 982; C. 677; G. 279, 2; M. 112, 1. —— **περί** is best taken adverbially with *κέχυθ':* pluper. with the sense of the imperf., *had been diffused around, and still continued so.* —— **ὕπνος** is called *ambrosial,* according to Buttman, from its strengthening, life-giving power, and the epithet is borrowed from the food of the gods.

20. **ὑπὲρ κεφαλῆς,** *above his head,* i. e., close to, and so as to look down upon, the head of the reclining hero. —— **Νηληΐῳ:** adj.; equivalent to the genitive. H. 564; C. 375, a; G. 129, 12. —— **υἷι:** declension? H. 216, 19; 216 D. 19; C. 21, x; G. 60, 5, 30.

21, 22. τόν . . . . Ἀγαμέμνων, *whom of the elders Agamemnon was accustomed to honor most.* —— **τῖ'** = Attic ἔτιε. —— **τῷ . . . . Ὄνειρος.** The order of construction is θεῖος Ὄνειρος ἐεισάμενος τῷ προσεφώνεε μιν.

23, 24. Εὕδεις . . . . ἱπποδάμοιο, *Dost thou sleep, son of the warrior Atreus, tamer of steeds?* Evidently a reproach, from what follows. —— **παννύχιον**: vid. note on v. 2. How may the attributive and the predicate adjectives be distinguished? —— **βουληφόρον**: explain the accent. H. 582, c; C. 795, b; G. 132, 1, N.

25. ἐπιτετράφαται, μέμηλεν. Why indicative? H. 909; C. 640; G. 230; M. 59. The former is for ἐπιτετράφηται: 3d plu. perf. pass. of τρέπω (H. 376 D, d; G. 119, 3); the latter is 2d perf. of μέλω, H. 510 D, 12.

26, 27. ἐμέθεν ξύνες, *understand from me.* H. 742; C. 432, b; G. 171, 2. ἐμέθεν = ἐμοῦ. ξύνες = σύν + ἕς: 2d aor. imperative of συνίημι. H. 476; C. 45, k; G. 127, III. —— **δέ** = γάρ τοι: dat. of influence. H. 765, a; C. 452, a; G. 185. —— **σευ**: constr.? H. 742; C. 432, d; G. 171, 2. —— **ἄνευθεν ἐών**, *although he is far away.* H. 969, e; C. 674, f; G. 277, 5.

28–32 = vv. 11–15 with change of person.

33. ἐκ: for the force, vid. H. 798, c; C. 693; G. 191, I., 3, c. —— **ἔχε** (sc. ταῦτα), *hold these things* (*which I have now told thee*). —— **μηδέ— αἱρείτω.** H. 1019; C. 686; G. 283, 2; M. 86.

34. εὖτ' αν' = ὅταν (H. 1055, 2). For the mood. H. 916; C. 641; G. 232, 3; M. 61, 3. —— **ἀνήῃ** = ἀνῇ. H. 444 D; G. 126, 7 (*b*).

35–37. ἀπεβήσατο: vid. note on I. 428. —— **τόν**, *this one, him*, i. e., Agamemnon. —— **ἅ . . . . ἔμελλον**, *which were not about to be accomplished.* For the verb, H. 355 D, b; the number, H. 604, b; C. 569, a; G. 135, 2, fin.; the use, H. 846; C. 598; G. 118, 6; M. 25, 2. —— **φῆ** = ἔφη. —— **ὅγε**, *he* (*thought, but Zeus did not*). Observe the force of γέ.

38. νήπιος: emphatic from its position. —— **τά** agrees with what? —— **ᾔδη** = ᾔδει. —— **ῥα**: force? —— **ἔργα** is transferred to the relative clause to give it emphasis.

39, 40. θήσειν . . . . ὑσμίνας, *for he was still intending to place* (*in addition to those already inflicted*, ἐπί, H. 786; C. 703, b; G. 191, N. 3) *sorrows and groans upon both the Trojans and the Greeks through mighty conflicts.* —— **διά.** H. 795, 2, b; C. 689, 1, a; G. 191, IV., 1 (2).

41. ἔγρετο: 2d aor. mid. of ἐγείρω. H. 437 D; C. 50; G. Page 337. —— **θείη ὀμφή**, *the divine voice*, i. e., of the dream. —— **ἀμφέχυτ'** (from ἀμφιχέω), lit., *was poured around him;* i. e., he was entirely under the influence of it, though he was now fully awake. H. 489 D. 34; G. 125, 3, fin.

42. ὀρθωθείς: aor. part. pass. with middle meaning (H. 498); lit., *hav-*

ing raised himself, he sat (raised). —— **χιτῶνα**, an undergarment, and **φᾶρος** are both fully described in the "Dictionary of Greek and Roman Antiquities," art. *Pallium.*

43. **νηγάτεον** is perhaps *νεήγατον*, *newly made*, but the etymology is uncertain. —— **δὲ μέγα**: quantity of *ε* in *δέ*? H. 93 D; C. 736; G. 19, 3. —— **βάλλετο.** Observe the force of the middle in this and the following verbs. There is no apparent difference in the use here of the imperfect and the aorist.

44. **ποσσί** = *ποδσί*. Explain the change. H. 54 D. —— **ὑπό**: for the quantity of *ο* vid. *δὲ μέγα* above. —— **πέδιλα.** In the time of Homer, the sandal was simply a wooden sole bound to the foot with thongs.

45, 46. **βάλετο.** How different from *βάλλετο* above? M. 11, N. 5. —— **ξίφος**, *sword*, i. e., the belt from which the sword was suspended. —— **ἄφθιτον**: vid. vv. 101–108, where the history of the scepter is narrated.

48, 49. **Ἠώς** = *Ἕως*. —— **Ζηνί** = *Διί*. H. 216 D, 6; C. 21; G. 60, 5, 10. —— **φόως** = *φῶς*. H. 183 D, fin; C. 224, f. —— **ἐρέουσα**: fut. part. denoting purpose, *to announce.*

50, 51. **αὐτὰρ ὁ**, *but he*, i. e., Agamemnon. —— **κηρύκεσσι**: dat. after *κελεύω*, where we would naturally expect the acc. from the Attic usage. —— **ἀγορήνδε**, i. e., to a popular assembly.

52. **οἱ μέν**, the heralds. —— **τοὶ δέ**, the Greeks. *τοί* is the demonstrative. For the form, H. 272 D; C. 28, j; G. 78, N. 2. —— **μάλ' ὦκα.** H. 258 and D.

53. **Βουλή**: subj. of *ἷζε*. Some editions have *βουλήν* as object. —— **πρῶτον**, *first*, i. e., before the people assembled. "The object of Agamemnon, in playing so deceitful a part to his men as to propose their return, was to ascertain if the rupture with Achilles had alienated their minds or discouraged them." P. —— **ἷζε** = *καθέζετο*. —— **γερόντων**: gen. of material.

54, 55. **Νεστορέῃ νηΐ** = *νηΐ Νέστορος*; hence has *βασιλῆος* in appos. with it. H. 633, b; C. 394, c; G. 137, N. 1. —— **Πυλοιγενέος** = *Πύλοι* (loc. H. 220; C. 191, 4; G. 61, N. 2) + *γενέος*, *born at Pylos.* —— **πυκινὴν . . . . βουλήν**, *arranged a skillful plan.*

56, 57. **θεῖος.** H. 1039; C. 68, 4, d. —— **ἐνύπνιον**: adverb; *during sleep.* H. 259; C. 380, a; G. 74, 2. —— **μάλιστα**: repeated in *ἄγχιστα.* H. 652, c; C. 510, a. —— **Νέστορι**: dat. of similarity after *ἐῴκει.*

58, 59. **εἶδός τε μέγεθός τε φυήν τ'**: acc. of specification. "*Stature* was considered an essential part of good looks." P. —— **ἄγχιστα**: for comparison. H. 260 D; C. 262, d and 263, d. —— **μέ** is governed by *πρός-*; **μῦθον**, by *ἔειπεν.*

60–70. Vid. notes on vv. 23–33.

71. **ἀποπτάμενος**, *having flown away, he was gone*, i. e., he went away

swiftly. H. 968, fin.; C. 674; G. 279, N.; M. 112, 2. —— **ἀνῆκεν**: from ἀνίημι.

72. **αἴ κέν πως, κ. τ. λ.** "He here avows that his *real* object is to arm the Greeks; but he intimates a doubt that this can now be done. The chiefs, however, are instructed to oppose the return, should the army precipitately accept it, as proceeding from the general-in-chief. Perhaps he adopted this policy to shift the responsibilities of remaining, in the absence of Achilles, from himself. Nestor has this verse in view, below 83." P. —— **θωρήξομεν**: for θωρήξωμεν. For the mood, H. 1016 and b; G. 282, 4; M. 71, N. 2.

73. **ἔπεσιν πειρήσομαι**, i. e., I will ascertain their real feelings. —— **ᾗ**: dat. of manner; *in what way = as.* It agrees with the predicate noun θέμις, and is to be taken with **πρῶτα δ'**, *and I first, as is right, will try*, etc. —— **θέμις** has reference to the privilege of a king of adopting any course that he may deem best.

74, 75. **φεύγειν**, *to depart.* —— **πολυκλήϊσι**, *many-oared.* —— **ἄλλοθεν ἄλλος**, *one from one place, and another from another.* ἄλλος is part. appos. with **ὑμεῖς**. —— **ἐρητύειν** (sc. αὐτούς): infin. for imv. H. 957; C. 670; G. 269; M. 101.

76–78. **κατ' + ἕζετο**: *tmesis.* —— **τοῖσι**: vid. note on I. 58. —— **Νέστωρ**: cf. I. 247. —— **ἠμαθόεντος**, *sandy;* from ἠμαθόεις. —— **ὅ σφιν . . . . μετέειπεν**: vid. I. 253.

79, 80. **Ὦ φίλοι . . . . μέδοντες** is a very common verse in Homer. —— **τόν**: demonstrative, *this dream.* —— **ἔνισπεν**: 2d aor. ind. of ἐνέπω. H. 539 D. 8. Constr., H. 895; C. 631, b; G. 222; M. 49, 2. "The argument seems to be, that the dream is probably true, because a good and brave man has seen it; it would have been untrustworthy, if an inferior man had seen it."

81. **ψεῦδος**: pred. adj. agreeing with omitted substantive. "As the dream was a ψεῦδος on the part of Zeus, there is a poetical irony in here assuming that it is true." P. —— **κεν φαῖμεν**, *would say:* conclusion of the fourth form. H. 900 and b; 901; C. 631, d, e; 649; G. 224; 227; M. 49, 2, N. 6. —— **μᾶλλον**, we would turn away from it, *rather than* believe it. For this use of the comparative, H. 649; C. 514, a.

82, 83. **ὅς.** What is the antecedent? —— **ὅς . . . . εἶναι**: cf. I. 91. —— **ἀλλ' ἄγετ' . . . . Ἀχαιῶν**: cf. above v. 72. "Nestor here shows that his object is the same as Agamemnon's." ἀλλά is often used to break off previous discourse and introduce a question or demand.

84–86. **ἦρχε**, *led the way.* —— **ἐξ** is separated from its verb by *tmesis*, which governs βουλῆς as gen. of separation. —— **ἐπανέστησαν** (once for all): out of deference to his age and wisdom. —— **πείθοντό τε ποιμένι λαῶν**, *and were obedient* (continually) *to the shepherd of the people.* —— **ἐπεσσεύοντο**, *hastened after them.*

87. **ἠΰτε** introduces the first simile in the Iliad. —— **ἔθνεα**, *swarms*, lit., *nations*. On what principle is the absence of hiatus explained? —— **εἶσι**: explain the non-agreement. —— **μελισσάων**. H. 729, f; C. 411, 2; G. 167, 4.

88, 89. **πέτρης** depends on *ἐκ* separated from its verb *ἐρχομενάων* by *tmesis*. —— **νέον**: adv.; vid. *ἐνύπνιον*, v. 56. —— **βοτρυδόν**, *in clusters*. —— **πέτονται ἐπὶ κ. τ. λ.**, *fly to the spring flowers and remain on them: constructio prægnans*. H. 788; C. 704; G. 191, N. 6.

90–93. **αἱ μέν τ'**, **αἱ δέ τε**, *some*, *others*. —— **πεποτήαται**: from *πέτομαι*. —— **ὣς τῶν . . . . ἐστιχόωντο . . . . ἀγορήν**, *so the numerous nations of the Greeks were advancing in order, by companies, from their ships and tents before the concave shore to the place of assembly*. —— **τῶν** = *τούτων*. —— **ἄπο**: why not *ἀπό*? H. 109; C. 785; G. 23, 2. —— **ἠϊόνος** = *ἠόνος*. H. 37 D, f; C. 131, II; G. 30, 3. —— **προπάροιθε**: probably, on the shore in front of the sea. —— **δεδήει**, *blazed*: 2d pluperf. of **δαίω**.

94. **Διὸς ἄγγελος** is applied to Rumor, as it never can be traced to any *human* source. The people did not know why they were called together, and the rumor that Agamemnon intended to return home spreading (like fire) rapidly throughout the army, made them all anxious to attend the assembly that they might know the truth.

95, 96. **τετρήχει**: 2d pluperf. of *θράσσω* = *ταράσσω*. H. 514, 8. —— **λαῶν ἱζόντων**: gen. abs. denoting time. It does not depend on *ὑπό*, which is here used adverbially.

97–99. **βοόωντες**, *by shouting*: part. denoting means. —— **ἐρήτυον**, i. e., were trying to. —— **εἴποτε . . . . σχοίατ'**, *if perchance they would desist from*. H. 1016 and c fin; C. 648. —— **σπουδῇ**: dat. of manner, equivalent to an adverb, *with difficulty*, lit., *with zeal* or *pains*. —— **καθ' ἕδρας** = distributive. H. 800, 2, d; C. 692, 5; G. 191, IV., 2 (2), c.

101. **σκῆπτρον**: the symbol of authority bestowed on the ancestors of Agamemnon by the gods themselves. —— **τεύχων**: suppl. part. denoting the object of endurance. H. 983; C. 677; G. 279, 1.

102, 103. **Ἥφαιστος μὲν δῶκε**, *Hephaistos*, *in the first place*, *gave it*. —— **Ἀργειφόντῃ**, i. e., Hermes, *slayer of Argos*, who had been placed by Hera as keeper of Io.

105–107. **Πέλοψ**: appos. with **ὁ**, *but this one again*, *Pelops*. —— **πολύαρνι**: from *πολύαρνος*. —— **Θυέστ'** = **Θυέστα** = **Θυέστης**. He was the brother of Atreus. —— **φορῆναι, ἀνάσσειν**: denoting purpose.

108, 109. **Ἄργεϊ παντί**, i. e., the Argos of the Peloponnesus. —— **τῷ** (sc. *σκήπτρῳ*): dat. of means, *having supported himself by* (*means of*) *this*. What is the time of the aorist participle? —— **Ἀργείοισι** depends on *μετά* in composition.

110–112. **θεράποντες Ἄρηος** (H. 216 D, 1; C. 21, x; G. 60, 5, 3), *ser*

vants of Ares. —— **μέγα**, *exceedingly*, modifies *ἐνέδησε*, *has involved.* —— **ἄτῃ**, depending on *ἐν* in composition (H. 775; C. 699; G. 187), here refers to the infatuation or delusion that he is to take Troy. —— **σχέτλιος**, *cruel.* —— **ὅς.** We would here expect a conjunction. —— **πρίν** is not the conj., but the adverb. H. 1055, 9; C. 703, d (γ); G. 240, 2.

113. **ἐκπέρσαντ'** is either dat. agreeing with *μοι*, or, what is better, accus. with *ἐμέ* understood. H. 80 D; 941; C. 129, a; 667; G. 12, 1; 134, 3. —— "The meaning is, that whereas at the commencement of the war Zeus had promised Agamemnon success, it now appears that he only meant to delude him, and now, after the loss of a numerous host, desires his return to Argos. All this is insincere, and is meant to test the feelings of the army, who, as he hopes, are yet intent on the war." P.

114, 115. **νῦν** "gives the time, not of *βουλεύσατο*, but of an implied *οἶδ' ὅτι*." —— **δυσκλέα** is for *δυσκλεέα*, *inglorious.* —— **Ἄργος**: the whole country about the city is meant. Constr.? H. 722; C. 472, g; G. 162. —— **ἐπεὶ . . . . λαόν**, lit., *after I have lost much people.*

116–118. **οὕτω που**, "*thus somehow or other.*" —— **μέλλει φίλον εἶναι**: cf. note on I. 564. —— **ὃς δή**, *who already now.* —— **πολίων** = *πόλεων.* —— **κάρηνα.** H. 216 D, 8; C. 226, d; G. 60, 5, 13. —— **ἠδ' ἔτι καί**, *and still also.*

119. **αἰσχρὸν γάρ** continues the thought begun in vv. 114 and 115, and what follows shows *how* the affairs of the Greeks are inglorious. —— **καὶ ἐσσομένοισι**, not only to those now living but *even to those who will be.* H. 771; C. 453; G. 184, 5. —— **πυθέσθαι**, *to learn*, depends on *αἰσχρόν.* H. 952; C. 663, d; G. 261, 1 and 2; M. 93, 2.

120–122. **μὰψ . . . . πέφανται**: appos. with *τόδε*, v. 119. —— **λαόν**: subj. of *πολεμίζειν.* —— **πόλεμον.** H. 715, a; C. 477, 1; G. 159 and R. —— **ἀνδράσι.** H. 772; C. 450; G. 186, N. 1. —— **παυροτέροισι**, *fewer* (*than themselves*). —— **τέλος . . . . πέφανται**, *and no end has as yet appeared*, explains *ἄπρηκτον.*

123, 124. **εἴπερ** introduces a condition barely possible, but not probable. H. 900 and b; C. 631, d, e; G. 224; M. 50, 2. —— **ὅρκια πιστά**; because the parties would not come together except under a truce on which both could rely. —— **ταμόντες**, *having cut*, "refers to the killing of the victims in the sacrifices which attended the making of a truce or league."

125. **λέξασθαι** depends on *εἴπερ ἐθέλοιμεν* to be supplied from the preceding verse. —— **ἐφέστιοι** = actual inhabitants. H. 588; G. 132, 1. —— **ὅσσοι ἔασιν** = *ὅσοι εἰσίν.*

126, 127. **ἡμεῖς δ'** (sc. *εἰ*), *if we Greeks should arrange ourselves.* —— **ἐς δεκάδας**, *into companies of ten.* H. 295, d; C. 241, III. —— **οἰνοχοεύειν**, *to pour out wine:* infin. denoting purpose. For the form, H. 571, 4; G. 130, 4.

128. πολλαί κεν . . . . οἰνοχόοιο. "This passage has been considered one of the proofs of the great antiquity of the Homeric poems, because so primitive a mode of counting, and one that indicates so little notion of the use of figures, is here described. See Mr. Gladstone, 'Studies on Homer,' vol. iii, p. 439." P.

129, 130. τόσσον. Aristarchus reckons the Greeks at 140,000; so, from the statement in the text, the number of the Trojans was less than 12,000. In VIII. 562, Homer says there were 50,000 Trojans, probably an exaggerated statement. —— **πλέας** = *πλέονας* = *πλέους*. —— **Τρώων**: gen. after compar. H. 755; C. 408; G. 175.

131–133. ἐγχέσπαλοι ἄνδρες: appos. with *ἐπίκουροι*. For the accent of *ἐγχέσπαλοι*, H. 582, c, fin. —— **οἵ με . . . . πτολίεθρον**, *who greatly hinder me, and will not allow me wishing it to destroy the well-inhabited city of Troy;* lit., *greatly cause me to wander* (from my intended purpose). —— **εἰῶσ'** = *ἐῶσι*.

134, 135. δὴ βεβάασι, *have already passed away.* H. 1037, 4, b; C. 389, d. For the form, H. 490 D. 2; G. 125, 4. —— **δοῦρα** = *δόρυ*. —— **σέσηπε**, *have rotted:* 2d perf. of *σήπω*. H. 501. This is the only active form having an intransitive sense. —— **λέλυνται**: why plural with neuter plural subject? H. 604, b; C. 569, a; G. 135, 2, fin.

136–138. αἱ δέ που, *and I suppose, doubtless.* —— **ἡμέτεραι** agrees with what? H. 620, a; C. 497; G. 138, N. 1. —— **εἵατ'** = *εἵαται* = *ἧνται*. H. 80 D; 483 D; C. 127; G. 12, N. 1. —— **ποτιδέγμεναι** = *προσδεξάμεναι*. H. 489 D, 38. —— **ἄμμι** = *ἡμῖν*, *for us.* H. 771; C. 453; G. 184, 3. —— **αὔτως ἀκράαντον**, *is thus unfinished.*

139. ὡς ἂν ἐγὼν εἴπω κ. τ. λ., *let us all obey as I may direct*, i. e., if I give any direction, let us all obey it. H. 916; 851; C. 641; 594; G. 232, 3; 202, 1; M. 61, 3; 20. —— **πειθώμεθα.** H. 866, 1; C. 628; G. 253; M. 85.

140, 141. φεύγωμεν. "The proposal seems purposely put in a sudden and startling way. The purport of the preceding remarks (especially 119–122) rather tended to suggest greater energy, which is Agamemnon's real object." P. —— **οὐ γὰρ . . . . εὐρυάγυιαν**, *for no longer may we hope to take the wide-streeted (city of) Troy*, lit., *shall we take.*

142–144. τοῖσι. H. 767; C. 453, b; G. 184, 3, N. 4. —— **θυμόν**, *passion* or *strong emotion.* —— **ὄρινεν.** H. 528 D. 11. —— **πᾶσι**: appos. with *τοῖσι*. —— **πληθύν.** H. 216 D, 26. —— **βουλῆς**, *scheme:* gen. after verb of mental action. —— **ἐπάκουσαν**: meaning of tense? H. 837; C. 605, b. —— **θαλάσσης, πόντου**, *of the sea, the Icarian deep:* appos.

146–148. ὄρορε: why sing? —— **ὅτε κινήσῃ** = *ὅταν κινήσῃ*. —— **βαθύ**, *high;* lit., *deep.* —— **λάβρος . . . . ἀσταχύεσσιν**, *rushing down upon it impetuous, and it* (sc. *λήϊον*, the corn) *bends downward with its ears.*

149–154. **τῶν**, *of these*, referring to the Greeks. —— **ἀλαλητῷ**, *with a shout.* —— **νῆας ἐπ'**: why not νῆας ἔπ'? —— **ποδῶν . . . . ἀειρομένη**, *and the dust stood* (*in clouds*) *rising from under their feet.* Observe the force of -**θε.** ἵσταται ἀειρομένη is equivalent to two verbs, "*rose up and stood.*" —— **ἅπτεσθαι**, *to lend a hand to.* —— **ἑλκέμεν**, sc. νῆας. —— **οὐρούς**, *trenches;* to guide the ships into the sea. —— **οἴκαδε ἱεμένων**, lit., *of them sending themselves homeward,* i. e., *rushing homeward.* H. 972, a; C. 676, a; G. 278, 1, N. —— **ὑπὸ νηῶν**, *from under the ships.* "To remove these stays was the last step before actually floating the vessels, and the poet thereby expresses how nearly the proposal of Agamemnon was carried out."

155, 156. **'Αργείοισιν.** H. 771; C. 453; G. 184, 3. —— **ὑπέρμορα** is used adverbially, and is equivalent to ὑπὲρ μόρον, *beyond fate,* i. e., beyond what was intended in the decrees of fate. The Homeric idea, then, seems to be that the decrees of fate can be postponed by human agency. —— **ἐτύχθη.** H. 511, 14; 895; C. 631, b; G. 222; M. 492. —— **εἰ μὴ . . . . εἶπεν**: condition contrary to reality.

157–165. **'Ω πόποι**, *O ye gods.* —— **'Ατρυτώνη**, *invincible one.* —— **οὕτω δὴ**, *shall the Greeks thus now?* an ironical question intended as a reproach. —— **ἐπ' εὐρέα νῶτα**, *over the broad back.* —— **κὰδ δέ.** H. 84 D; C. 136; G. 12, N. 3. —— **εὐχωλὴν**: appos. with 'Ελένην. H. 726; C. 480, 2, a; G. 166. —— **κὰν καταλίποιεν**, *and could they leave behind.* Very nearly equivalent to the future indicative. H. 872, b; C. 637, b, c; G. 226, 2, b; M. 52, 2, N. —— **ἐρήτυε φῶτα ἕκαστον**, *restrain each man.* —— **ἑλκέμεν**: sc. αὐτούς as subj. implied from φῶτα ἕκαστον.

166–171. **ἀπίθησε**: for ἠπείθησεν, *disobey.* —— **βῆ δὲ κατ' . . . . καρήνων**: vid. I. 44. —— **εὗρεν ἔπειτ'.** What effect does the omission of the conjunction produce here? —— **Διΐ**: dat. of likeness. H. 773; C. 451; G. 186. —— **μῆτιν**, *as regards counsel:* acc. of specification. —— **ἑσταότ(α)**: part. joined with εὗρεν to restrict its meaning to the particular action of "*standing still.*" —— **ἐπεί** introduces the reason of the inactivity of Odysseus; *since.* —— **κραδίην καὶ θυμόν**: appos. with μιν. H. 625, c; C. 395, b; G. 137, N. 2.

175. **πεσόντες**, lit., *having fallen;* i. e., having embarked in great haste and in great confusion. With ἐν is *constructio prægnans:* vid. note on I. 55.

176–181. **κὰδ δέ . . . . ἀμφιελίσσας**: vid. vv. 160–165.

182–186. **θεᾶς.** Is this gen. of posses. or after a verb of mental action? —— **ὄπα.** Is this direct object or cognate acc. of kindred meaning? —— **βῆ δὲ θέειν**, *and he stepped out to run;* i. e., for the purpose of running. H. 951; C. 671, e and a; G. 265; M. 97, N. 1. —— **χλαῖναν**, i. e., the outer mantle. —— **ἐκόμισσεν**, *took care of.* —— **οἱ**: dat. of association. H. 772; C. 450; G. 186. —— **ἀντίος**, *into the presence of,* governs

the genitive **'Αγαμέμνονος** from the idea. —— **δέξατό οἱ**, *he received from him:* dat. of the person interested or concurring in the action. H. 771; C. 453; G. 184, 3. —— **σκῆπτρον πατρώϊον**: showing that he acted by the authority of Agamemnon; vid. v. 101.

188–191. Ὅντινα . . . . κιχείη (H. 538 D, 4), *whatever king and man of eminence he happened to meet.* H. 914 B; C. 641; G. 233; M. 62. —— **ἐρητύσασκε**: iterative of *ἐρητύω*. —— **Δαιμόνι'**, *my good sir.* This is repeated in v. 200 in the bad sense, *wretch*, which was, of course, indicated by tone and gesture. —— **οὔ σε ἔοικε**, *it does not become you.* —— **κακὸν ὥς**, *coward-like.* H. 112, b; C. 786, b; G. 29, N. 1. —— **δειδίσσεσθαι**, *to be scared*, i. e., by the ill success of the war. H. 949; C. 663, a; G. 259. —— **αὐτός** is opposed to **ἄλλους λαούς**. H. 705; C. 567, e; G. 142, 2, N. 3. —— **ἵδρυε** is used causatively.

192–199. σάφα. H. 258 D. —— **οἷος νόος**, sc. *ἐστί*, *what is the mind of;* thus darkly hinting what he personally knows to be a fact. —— **πειρᾶται.** H. 30 D (1); C. 130, I., a; G. 30, 1. —— **ἴψεται**, *will he crush.* —— **ἐν βουλῇ**, *in the council;* join with *ἔειπεν*. —— **πάντες ἀκούσαμεν.** Odysseus here classes himself with those who were not admitted to the council, in order to avoid wounding their pride. —— **μήτι . . . . ῥέξῃ**, sc. *ὅρα*, *see to it, lest he inflict some harm.* H. 867; C. 628, c; G. 256. —— **κακὸν υἷας.** H. 725; C. 480, b; G. 159, N. 4. —— **δέ** = *γάρ*. —— **δήμου** (H. 729, e; C. 415; G. 167, 6) **ἄνδρα**, *man of the people.* —— **ἴδοι**: vid. vv. 188, 189. —— **βοόωντα**, *roaring, shouting.* —— **ἐλάσασκεν**: 3d sing. iterative aor. of *ἐλαύνω*.

200–206. ἀτρέμας, *motionless, still.* —— **ἧσο**: from *ἧμαι*. —— **μῦθον.** H. 742, c; C. 432, a and h; G. 171, N. 1. —— **σέο**: why accented? —— **σὺ δ'**, sc. *εἶ*. —— **ἀπτόλεμος**: a term of reproach. —— **οὔτε . . . . βουλῇ**, *neither are you taken into account, either in war or in council.* —— **οὐ μέν κ. τ. λ.** There seems to be some ellipsis: "Undoubtedly you would prefer to decide all matters for yourselves, but indeed." —— **ἀγαθόν**: pred. adj. neuter (H. 617; C. 502; G. 138, N. 2. c) agreeing with *χρῆμα* understood. —— **ἔδωκε** has for its object *βασιλεύειν*, implied in the context; but *σκῆπτρον*, if v. 206 is genuine. —— **θέμιστας**, *the dispensing of justice.*

207–210. κοιρανέων, i. e., exercising his authority as a commander. —— **αὖτις**, *again;* as they had suddenly and prematurely left it. —— **ἠχῇ**, *with a murmur.* H. 776; C. 467, a; G. 188. —— **αἰγιαλῷ μεγάλῳ**, *on a broad beach.* H. 783; C. 469, b; G. 190. —— "**σμαραγεῖν** is used of any sharp, sudden noise, causing an echo or prolonged sound, as of thunder, XXI. 199; of the rustling of cranes as they alight, inf. 463. Another form of the word is *σφαραγεῖν*, *Od.* IX. 390, and so Zeus is called *βαρυσφάραγος πατήρ*, Pind. *Isthm.* VII. 23." P.

211–215. Ἄλλοι stands opposed to **Θερσίτης**. —— **ἐρήτυθεν δὲ καθ'**

ἕδρας: vid. v. 99. —— **ἀμετροεπής**, *immoderate in words*, with reference to both quality and quantity. —— **ἐκολῴα**, *kept chattering;* like a jackdaw. —— **φρεσὶν ᾗσιν . . . . ᾔδη** (*οἶδα*), *who knew in his mind words.* —— **ἐριζέμεναι.** H. 951; C. 664; G. 265. —— **ὅ, τι εἴσαιτο** depends on *λέγειν* or some word of saying implied in *ἐριζέμεναι.* —— **'Αργείοισιν.** H. 771; C. 453; G. 184, 3.

216–219. αἴσχιστος . . . . ἦλθεν, *he came too, the ugliest man beneath* (*the walls of*) *Troy.* "The Greeks commonly associated good looks with good moral qualities, and the converse." P. —— **δὲ ἀνὴρ.** H. 75 D. a; 706, b; C. 746, a; 393, b; G. 136. —— **ὑπὸ Ἴλιον.** H. 72 D; C. 100; G. 1, N. 2. —— **φολκός**, *bandy-legged.* H. 1039; C. 68, 4, d. —— **ἔην** = **ἦν.** —— **κυρτώ**, *round, humped*, so as to be contracted over the chest. —— **συνοχωκότε**: from *συνέχω.* H. 508 D, 16; C. 50; G. Appendix. —— **φοξός**, *pointed, conical.* —— **ἐπενήνοθε**, *sat upon* = *grew upon his head.* H. 368 D; G. 102, fin.

220–224. ἔχθιστος is strengthened by *μάλιστα*, *most especially odious.* —— **νεικείεσκε**: iterative of *νεικέω.* H. 409 D, b; 493; C. 323, e; G. 120, 2; 119, 10. —— **αὖτε**, *on this occasion.* —— **'Αγαμέμνονι**: dat. after *ὀνείδεα.* —— **ὀξέα κεκληγώς**, *screaming sharply.* H. 716, d; 514 D, 12; C. 478; G. 159, N. 2. —— **τῷ δ'** refers to Thersites. —— **κοτέοντο**: imperf. middle of *κοτέω* with active signification. —— **μακρὰ βοῶν**, *shouting loudly*, lit., *afar*, i. e., so as to be heard afar.

225, 226. τέο = *τοῦ* or *τίνος.* H. 277 D; G. 84, N. 2. It depends on *ἐπιμέμφεαι* as gen. of cause, and on *χατίζεις* as gen. of want. —— **αὖτ'**, *again*, refers to the previous quarrel with Achilles. —— **ἐπιμέμφεαι.** H. 744; C. 428; G. 178. —— **χατίζεις.** H. 743; C. 414, b; G. 172. —— **κλισίαι**, sc. *εἰσί.*

228–231. δίδομεν, *we Greeks give.* This use of the first person accords with the braggart character of Thersites. —— **εὖτ' ἂν . . . . ἕλωμεν**: vid. note on I. 242. —— **ἔτι καί**, *even yet;* although you have vast treasures. —— **ἐπιδεύεαι** = *ἐπιδέῃ.* —— **ὅν κέ τις οἴσει**: vid. note on I. 175. —— **υἷος**: not *υἱός.* H. 216 D, 19; C. 21, x; G. 60, 5, 30. —— **ὅν κέν** = *εἴ τινα*: vid. note on I. 139. —— **ἐγὼ . . . . 'Αχαιῶν.** The speaker's impudence increases with his speech.

232–234. γυναῖκα, sc. *ποθεῖς*, *not ἐπιδεύεαι*, which would require the genitive. —— **μίσγεαι**: for *μίσγηαι.* H. 373 D; C. 326, d; G. 119, 12, a. —— **αὐτὸς ἀπονόσφι**, sc. *τῶν ἄλλων*, *whom thou thyself mayest retain apart from the rest.* —— **κακῶν.** H. 760; C. 433, b; G. 179, 2. —— **ἐπιβασκέμεν**, sc. *σέ* with which *ἐόντα* agrees, *for thee to lead the sons of the Greeks into the path of ills.*

235–238. ὦ πέπονες, *O ye weaklings.* —— **κάκ' ἐλέγχε** = *κάκα ἐλέγχεα* = *ἐλέγχιστοι*: abstract for the concrete. —— **'Αχαιΐδες, οὐκέτ' 'Αχαιοί,**

Achæan women, and no longer Achæan men. Cf. Verg. *Aen.* IX. 617, "*O vere Phrygiæ, neque enim Phryges.*" —— **οἴκαδέ περ**, *straight home by all means*, whether Agamemnon likes it or not. H. 1037, 3; C. 674, f; G. 277, N. 1 (*b*). —— **τόνδε**; i. e., Agamemnon. —— **ἐῶμεν**: from *ἐάω*. H. 866, 1; C. 628; G. 253; M. 85. —— **αὐτοῦ**, *here.* —— **πεσσέμεν**: from *πέσσω*. H. 515, 1. —— **ἤ ῥά τί οἱ χ'** (H. 117; 1048, 1; C. 787; 685, c; G. 28, N. 2), *whether now.* —— **τί** is adv. accus. —— **οἱ**, i. e., Agamemnon. —— **ἡμεῖς**: emphatic. —— **ἦε καὶ οὐκί** (H. 73 D; C. 167, c), *or not.*

239–245. ὃς introduces the *reason why* they should leave him. We would expect a conj. instead. —— **ἕο** = *οὗ* = *αὐτοῦ*. H. 685, a; C. 536, d; G. 144, 2, b. No hiatus. H. 72 D; C. 100; G. 1, N. 2. For the lengthening of *ο*, H. 93 D; C. 736. —— **ἠτίμησεν . . . . ἀπούρας**, v. 240 = I. 356 and 507. —— **χόλος**, sc. *ἐστί*. —— **φρεσίν**. H. 783; C. 469, b; G. 190. —— **μεθήμων**, sc. *ἐστὶν* 'Αχιλλεύς. The abstract noun would have been more exact. "This is said in poetic irony, as the *μῆνις* had shown him to be otherwise." P. —— **γάρ**, *for* (*if he were not faint-hearted*). H. 903; C. 636 and a; G. 226, 2. Cf. I. 232. —— **τῷ** depends on *παρίστατο*. —— **ἠνίπαπε**: 2d aor. of *ἐνίπτω*. H. 513 D, 20; C. 284, e; G. 100, N. 4.

246–251. ἀκριτόμυθε, *reckless babbler* (indiscriminate in words). —— **λιγύς περ**, *very sonorous.* —— **ἀγορητής**: pred. to *σύ* understood as subj. of the principal verb. —— **ἴσχε' . . . . βασιλεῦσιν**, *and be not eager to contend alone with kings.* —— **σέο** (H. 119, b; C. 788, c; G. 28, N. 1) is governed by *χερειότερον*. H. 254 D, 2; C. 261, f; G. 73, 1, 2. —— **ἄλλον**, sc. *πάντων* as antecedent of *ὅσσοι*. H. 996; C. 554; G. 152. —— **τῷ** = *διὰ τοῦτο*, *for this reason.* —— **οὐκ ἂν ἀγορεύοις, προφέροις, φυλάσσοις**, *thou shouldst not harangue.* H. 872, d; C. 637, a; G. 226, 2, N. 1; M. 52, 2. —— **βασιλῆας**: obj. of *ἔχων*; i. e., continually talking about kings.

252–259. ὅπως, *how.* H. 1011. —— **ἔσται**, *will turn out.* —— **ἤ**, **ἦε**. H. 1017, b; G. 282, 5. —— **υἷες**: appos. with the subject of *νοστήσομεν*. —— Verses 254–256 probably are interpolated. —— **'Ατρεΐδῃ**. H. 764, 2; C. 456; G. 184, 2. —— **ὅτι**, *because.* —— **ἀλλ' ἐκ . . . . ἔσται**, v. 257: cf. I. 212. —— **ἀφραίνοντα**. H. 982; C. 677; G. 279, 2. —— **εἴ κε κιχήσομαι**: aor. subj.; the conclusion is *μηκέτ' . . . . ἐπείη*, dependent also on a further condition. H. 898; C. 631, c; G. 223; M. 50, 1. —— **ὥς νύ περ ὧδε** (sc. *ἀφραίνεις*), *as just now, here,* etc. —— **'Οδυσῆϊ**. H. 768; C. 459; G. 184, 4. —— **ὤμοισιν**. H. 775; C. 699; G. 187. —— **ἐπείη**. H. 870; C. 638; G. 251. In place of the imperative in the conclusion.

261–264. εἰ μὴ ἀπὸ-δύσω, *if I shall not strip off.* —— **φίλα**, *thy.* —— **τά τ'**: vid. note on *ἦτε*, I. 86. —— **αἰδῶ**. H. 196; C. 219, b; G. 55, N. 1. —— **αὐτὸν δέ**, *but you yourself:* opposed to *εἵματα*. H. 680, 3; C. 540, f; G. 145, 2. —— **πεπληγώς**: 2d perf. part. of *πλήσσω*; sc. *σέ*. —— **ἀγορῆθεν** (H. 217; C. 192; G. 61): join with **ἀφήσω**.

265–269. **μετάφρενον** = the back between the neck and the loins. —— **πλῆξεν**: a single blow. —— **ὁ δ' ἰδνώθη**, *and that one* (i. e., Thersites) *doubled himself*, i. e., *writhed.* The passive aorist has here a middle force. —— **θαλερόν**, *abundant.* —— **οἱ.** H. 771; C. 453; G. 184, 3. —— **μεταφρένου ἐξυπανέστη**, *arose upon his back*, lit., *from.* Observe the prepositions compounded with the verb: *ἀνά, up; ἐξ, from; ὑπό* (repeated with *σκήπτρου*), *from.* —— **ὕπο.** Observe the anastrophe. —— **ἀχρεῖον ἰδών**, *looking* (*a*) *silly* (look), lit., *useless:* elliptical cognate accus. H. 716, b; C. 478; G. 159, R.

270, 271. **οἱ δέ** refers to the Greeks. —— **ἀχνύμενοι**, *being exceedingly grieved* (because their hope of returning home was disappointed). For the constr. vid. note on I. 131. —— **ἡδύ**: vid. note on *ἀχρεῖον* above. Translate, *merrily, heartily.* —— **γέλασσαν.** H. 495; 503, 1. —— **ὧδε** refers to vv. 272–277. —— **τίς**, *many a one.* —— **εἴπεσκεν** is the iterative form and denotes *repeated saying*, but not by the same speaker. H. 493; G. 119, 10. —— **πλησίον ἄλλον**, i. e., his neighbor; the one who stood or sat nearest to him.

272–276. **Ὢ πόποι** denotes astonishment. —— **δή** = *ἤδη.* —— **ἔοργεν.** H. 72, D; 369 D; C. 100; G. 1, N. 2; Append. Ἔθω. —— **βουλάς τ' ἐξάρχων ἀγαθάς**, *both as being the author of good counsel.* *βουλάς* is here in the accusative, instead of the genitive, because the object of the verb is made prominent, while the idea of beginning is kept out of sight. —— **τόδε μέγ' ἄριστον**, *this, by far the best thing.* *μέγ'.* H. 259; C. 380, a; G. 74, 2. *ἄριστον.* H. 594, b; C. 506; G. 138, R. —— **ὃς** = *ὅτι*, *because he.* —— **τὸν λωβητῆρα ἐπεσβόλον**, *this abusive reviler.* For the accent of *ἐπεσβόλον*, H. 582, c; C. 795, b; G. 132, 1, N. —— **ἀγοράων**, i. e., future ones. —— **θήν**, *forsooth;* used with slight irony in cases which admit no doubt. —— **οὔ .... ἀνήσει**, *will not set him on;* a metaphor taken from letting a *dog* loose at one.

278–283. **φάσαν** agrees with the idea of plurality contained in *πληθύς.* H. 633; C. 493; G. 135, 3. —— **ἀνά** is separated from its verb *ἔστη* by *tmesis.* —— **πτολίπορθος.** This epithet was given to Odyessus, because Troy was taken by means of his crafty counsels. He is called by Horace *domitor Troiae.* —— **παρά**, *near him:* adv. H. 785; C. 703, b; G. 191, N. 2. —— **κήρυκι**: cf. v. 184. —— **ἀνώγει**: pluperf. with imperf. meaning. H. 492 D, 11; G. Page 332. —— **ὡς .... ἐπιφρασσαίατο.** H. 881; C. 624; G. 215 A. —— **ἅμα** is to be taken with *ἀκούσειαν*, *might together hear.* —— **θ'** is redundant, as it is repeated in *πρῶτοί τε.* H. 82; C. 161; G. 17. —— **οἱ πρῶτοί τε καὶ ὕστατοι**, *both front and rear.* —— **ὃ σφιν κ. τ. λ.**: vid. I. 73.

284–288. **ἄναξ** is to be joined with *σέ* to oppose it to *ἐλέγχιστον*, *to make thee, O king, most contemptible.* —— **θέμεναι** = *θεῖναι.* H. 385 D, 5;

C. 333; G. 126, 9. —— **βροτοῖσιν.** H. 771; C. 453; G. 184, 3, N. 2. —— **ὑπόσχεσιν.** This promise is explained in v. 288. —— **ἥνπερ ὑπέσταν,** *which,* however, *they assumed* = ὑποστάντες περ. —— **ἔτι** adds vividness to the part. —— **στείχοντες,** agreeing with the subject of ὑπέσταν, denotes time. —— **Ἄργεος ἱπποβότοιο.** The plain of Argos was very fertile and celebrated for its excellent horses. It is called by Horace *aptum equis.* —— **ἀπονέεσθαι,** sc. σέ as the subject with which ἐκπέρσαντ' agrees. Cf. v. 113.

289–294. **ὥστε,** *as.* H. 1054, 4, a. —— **γάρ** introduces the proof that the Greeks had violated their promise. —— **ἤ . . . . τέ**: for ἤ . . . . ἤ. H. 1045, a; C. 701, d. —— **ἀλλήλοισιν . . . . νέεσθαι,** *they weep to one another to return home.* H. 948; C. 659, f; G. 260, 2. They mutually express their desire in tears. —— **ἦ μὴν καὶ πόνος κ. τ. λ.,** *and assuredly, too, it is a hardship to return* (*thus*) *after having suffered* (*such afflictions*). —— **ἀνιηθέντα,** sc. τινά. —— **καί** goes with ἕνα μῆνα (accus. of time), *even one month.* H. 1050, 4, e. —— **γάρ** confirms the desirableness of returning home referred to in the preceding verse. —— **ἀπὸ ἧς ἀλόχοιο,** *away from his bedmate.* This use of ἀπό is peculiar to Epic poetry. Vid. note on I. 592. —— **ὅνπερ εἰλέωσιν** = ὃν ἂν εἰλῶσι, i. e., one detained by adverse winds and stormy seas, and not staying away voluntarily as we are. An Epic form from εἴλω, and trisyllabic by *synizesis.*

295–298. **ἡμῖν μιμνόντεσσι,** *to us remaining here.* H. 771, a; C. 462, c; G. 184, 3, N. 1. —— **εἴνατος.** H. 288 D. —— **ἐνθάδε**: at Troy. —— **τῷ**: vid. note on v. 250. —— **Ἀχαιούς** is the subject of ἀσχαλάαν. H. 409 D. a; C. 135; G. 120, 1. —— **ἀλλὰ καὶ ἔμπης,** *but notwithstanding.* Having conciliated their minds toward him by an apology for their impatience to return home, the speaker resumes the thought from v. 290. —— **τοί,** *you know.* H. 1037, 10; C. 685, c. —— **ἐστί** is to be supplied, the subject being δηρόν τέ (τινα) μένειν . . . . νέεσθαι. —— **κενεόν.** H. 942; G. 138, N. 8.

299–302. **τλῆτε.** H. 489, 7; C. 50, τλάω; G. Page 357. —— **ἐπὶ χρόνον,** *for a while longer.* —— **δαῶμεν**: 2d aor. subj. pass. of theme δα-. H. 533 D, 8. —— **ἦ . . . . ἦε.** H. 1017, b; G. 282, 5. —— **ἐτεόν** is best taken as an adj. used substantively. —— **γάρ** introduces an explanation of ἐτεὸν . . . . μαντεύεται. —— **τόδε** refers forward to the incident related in v. 303. —— **ἐνὶ φρεσίν** belongs to ἴδμεν. —— **ἐστέ**: indic. H. 119, a; C. 788, a; G. 28, N. 1 (1). —— **μάρτυροι**: of the prodigy about to be related. —— **οὓς μὴ ἔβαν.** H. 914 A; 1021; C. 641, e; 686, d; G. 232, 1; 283, 4; M. 61, 1. —— **Κῆρες θανάτοιο,** *the Fates of death,* i. e., the goddesses who preside over, or are the personifications of, various kinds of death, especially such as are violent or sudden. —— **ἔβαν φέρουσαι** = ἤνεγκον. The allusion is evidently to the recent pestilence.

303, 304. **χθιζά τε καὶ πρώιζ'**, *but lately*, lit., *they were things of yesterday and the day before;* a proverbial form of expression = νεωστί. H. 611; 602, d; 635, a; C. 572; 571, d; 489; G. 134, N. 1, c. —— **Αὐλίδα**: in Bœotia, whence the Greeks set sail for Troy. It was here that Iphigenia, the daughter of Agamemnon, was sacrificed to appease the adverse winds which delayed them, according to a *post-Homeric* myth. —— **ἠγερέθοντο** = ἠγέροντο. H. 494; G. 119, 11.

305–307. **ἀμφὶ περί**, *round about.* "In Homer we often find two prepositions joined together, the first of which is adverbial (H. 785; C. 703, b; G. 191, N. 2), and the second is followed by the case of the substantive: this is not a pleonasm, but gives greater fullness to the expression, and is common in old English poetry." —— **κατὰ βωμούς**, *at the various altars.* —— **ἔρδομεν.** H. 354 D; C. 284; G. 106. —— **τεληέσσας**, *perfect.* —— **πλατανίστῳ** (H. 125, b; C. 175; G. 33, N. 3), *plane-tree:* still very common in Greece. —— **ὅθεν ῥέεν ἀγλαὸν ὕδωρ** = Attic ἐξ ἧς ἔρρει λαμπρὸν ὕδωρ.

308–312. **ἐφάνη.** H. 498. —— **δράκων**, explanatory of σῆμα (H. 1039; C. 68, 4, d), is the subject of ὄρουσεν. —— **ἐπὶ νῶτα δαφοινός**, *all blood-red on its back.* δα- is intensive. —— **τόν ῥ'** refers back to εὖ . . . . ἴδμεν, v. 301. H. 1048, 1; C. 685, c. —— **ἧκε**: from ἵημι. —— **φόωσδε.** H. 183 D, fin; 217 D; C. 224, f; 688, e; G. 61. The idea is that Zeus suddenly brought into being a portent. —— **βωμοῦ**: constr.? H. 748; C. 405; G. 174. —— **ῥα** in πρός ῥα connects πλατάνιστον with καλῇ ὑπὸ πλατανίστῳ. —— **ἔνθα**, i. e., in the plane-tree. —— **πετάλοις** (H. 775; C. 699; G. 187) **ὑποπεπτηῶτες** (H. 514 D, 7), *crouching quickly down beneath the branches.*

313–316. **ὀκτώ** belongs to στρουθοῖο νεοσσοί. —— **ἐνάτη.** "The number of the birds, including the parent, indicates the years of the war. Cf. 327–329." P. —— **ἣ τέκε τέκνα**, *which bred the brood.* —— **ὅγε**, i. e., the serpent. —— **ἐλεεινά**: adj. for adverb in English; properly cognate. H. 716, b; C. 477, b; G. 159, R. —— **τετριγῶτας**: 2d perf. part. of τρίζω. H. 514, 16; 455 D, b. —— **μήτηρ . . . . τέκνα**, *but the mother* (*bird*) *kept hovering round, lamenting her darling brood.* Mark the force of the imperfect here: in the next verse the sudden and rapid seizure is expressed by the aorist λάβεν. —— **ἐλελιξάμενος**, lit., "*having made itself tortuous*, i. e., advancing to it with the peculiar *wriggling* or writhing motion of a snake." —— **πτέρυγος** is the genitive of the part seized. H. 738; C. 426, a; G. 171, N. —— **ἀμφιαχυῖαν** agrees with τήν (no reduplication). H. 363 D; 508 D, 33.

317–320. Join **κατά** with **ἔφαγε**: from κατεσθίω; *had devoured.* —— **αὐτήν.** H. 680, 3; C. 540, c) f; G. 145, 2. —— **ἀρίζηλον** (for ἀρις-δῆλον): adj. with τόν. H. 594, b; C. 506; G. 138, R. —— **θεὸς ὅσπερ**, *the very god who.* —— **λᾶαν μιν ἔθηκε**, *made him stone* (H. 726; C. 480, 2; G. 166),

i. e., turned him to stone, as a lasting record of the portent. Similarly Poseidon turned into stone the Phæacian ship that had conveyed Odysseus, *Od.* XIII. 163. —— **οἷον ἐτύχθη**, sc. *λογιζόμενοι τοιοῦτον.* H. 1001; C. 564, b; G. 155.

321–325. **ὡς οὖν**, *when therefore.* —— **θεῶν** limits **πέλωρα**: some take it with *ἑκατόμβας.* —— **θεοπροπέων**, *declaring the will of the gods*, i. e., acting as *θεοπρόπος*, I. 87. —— **ἄνεω**: adv., *silent.* —— **ἡμῖν μέν** = *ἡμῖν μήν*, *to us forsooth.* —— **τέρας**, prophetic *prodigy.* —— **ὄψιμον, ὀψιτέλεστον**, *late, in fulfillment late.* Here the second adjective merely confirms and explains the first. The synonyms and the asyndeton give emphasis to the idea. —— **ὅου**: epic for *οὗ.* H. 275 D; C. 28, k; G. 86, N. 2.

326–332. **ὡς οὗτος**, *as this serpent.* —— **κατὰ . . . . αὐτήν.** Cf. v. 317. —— **ὀκτὼ . . . . τέκνα**, v. 327 = v. 313. —— **ὡς ἡμεῖς**, *so we:* correlative to the preceding *ὡς.* —— **αὖθι**, *there*, i. e., at Troy, the words being uttered at Aulis. —— **τῷ δεκάτῳ**, sc. *ἔτει.* —— **κεῖνος**, i. e., Kalchas. —— **τώς** = *ὥς* or *οὕτως.* H. 284 D. —— **τὰ δὴ** (H. 1037, 4, a) **νῦν πάντα τελεῖται** (H. 823; C. 590 seq.; G. 200), *just these things, all even now, are being fulfilled.* —— **μίμνετε** is a poetic form for *μένετε.* —— **αὐτοῦ** is emphatic from its position, *here* at Troy. —— **εἰσόκεν** = *εἰς, ὅ, κεν* = *ἕως ἄν.* H. 1055, 7; C. 701, h; G. 239. —— **ἕλωμεν.** H. 921; C. 641; G. 233; M. 66, 2, N. 2.

333–336. **ἴαχον** = *ἐπίαχον.* —— **ἀμφὶ δὲ νῆες σμερδαλέον κονάβησαν**, *and all around, the galleys rang terribly.* **ἀμφί** is adverbial; *κονάβησαν.* The verb is properly used of the ringing of metal. —— **ἀϋσάντων ὑπ' Ἀχαιῶν**, lit., *under the Greeks having shouted*, i. e., on account the shouts of the Greeks. —— **ἐπαινήσαντες**, *having heard with approval*, agrees with *Ἀργεῖοι* in v. 333. "The fickleness of the people in assenting to the proposal to stay, as readily as they had assented to the proposal to return, is well and naturally described. Nestor (on whom, with Odysseus, it would seem, the duty had been specially imposed, supra 75) follows with the same views, but trying the effect of banter upon the people." P. —— **Γερήνιος.** Nestor took this epithet from Gerene, a Messenian town, where he was brought up.

337–341. **ἀγοράασθε** is a protracted form for *ἀγορᾶσθε* (i. e., *ἀγοράεσθε*) for the sake of the meter. —— **νηπιάχοις**: emphatic by position. —— **πῇ δὴ . . . . ἡμῖν**, *to what place pray will our compacts and oaths depart?* = *what will become of our promises and oaths* that we made to our generals at Aulis? They will be worthless. *βήσεται.* H. 607; C. 497; G. 135, N. 1. *ἡμῖν*: constr.? H. 771; C. 453; G. 184, 3. —— **ἐν πυρὶ δὴ . . . . γενοίατο**, *into the fire then may both* (H. 870; C. 638, f; G. 213, 3, R) *the counsels and the plans of men fall*, i. e., if your courage and promises fail you thus. —— **σπονδαί τ' ἄκρητοι**, *libations of pure wine.* In compacts unmixed

wine was used in the libations to the gods. —— **ᾗς ἐπέπιθμεν**, *in which we have trusted.* ἐπέπιθμεν is the 2d pluperf. of πείθω syncopated for ἐπεποίθειμεν. H. 511 D, 8.

342–346. **αὔτως**, *in vain.* —— **ἐπέεσσ' ἐριδαίνομεν**, *we dispute with words.* —— **μῆχος** = prose μηχάνη, *remedy, resource*, to terminate the siege successfully. —— **ἐόντες.** H. 969, e; C. 674, f; G. 277, 5. —— **ἔθ'** = ἔτι, *still.* —— **ἀστεμφέα**, *firm, unflinching.* —— **ἄρχευ'** = ἄρχευε. Note the profession, on the part of Nestor, of urging Agamemnon to reconsider the advice he had *insincerely* given in v. 140. —— **'Αργείοισι.** H. 767; C. 453, b; G. 184, 3. —— **ἔα**: imperative of ἐάω. —— **φθινύθειν**: "an invidious word for ἀπελθεῖν, and implying that no good would come of the return against the promises of Zeus." P. For the form, H. 494; G. 119, 11. —— **ἕνα καὶ δύο**: appos. with τούσδε. H. 624, b; G. 140, N. 2. Reference is probably had to Achilles and Thersites. —— **τοί**, *who.* H. 275 D; C. 249; G. 140. —— **'Αχαιῶν** is governed by νόσφιν, i. e., *apart* from the main body of the army. H. 757; C. 420; G. 182, 2.

347–349. **βουλεύωσ'.** H. 916; C. 641; G. 232, 3; M. 61, 3. —— **ἄνυσις . . . . αὐτῶν**: parenthetical; *but there will be no accomplishment of their plans*, lit., *of them* (neuter). —— **πρὶν . . . . πρίν.** H. 1055, 9, fin; C. 703, d (ζ); G. 240, 2. —— **ἰέναι** is to be joined with βουλεύωσι. —— **γνώμεναι** = γνῶναι. —— **εἴτε . . . . ἦε.** H. 1017, b; G. 282, 5. —— **ψεῦδος**, *a falsehood.* The adj. would be more natural. —— **ὑπόσχεσις** is modified by Διός, and is not prolepsis. It refers to vv. 308–329, and also to v. 353. "There is a little irony and a gentle banter conveyed. They are not to set off home until they have found by experience that the promises of Zeus are false." P.

350. **γάρ** refers to ὑπόσχεσις. —— **οὖν** serves here as a particle of reference, *as to that matter*, i. e., the ὑπόσχεσις. —— **καταινεῦσαι**, *nodded assent*, i. e., gave his sanction to the expedition. Some supply ὑπόσχεσιν as object. —— **Κρονίωνα**: subj. of καταινεῦσαι.

353–356. **ἀστράπτων ἐπιδέξι'**, *flashing lightning to the right*, as a sign of good fortune, as the Greeks stood with the face to the north when seeking omens from the flight of birds. ἀστράπτων and φαίνων agree, as if the sentence had been ὅτι κατένευσε κρονίων in v. 350. It is a bold change called *anacoluthon.* H. 1063; C. 70, t. —— **τῷ** = διὰ τοῦτο, *therefore.* —— **πρὶν . . . . πρίν**: cf. note on v. 348. —— **πρίν τινα** = πρίν τινα ἕκαστον, *before that each one.* —— **τίσασθαι.** H. 521, 4. —— **'Ελένης** depends on ὁρμήματα and στοναχάς as the subjective genitive, *the cares and groans of Helen.*

358–363. **ἁπτέσθω ἧς νηός**, *let him touch his ship* (H. 738; C. 426, a; G. 171, N.), in order to draw it into the sea. —— **ἄλλων**: Greeks who remain at Troy, and carry on the war. —— **πότμον**: why not πόσμον? H.

58 D; C. 148. —— **ἐπίσπῃ**: 2d aor. of *ἐφέπω*. —— **αὐτός . . . . ἄλλῳ**, *do you yourself both deliberate well, and be persuaded by another*, i. e., the present speaker. —— **ἀπόβλητον**, *to be thrown away*. —— **ἔπος**: predicate. —— **εἴπω**. H. 916; C. 641; G. 232, 3; M. 61, 3. —— **κρῖν'** = *κρῖνε*, *separate:* the radical sense of the word. —— **κατὰ** (H. 800, 2, d; C. 692, 5; G. 191, IV., 2 (2), c) **φρήτρας**, *by races and clans*. —— **ὡς**, *that*. —— **φρήτρηφιν**: form, H. 221 D; C. 190; G. 61, N. 3; constr., H. 764, 2; C. 453; G. 184, 2. —— **φῦλα**, sc. *ἀρήγῃ*.

364–367. **ὧς**, *thus*, i. e., as I advise. —— **ἔρξῃς** (transient act), **πείθωνται** (continued obedience). **ὅς . . . . κακός**, sc. *ἐστίν*, *both who of the leaders is a coward*. **ἡγεμόνων** is attracted into the relative clause; it properly limits *τοῦτον*, the omitted antecedent of *ὅς*. —— **ὅς τέ νυ λαῶν**, *and who perchance*. —— **ἔῃσι** = *ᾖ*: from *εἰμί*. H. 478 D; C. Page 73; G. 127, N. 2. —— **κατὰ σφέας**, *their best*, lit., *by themselves*. —— **μαχέονται** (Epic fut. of *μάχομαι*) = *μαχοῦνται*. —— **εἰ . . . . ἤ**, *whether . . . . or*. —— **καί** is intensive; *even*. —— **θεσπεσίῃ** (sc. *βούλῃ*), *on account of the divine plan*.

370–378. **μάν** = *μήν*. H. 1037, 11; C. 685, c. —— **αὖτε**, *again*, i. e., as heretofore. —— **ἀγορῇ**, *in debate*. —— **αἲ γάρ** = *εἰ γὰρ τοιοῦτοι*, as Nestor. —— **εἶεν**. H. 870, a; C. 638; G. 251. —— **τῷ**, *by this*, i. e., the having ten such, introduces the real conclusion. —— **ἀλοῦσα . . . . περθομένη**. Vid. *ἔρξῃς* and *πείθωνται*, v. 364. —— **ἀλλά μοι**. "This is the first admission of Agamemnon's guilt in offending Achilles. As usual, he charges it on Zeus, who sends infatuation on men." —— **μετ'**, *into the midst of*. —— **βάλλει**, *continues to dash me*. —— **καὶ γάρ, κ. τ. λ.** Dionysius shows with how admirable an artifice Agamemnon conciliated the army to himself, by a frank confession of his fault. —— **ἦρχον χαλεπαίνων**, *was the first to be angry*. H. 816; 981; C. 582; 677; G. 199, N. 3; 279, 1.

379–384. **εἰ δέ ποτ' ἔς γε μίαν**, sc. *βούλην*, *but if ever we shall be of one plan*. —— **κακοῦ**, *of war*. H. 729, c; C. 444; G. 167, 3. —— **οὐδ' ἠβαιόν**, *not even for an instant*. —— **ἵνα**: vid. note on I. 185. —— **Ἄρηα** = *μάχην*: *metonomy*. —— **εὖ μέν τις . . . . θέσθω**, *let each man sharpen well his spear, and well prepare his shield*, lit., *place* it, so as to be ready at any time. —— **ἅρματος ἀμφίς**, *around his chariot well*, lit., *on both sides*, *ἀμφίς* = *ἀμφί*. H. 88 D; C. 164, a. "Observe the force of the middle, the expressive repetition of *εὖ*, and the rapidity of action implied in the aorists *θηξάσθω*, *θέσθω*, *δότω*, and *ἰδών*. Compare Milton, 'Paradise Lost,' vi. 535:

> . . . 'let each
> His adamantine coat gird *well*, and each
> Fit *well* his helm, gripe fast his orbed shield.'

Also, Verg., *Æn.* IX. 912."

385–390. **πανημέριοι**, i. e., for the rest of the day. —— **κρινώμεθα**, *contend.* H. 882; C. 619, c; G. 216, N. 2; M. 44, 1, N. 2. —— **Ἄρηϊ.** H. 776; C. 467, a; G. 188. —— **γάρ** confirms *πανημέριοι*. —— **πανσυδίῃ** receives emphasis from *γέ*. —— **εἰ μή**: vid. note on v. 156. —— **μένος ἀνδρῶν**, *the fury of the men.* —— **τεῦ** = *τινός*. H. 277 D; C. 28, o; G. 84, N. 2. —— **τελαμών.** H. 731. —— **ἀμφιβρότης.** As the shields were so large that they covered nearly the entire person, they received this epithet. —— **περί** and **ἀμφί**, both here used, with the dative are found only in poetry. —— **χεῖρα**: accus. of specification. —— **καμεῖται**, sc. *τις*. —— **τιταίνων**, *with drawing.* H. 969, b; C. 674; G. 277, 2.

391–393. **ὃν δέ κ' .... νοήσω**, *and whomsoever I shall find.* H. 916; C. 641; G. 232, 3; M. 61, 3. —— **ἐθέλοντα** agrees with *ὅν*, and is followed by *μιμνάζειν*. —— **οὔ .... οἰωνούς**, *to escape the dogs and birds of prey will not be so certain for him*, i. e., it is certain that he will not escape from them. *φυγέειν κύνας* = *φύγειν θάνατον*.

394–399. **ὡς ὅτε** = *ὅταν*. —— **κῦμα**, sc. *ἰάχει*. H. 613; C. 551, a. —— **ὅτε κινήσῃ** (sc. *αὐτό*, i. e., *κῦμα*). H. 860; C. 619, b; G. 207, 2; M. 62, N. 3. —— **προβλῆτι σκοπέλῳ**, *on a far-projecting rock:* appos. with *ἀκτῇ ἐφ' ὑψηλῇ*. —— **τόν** refers to *σκοπέλῳ*. —— **παντοίων ἀνέμων** limits *κύματα*, *waves raised by winds from all quarters*, lit., waves of all kinds of winds. H. 729, a, R; C. 410 (A); G. 173. —— **ἔνθ' ἢ ἔνθα**, *here and there*, denotes the shifting character of the winds, and is therefore a more definite description of *παντοίων*. —— **γένωνται**, sc. *ἄνεμοι*, not *κύματα*. —— **ὀρέοντο**: imperf. of *ὀρέομαι* = *ὄρνυμι*. —— **κεδασθέντες** = *σκεδασθέντες*: from *σκεδάννυμι*. H. 525 D, 4. —— **κάπνισσαν**, *they lighted fires.*

400–404. **ἄλλος .... θεῶν**, *and one sacrificed to one god, and another to another*, i. e., each one sacrificed to his own national god and according to the rites of his country. —— **μῶλον Ἄρηος**, *the toil of Ares*, i. e., the peril of battle. "The Scholiast says: whereas the people prayed only to escape death, the general (412–418) prayed for glory." P. —— **ὁ ἄναξ**, *that sovereign monarch*, i. e., Agamemnon. —— **κίκλησκεν** = Attic *ἐκάλεσε*, "*he invited* to the banquet which always made a part of a sacrifice." P. —— **Παναχαιῶν** is put for all the Greeks, because the Achæans were the leading people.

405–410. **Ἰδομενῆα.** Idomeneus was king of Crete, and one of the oldest and most distinguished chiefs. —— **Αἴαντε δύω**, *the two Ajaxes*, viz., the son of Telamon, and the son of Oïleus, the leader of the Lokrians, highly distinguished for his skill with the spear. —— **Τυδέος υἱόν**, i. e., Diomede, king of Argos, and one of the bravest of the chieftains, whose exploits form the theme of the fifth book. —— **αὐτόματος.** He was not invited on account of his near relationship, his presence being taken for granted. —— **οἱ**: dat. of advantage. —— **βοὴν ἀγαθός**, *good in the battle shout* = *brave in battle.* —— **ᾔδεε ἀδελφεὸν ὡς ἐπονεῖτο**, lit., *he knew his*

brother how he was toiling. A regular construction in Attic Greek, known as *prolepsis.* H. 878; C. 71, b. —— **περιστήσαντο**, *they placed themselves around.* —— **οὐλοχύτας**: vid. note on I. 449.

412–418. **αἰθέρι ναίων**, *dwelling in æther*, i. e., the upper air. —— **μὴ πρὶν ἐπ' ἠέλιον δῦναι** (sc. δός) **πρίν με βαλέειν**, *grant that the sun may not set before that I cast down.* The ἐπ' appears to anticipate the second ἐπί so as to form ἐπελθεῖν. —— **ἠέλιον**: subj. of δῦναι. —— **πρὶν βαλέειν.** H. 955; C. 703, d (δ); G. 274. —— **κατά** belongs with βαλέειν. —— **πρηνές**: adj. modifying μέλαθρον. It emphasizes καταβαλέειν. —— **αἰθαλόεν**, *blackened with smoke.* —— **πυρός**, *with fire*, is the genitive of the source whence the action arises. H. 747; C. 412; G. 174. —— **ῥωγαλέον** is an adjective belonging to χιτῶνα, but is properly an extension of the idea contained in δαΐξαι. —— **πολέες** = πολλοί. H. 247 D; G. 70, N. 1. —— **ὀδὰξ λαζοίατο γαῖαν**, *many may bite the earth* (*with the teeth*) = *may die.* H. 870; C. 638; G. 251; M. 82. —— **ὀδάξ** is an adverb.

419, 420. **οὐδ' ἄρα πώ**, *and not just yet as was to be expected* (ἄρα). —— **ἐπεκραίαινε**, sc. ἐέλδωρ from I. 41. —— **δέκτο**: Epic for Attic ἐδέξατο; from δέχομαι. H. 489 D, 38; C. 50; G. Page 336. —— **ἱρά**: for ἱερά. H. 37 D, f; C. 131, f. —— **ἀμέγαρτον**, *sad, severe*, lit., *unenviable.* —— **ὄφελλεν**: probably aorist like δέκτο. H. 431 D, d.

421–424 = I. 458–461.

425, 426. **ἄρ**, *then.* —— **σχίζῃσιν** may be either dat. of instrument, *with*, or dat. of place, *on.* In I. 462 it is ἐπὶ σχίζῃς. —— **ἀφύλλοισιν**, *leafless*, i. e., *dry.* —— **ἀμπείραντες** = ἀναπείραντες. H. 84 D; C. 136; G. 12, N. 3. —— **ὑπείρεχον** = ὑπερεῖχον. "They held them *above* the flame, so as to be broiled rather than roasted *before* it." P. —— **Ἡφαίστοιο.** H. 751; C. 699; G. 177. The name of the god of fire is here put by *metonomy* for fire itself.

427–432 = I. 464–469.

433–440. **τοῖς μύθων ἦρχε**, lit., *began words to them.* —— **μηκέτι . . . . λεγώμεθα**, *let us no longer now discuss here.* H. 874 and a; C. 628; G. 254; M. 86. —— **δήθ' αὖθι** = δὴν αὖθε, *a long time on this very spot.* —— **ἔργον** refers to the battle for which they were preparing. —— **ὃ δή.** H. 1037, 4; C. 685, c. —— **ἄγε, ἀγειρόντων** (= ἀγειρέτωσαν). H. 873; C. 655, seq.; G. 213, 4; M. 84, N. 1. —— **ἡμεῖς δ' ἀθρόοι ὧδε**, *let us assembled as we are go.* —— **ἴομεν**: for ἴωμεν. H. 866, 1; C. 628; G. 253; M. 85. "To the orders of the heralds are now to be added the visits and the exhortations of the generals themselves." —— **ὄφρα κε . . . . ἐγείρομεν** (for ἐγείρωμεν. H. 373 D; C. 326, d; G. 119, 12, a), *in order that* (when we go through the army) *we may the more quickly excite.* This conditional sentence is implied by the modal adverb κέ (i. e., ἄν). H. 882; C. 619, c; G. 216, N. 2; M. 44, 1, N. 2.

442–444. Vid. vv. 50–52 and notes.

445–449. **οἱ δ' ἀμφ' Ἀτρείωνα**, *the son of Atreus and the Zeus-nurtured kings with him.* H. 791, 3; C. 527, a; G. 191, VI., 1 (3). —— **βασιλῆες**: appos. with *οἱ.* —— **θῦνον**: through the camp. —— **κρίνοντες** denotes the purpose of *θῦνον.* —— **μετά**: adv., *in the midst.* H. 785; C. 703, b; G. 191, N. 2. —— **αἰγίδ'.** The ægis of Zeus was said to have been made from the hide of the goat Amalthea, which had suckled him in his infancy. Victory had been promised him in his war with the Titans, if he wore a goat-skin with the head of the Gorgon. It appears that Athene and Apollo on different occasions wore this portion of the armor of Zeus. For a full account of the ægis, vid. Smith's "Dictionary of Greek and Roman Antiquities," p. 17. —— **τῆς**, *from which,* depends on *ἠερέθονται* (= *ἀείρονται.* H. 494; G. 119, 11). H. 747, C. 404; G. 174. —— **ἑκατόμβοιος**, *worth a hundred oxen.* In ancient times the worth of a thing was often denoted by its value in cattle. Homer does not mention coined money.

450–453. **τῇ** refers to *αἰγίδ'* in v. 447. —— **παιφάσσουσα**, *moving impetuously.* —— **διέσσυτο**: Epic 2d aor. of *διασεύω.* —— **ἐν** belongs with *ὦρσεν*: from *ἐνόρνυμι.* —— **καρδίῃ.** H. 625, c; C. 395, b; G. 137, 2. —— **πολεμίζειν** and **μάχεσθαι**: with *σθένος.* H. 952; C. 663, d; G. 261, 1; M. 92, 1, N. 2. —— **τοῖσι** limits *γλυκίων.* —— **νέεσθαι.** H. 949; C. 663, a; G. 259; M. 91.

455–483. Here follows a collection of striking comparisons, viz.: 1. The forest fire, referring to the far-seen brightness of the moving host; 2. The flocks of birds, referring to the numbers and rustling sound of the men pouring on to the plain from the ships; 3. The swarms of flies round a milk-pail, referring to the eagerness and pertinacity of both the leaders and the men; 4. The goatherd separating his goats, referring to the division of the host into tribes and clans; 5. The bull surpassing the rest of the herd in size, referring to the pre-eminent stature and distinguished mien of Agamemnon.

455–458. **Ἠΰτε**: vid. note on v. 87. —— **ἀΐδηλον**, *destructive:* from the verbal adjective *ἰδηλός*, and meaning that which causes to be unseen, i. e., destructive. —— **ἐπιφλέγει** is used transitively. —— **ἄσπετον** (theme *σεπ-*). H. 539 D. 8. —— **ἕκαθεν . . . . αὐγή**, *and the flame is seen from afar.* The point of the comparison lies in these words. —— **τῶν** (the Greeks) **ἐρχομένων** modifies *χαλκοῦ*, *the armor of these as they advanced.* It may, however, be construed as gen. absolute. H. 971; C. 675; G. 183. —— **θεσπεσίοιο**, *divine*, hence *magnificent, marvellous, vast.*

459–463. **Τῶν** is repeated in v. 464 in consequence of the intervening simile. H. 729, f; C. 411, 2; G. 167, 4. —— **χηνῶν, γεράνων, κύκνων**: appos. with *ὀρνίθων.* —— **Ἀσίῳ ἐν λειμῶνι**, *in the Asian meadow.* This

meadow lay on the Kaÿster, and on account of its fertility was called by way of eminence λειμών and Ἀσίας. —— **Καϋστρίου**, *Kaÿster*, a river of Lydia, flowing south from Mt. Tmolos into the Ægean sea near Ephesus. The vale through which it flows is the *original* Asia, from which the name spread to a quarter of the globe. —— **ἔνθα καὶ ἔνθα**, *hither and thither* = *in every direction.* —— **ποτῶνται** agrees with ἔθνεα. H. 604, b; C. 569, a; G. 135, 2, fin. —— **ἀγαλλόμεναι** takes the gender implied in ἔθνεα, from its connection with ὀρνίθων. —— **πτερύγεσσιν.** H. 776; C. 466; G. 188, 1. —— **προκαθιζόντων**, *while alighting*, agrees with ὀρνίθων. The προ- implies that the birds settle down one in front of another.

464–468. ὣς τῶν ἔθνεα, κ. τ. λ. The comparison lies between the noisy and tumultuous flight of the birds here spoken of, and the uproar and clamor of so many thousands rushing toward the Scamandrian plain. —— **ἐς πεδίον Σκαμάνδριον.** This plain lay between the rivers Scamander and Simoïs, and was the theatre of the principal battles of the Trojan war. —— **προχέοντο**, *poured* (themselves) *forth.* —— **σμερδαλέον.** H. 716, b; C. 478; G. 159, R. —— **ποδῶν** is here governed by ὑπὸ . . . . κονάβιζε. H. 751; C. 699; G. 177. —— **αὐτῶν** (i. e., ἀνθρώπων) limits ποδῶν. —— **ἔσταν**, *they halted.* —— **μυρίοι** (sc. τόσσοι), **ὅσσα**, lit., *myriads* (*that number*), *which number the leaves grow.* —— **ὅσσα**: prop. ὅσσοι (H. 627; C. 505; G. 151), but takes the gender of its subject. —— **ὥρῃ**: dat. of time. In v. 471 it is fully written out: ἐν ὥρῃ εἰαρινῇ.

469–473. μυιάων = μυιῶν. —— **ἁδινάων**: vid. note on v. 87. —— **ἔθνεα** (sc. ἠλάσκουσιν), *swarms*—the third meaning we have found. —— **ἠλάσκουσιν**, *swarm around:* from ἀλάομαι. —— **γλάγος**: an old form, = γάλα. —— **ὅτε τε.** H. 1041; C. 389, j. —— **δεύει**, *fills*, lit., *moistens.* —— **τόσσοι**, *so many.* Ὡς might have been used here. Cf. v. 457. —— **ἐπὶ Τρώεσσι**, *over against the Trojans.* —— Heyne remarks that the whole comparison lies in **διαῤῥαῖσαι** (sc. Τρῶας) **μεμαῶτες.**

474–479. Τοὺς δ' . . . . τοὺς ἡγεμόνες: vid. note on τῶν, v. 459. —— **ὥστ'** = ὥσπερ. —— **πλατέ'**, *far-wandering;* a frequent epithet of goats from their wide ranging. Some render it, *extensive.* —— **αἰγῶν.** H. 729, f; C. 411, 2; G. 167, 4. —— **αἰπόλοι ἄνδρες**, *goat-herds.* H. 625, a; C. 393, e; G. 137. αἰπόλοι is explained by ἄνδρες. —— **ῥεῖα**, *easily:* Attic ῥᾳδίως. —— **διακρίνωσιν**, *might separate.* We would expect the indicative here. H. 908; C. 641, f; G. 233, N. 2; M. 62, N. 3. —— **νομῷ.** H. 783; C. 469, b; G. 190. —— **ἐπεί κε** (sc. αἰπόλια αἰγῶν) **μιγέωσιν.** H. 914 B; C. 642, a; G. 232, 3; M. 62. —— **ὣς τοὺς ἡγεμόνες, κ. τ. λ.** The comparison illustrates the orderly movements of the army and the obedience rendered to their leaders. —— **ἰέναι.** H. 951; C. 671, a and e; G. 265, and N. —— **μετά**: vid. note on v. 446. —— **ὄμματα** and **κεφαλὴν** are accus. of specification limiting ἴκελος. —— **Ἄρεϊ δὲ ζώνην**, *in his belt like*

Area. The belt is here put for the *loins*, which the *μίτρη* or *ζώνη* covers. —— **στέρνον.** To Poseidon the ancient artists assigned a broad chest, as the king of the *broad* ocean.

480–483. βοῦς ταῦρος: vid. note on *αἰπόλοι ἄνδρες* in v. 474. So we have *σῦς κάπρος* in XVII. 21. —— **ἀγέληφι** = *ἐν ἀγέλῃ*, *in the herd.* —— **μέγ'** : adv. —— **ἔξοχος** has here its literal meaning, *prominent among*, viz., in respect to height. —— **ἔπλετο**: gnomic aorist. —— **πάντων** depends on *ἔξοχος*. H. 753, g; C. 406, a; G. 180, 1. —— **βόεσσι** = *βουσί*. —— **ἀγρομένῃσιν**: 2d aor. part. mid. of *ἀγείρω*. Observe the gender. —— **τοῖον ἄρ'**, *just so.* H. 594, b; C. 506; G. 138, R. —— **ἐν**, *among.* —— **πολλοῖσι ἡρώεσσιν** (= *ἥρωσι*): emphatic by the *hyperbaton.* H. 1062; C. 71. For the case, H. 771; C. 453; G. 184, 5.

484–486. Ἔσπετε, *relate:* Epic for *εἴπατε*. H. 539 D. 8. —— **Ὀλύμπια δώματ'.** The Muses dwelt in Olympus. Cf. Hes. *Theog.* 63. —— **γάρ** introduces the reason for the invocation of the Muses. —— **πάρεστε,** sc. *πᾶσιν*, *for ye are present with all things.* H. 775; 1058; C. 699; 68, 4; G. 187. —— **ἡμεῖς δέ** stands opposed to *ὑμεῖς*. —— **κλέος οἶον**, *the report only.* —— **οὐδέ τι ἴδμεν**, i. e., *we know nothing* from actual observation.

488–493. οἵτινες. H. 1011; C. 564; G. 282. —— **ἡγεμόνες**, i. e., *leaders* in chief. —— **κοίρανοι**: subordinate officers. —— **πληθύν**: emphatic by position. It refers to the number of the hosts respectively (not, in the aggregate). —— **οὐκ ἂν ἐγὼ μυθήσομαι**, *I could not relate.* H. 868; C. 617, b; G. 255; M. 38, 2. We would here expect *μυθησαίμην* (H. 900 and b; C. 631, d, e; G. 224; M. 50, 2), but this sentence is according to H. 901; C. 649, s; G. 227. —— **εἶεν.** H. 606; C. 496; G. 135, N. 1, 2, 3. —— **ἄῤῥηκτος**, *unbreakable.* —— **εἰ μή**, *unless.* —— **μνησαίαθ'**, i. e., *μνήσαιντο* = Attic *μνησθεῖεν*. H. 530, 6, a. —— **αὖ** = *δέ*. —— **προπάσας**, *altogether.*

The catalogue of the ships which now follows, and which from its first word has received the name **Βοιωτία**, has always been celebrated as an ancient piece of geography, and for the accuracy and clearness of its topographical details. An orderly arrangement of the countries mentioned is preserved through the whole enumeration. The part begins with the Bœotians, because Aulis or Bœotia was the general rendezvous of the fleet, before the expedition sailed. According to Thucydides (I. 12), the Bœotians did not migrate from Thessaly in Bœotia until sixty years after the Trojan war. He protects the authority of Homer by supposing an earlier colony of Æolian Bœotians, and that to them belonged the Bœotians who sailed against Troy. It is probable that Homer inserted the name of the Bœotians in this great national war of the Greeks to gratify the inhabitants of the country at his own time.

With this catalogue compare Vergil, *Æn.* VII. 647; Numbers, XXVI.;

Revelation, VII.; Tasso's catalogue of heroes; and Milton's catalogue of the fallen angels.

494–496. THE BŒOTIANS. **Πηνέλεως καὶ Λήϊτος**: both Argonauts. —— **Ἀρκεσίλαος**: slain by Hector. —— **Κλονίος**: slain by Agenor. —— **οἵ θ'**, sc. Βοιωτῶν. —— **ἐνέμοντο**, *possessed*, lit., *held as their portion of the pasture land* or *fed upon*. In its strict sense, thus used of the νομάδες, the pastoral tribes: now as feeding their flock and dwelling in a place were necessarily connected with each other, and with the first sense, *to portion*, we have these several distinct significations. Notice that here the verb is middle, and that when Homer speaks of a *scattered* population he used the additional term ἀμφί. —— **Αὐλίδα πετρήεσσαν**: as it stood upon a *rocky* eminence.

497, 498. **Σχοῖνον**: a town on the river Schoinos, so called from the rushes that grew there (σχοῖνος). It was near Thebes. Near it was Skolos, Σχῶλος: vid. Herod. IX. 15. —— **πολύκνημόν τ' Ἐτεωνόν**. *And Eteonos full of woody mountain slopes:* afterward called *Scarphe*. —— **Θέσπιαν** was the later Θεσπιαί, situated at the foot of Mount Helicon; hence, the Romans called the Muses (of Helicon) *Thespiades*. Unlike the most Greek cities, it was built on a plain; it became very famous in historical times: vid. Herod. VII. 132; Thucyd. IV. 133; VI. 95. —— **Γραῖαν**: afterward known as *Tanagra*. —— **εὐρύχορον Μυκαλησσόν**, *Mykalesos with its ample spaces for the choral dance*. This epithet is always applied to large cities, and is derived not from χῶρος, *a place*, but from χορός, *the choral dance*. It was on the height overlooking the bay of Egripo.

499, 500. **ἀμφ' Ἅρμ' ἐνέμοντο**, *held the pasture land about Harma*, i. e., dwelt in Harma and its vicinity. This place derives its name from its being on the spot where Amphiaraus the seer was swallowed up by the earth with his chariot and horses, according to the current myth. On ἐνέμοντο, see note above *ad vocem*. Observe that generally Homer uses these terms more frequently than εἶχον, ἔναιον, or ναιετάασκον, in his description of fertile tracts of land. —— **Εἰλέσιον**, of which nothing is known. —— **Ἐρύθρας**: vid. Herod. IX. 15; Thucyd. III. 24. —— **Ἐλεῶν'** meant *the olive grove*. It is supposed to have been just north of Eteonos. —— **Ὕλην**: mentioned in V. 708.

502, 503. **Κώπας**: on the northern extremity of Lake Copais, so called from this town. —— **Εὔτρησιν**: near the southern confines of Bœotia. —— **πολυτρήρωνά τε Θίσβην**. *Thisbe* was on the south side of Helicon, and a short distance from the sea. The wild pigeons are still found there in abundance. Cf. Ovid, *Thisbææ columbæ;* Statius, *Dioneis avibus circumsona Thisbe*. —— **Κορώνειαν**: from κορώνη, *a hill* = *Hilltown* or Hillsborough. In the plain before the city several battles were fought in historical times: vid. Thucyd. I. 113; Xen. *Hellen.* IV. 3; Demos. *de*

Pace. Here was held the Pambœotic council. —— **Ἁλίαρτον**: famous for its *rich* and well-watered meadows; hence Homer's epithet. Vid. Thucyd. IV. 45; Xen. *Hellen.* III. 5.

504, 505. **Πλάταιαν**: on the frontiers of Attica, at the foot of Mount Kithairon; famous in historical times for the great victory gained there by the Greeks over the Persians, and its memorable siege by the Lakedaimonians. Vid. Thucyd. II. 71–78; III. 20–24; III. 61; Herod. VI. 108; IX. 15. —— **Γλίσαντ'**: for Γλισήεντα; named perhaps from some plant. It is midway between Thebes and Mykalesos. —— **Ὑποθήβας**, *the lower town of Thebes.* The original town is not mentioned because it had been destroyed by the Ἐπίγονοι, and this refers to a collection of villages near Thebes, so called to distinguish it from the earlier town. Hom. *Od.* III. 81.

506–510. **Ὀγχηστον**: not far from Lake Copais; founded by Onchestos, son of Poseidon, for the worship of whom it was noted in later times. It possessed a celebrated temple and grove of the god. Vid. Pind. *Isth.* I. 33, 44; III. 37. —— **ἄλσος**, *grove, sacred inclosure* = τέμενος: vid. *Od.* VI. 321. —— **Ἄρνην**: vid. Thucyd. I. 12. It was destroyed and rebuilt by the returning Pelasgi, sixty years after the capture of Troy. —— **Νῖσαν**: near Helicon, sacred to Dionysos: known afterward as Isus. —— **ζαθέην**, i. e., *ob cultum Bacchi.* Bœthe. —— **Ἀνθηδόνα τ' ἐσχατόωσαν**, *Anthedon on the border*, close upon Eubœa; famous for the myth of Glaukos, its wine, and its worship of the Cabeiri and Demeter. —— **τῶν**, i. e., Βοιωτῶν. —— **ἐν** is best taken with βαῖνον. —— **κοῦροι**: vid. note on I. 473.

511. THE MINYAI. **Ἀσπληδόνα**: also called *Spledon* and *Eudeielos* from its sunny situation. It was about twenty stadia north of Orchomenos. Forchammer places its site at *Avro-Castro.* —— **ἰδ'** = ἰδέ: Epic for ἠδέ, *and.* —— **Ὀρχομενὸν Μινύειον**: so called to distinguish it from a town of the same name in Arcadia; in ante-historical times the capital of the powerful kingdom of the Minyai and of Bœotia. The city was anciently one of the richest and most powerful in Greece; its genealogical names all imply wealth (*Chryses, Chrysogeneia*), and Homer compares its treasures to those of Thebes. Observe that in this passage it is mentioned with Aspledon, distinct from the other Bœotian towns, because they were independent and governed by their own princes, the clan of the Minyai, who took the principal part in the Argonautic expedition. It was famous for the worship of the Graces (Charites). It was situated on the borders of Lake Copais, drained by the igenuity of the Minyai, and this led to their great wealth: the remains of the drain-tunnels still exist.

512–516. **Ἀσκάλαφος**: slain by Deiphobos. —— **Ἀζείδαο**, *the son of Azeus.* —— **παρθένος αἰδοίη**, *a damsel, unwed, and worthy of respect* (αἰδώς). —— **ὑπερώϊον**, *an upper chamber*, where, under the roof, in the time of Homer, were the women's apartments. In later times the apart-

ments of the men and of the women were on the same floor. —— **Ἄρηϊ**: dat. after οὓς τέκεν Ἀστυόχη. —— **δέ** = γάρ. —— **οἱ** refers to Ἀστυόχε. —— **τοῖς**: for case, H. 767; C. 460; G. 184, 3, N. 4. —— **νέες** = νῆες.

517–519. THE PHOKIANS. **Φωκήων.** Phokis was west of Bœotia and north of Corinth. —— **Σχεδίος**: slain by Hector. —— **Ἐπίστροφος**: nowhere else mentioned. —— **Ἰφίτου**: notice the quantity; cf. Ἀμφῖος, V. 612. He was an Argonaut, as was his father Naubolos. —— **Κυπάρισσον**: near to Pytho, in Phokis. —— **Πυθῶνά τε πετρήεσσαν**, *Pytho, abounding in rocks.* The most striking and sublime situation in Greece was held by this oracular seat of Apollo, at the foot of Parnassos. It was walled in on all sides by stupendous rocks, which rose more than 1,000 feet, in the shape of a theatre (θεατροειδές). It is now called *Kastri.* The term Delphi, also applied to this place, is post-Homeric. Some derive the name from πύθεσθαι, in spite of the difference of quantity in it and Πῡθώ. Homer himself gives the mythic derivation, in his beautiful Hymn to Apollo, 372:

> Ἐξ οὗ νῦν Πυθὼ κικλήσεται· οἱ δὲ ἄνακτα
> Πύθιον καλέουσιν ἐπώνυμον, οὕνεκα κεῖθι
> Αὐτοῦ πῦσε πέλωρ μένος, ὀξέος ἠελίοιο.

520. **Κρῖσαν**: not identical with *Cirrha*, as some have supposed, but probably *Chriso.* It lay close to Pytho (Delphi); it gave its name to the bay above which it stood, now called *Magiria.* Homer called it *divine*, or rather *all-divine* (ζαθέην), as it was founded under the immediate auspices of Apollo: vid. Hymn to Apollo, 438. —— **Δαυλίδα**: now *Dhavlia*, on the eastern confines of Phokis: vid. Herod. VIII. 35; Aesch. *Choëph.* 674. It was named from its *woody* district, δαύλος being used by the inhabitants instead of δάσος. Others derive it from the mythical nymph *Daulis.* —— **Πανοπῆα**: near Bœotia; destroyed by Xerxes (Herod. VIII. 34), by Philip, and by the Romans. Here was the grave of Tityos (*Od.* XI. 576).

521–526. **Ἀνεμώρειαν**: subsequently *Anemoleia*, near Delphi; so called from the gusts of wind blowing on it from Parnassos. —— **Ὑάμπολιν**: founded by the Hyantes of Bœotia; famous in historical times. Herod. VIII. 28, 33; Xen. *Hell.* VI. 4; Livy, XXXII. 18. It was toward the northeast nearer to Lokris. —— **ἄρα πὰρ ποταμόν**, *just by the river.* Cf. Milton, "*fast by* the oracle of God," and vid. note on I. 96. —— **Κηφισόν**: afterward Κήφισσος: it rose near Lileia, where it burst forth from the rocks with a loud noise (Hymn to Apollo, 240); it fell into Lake Copais. Now it is called *Mavro-Nero.* —— **Λίλαιαν**: now *Paleo-Castro*, on the western side, close under the ridge of Parnassos, about half a mile from the sources of the Kephissos River. —— **τοῖς δ' ἅμα .... ἕποντο**, lit., *forty black ships followed these.* —— **οἱ μέν**, i. e., Schedios and Epistrophos. —— **ἔμπλην**: Epic for πλησίον; with gen. case.

527–529. THE LOKRIANS. **Λοκρῶν.** The Eastern Lokrians alone are mentioned by Homer; these were the more ancient and civilized: the Western Lokrians, a colony of the Eastern, are not mentioned before the Peloponnesian war (Thucyd. I. 5), and are then said to be semi-barbarous. They are led by Ajax, the son of Oïleus, who became the national hero of the Opuntians. This Ajax was swiftest of foot of all the Greeks except Achilles: he did not wear the ordinary bronze cuirass, but one of linen (λινοθώρηξ). Such were worn to a very late period among Persians, Egyptians, Phœnicians, and Chalybes. —— **οὔτι τόσος γε ὅσος .... ἀλλὰ πολὺ μείων,** *not so large, but much less.* Note the emphasis given to the thought by the positive and the negative repetition. —— **ὀλίγος,** not *little* (a point sufficiently detailed), but *slight* or *slender*, and so more fit to run.

530. **ἐγχείῃ**: dat. of manner. —— **ἐκέκαστο,** *he surpassed:* pluperf. of καίνυμι with the imperf. signification. —— **Πανέλληνας.** This passage was rejected by Aristarchus and other ancient commentators as spurious, on account of the supposed anachronism in Homer's use of this term for the Greeks. See Thucyd. I. 5. Here the term is rather genealogical than geographical, distinguishing the members of the Hellenic race, who gloried in their descent from their common ancestor Hellen. Thus the word would refer to the Pelasgic Greek races generally to the north of the Peloponnesus. —— **Ἀχαιούς**: the islanders and the people of the Peloponnesus, as distinguished from the Panhellenes (supra). It appears from II. 404 and 562, and VII. 73, as well as from the expression Ἀχαιΐς γαῖα, *Il.* I. 254, and *Od.* XIII. 249, that Achaia in its most extensive sense, with Homer, took in the Hellenes of the Peloponnesus.

531. **Κῦνον**: on the north of Lokris, and the principal port of the Opuntian Lokrians. —— **Ὀπόεντα**: one of the oldest towns in Greece. It was the native city of Patroklos; according to Leake, the modern *Kardenhitza.* —— **ἐνέμοντο.** Homer uses this term only, and no other, in his enumeration of the Eastern Lokrians (see above on the word), the fertility of whose country has been praised by both ancient and modern observers. See Grote, "Hist. of Greece," II. 381, and Dr. Smith's "Dict. of Geography."

533–535. **Τάρφην**: afterward Tharugæ, now *Pudonitza.* —— **Θρόνιον.** It is probable that *Thronion* derived its name from θρόνα, *poisonous plants:* vid. Thucyd. II. 26. —— **πέρην ἱερῆς Εὐβοίης,** *opposite sacred Eubœa.* πέρην = later ἀντιπέραν. Notice πέραν, *beyond and in a place* (πέρα ἐν), used with verbs of rest, but πέρα, *beyond,* with verbs of motion.

536, 537. THE EUBŒANS. **Εὔβοιαν,** *Eubœa:* opposite Bœotia; now called *Negropont.* —— **μένεα πνείοντες**: accus. of cognate notion. μένεα = πνεῦμα μένεος. —— **Ἄβαντες**: the most ancient inhabitants of Eubœa;

according to Aristotle, they passed over from Thrace to that island. See Herod. I. 146. —— **Χαλκίδα**: the chief town of Eubœa, on the southeast side of the island, and on the narrowest part of the Euripos. It is now called *Egripo.* —— **Εἰρέτριαν**: also on the coast, a short distance from Chalkis; the second city of Eubœa, and a colony from the Attic Eiretria. See Herod. VI. 102; Thucyd. I. 15; VIII. 95. It is now called *Vathy.* —— **'Ιστίαιαν**: subsequently called 'Ωρεός. Observe that the first syllable is here shortened. It was situated on the northwestern extremity of the island, and is now called *Oreos.*

538–541. Κήρινθον: between Chalkis and Histiaia, on the shore of the Ægean sea (ἔφαλον). —— **Δίου**: now *Agia*, on a promontory of the same name. —— **Κάρυστον**: near the southeast extremity of the island, at the foot of Mount Oche, and celebrated for its marble. —— **Στύρα.** Its inhabitants were originally Dryopians, though they denied this origin. Herod. VI. 107. It was a few miles northwest of Karystos on the same coast. —— **αὖθ'**, *next in order.* —— **'Ελεφήνωρ**: one of the suitors of Helen; slain by Agenor. —— **ὄζος Ἄρηος**, *scion of Ares:* an epithet of famous warriors. See Eurip. *Hecuba*, 122. A metaphor frequent in the Old Testament and in English poetry. Cf. Spenser, *Færie Queene:*

"Fayre branch of noblesse—flower of chivalree."

—— **Χαλκωδοντιάδης**: a patronymic. Chalkodon was a mythical king of Eubœa.

542–544. ὄπιθεν κομόωντες, *wearing hair on the back of the head* (only), and so distinguished from the other Greeks, who were καρηκομόωντες. "*Abantibus in terga comantes.*" Statius. See Herod. IV. 180. This was done to prevent the enemy from seizing them by the hair in front, and, as a valiant race, to show that they would never turn their back. So the Arabians in Herod. III. 8. It was probably a religious custom, as we find it interdicted in Leviticus, XIX. 27. —— **μεμαῶτες**: 2d perf. part. of μεμάω. —— **ὀρεκτῇσιν μελίῃσιν**, *with ashen spears presented* (not thrown). The usual method was to hurl the javelin or lance, and retreat into the ranks. —— **δηΐων** limits στήθεσσιν.

546–549. THE ATHENIANS. **'Αθήνας**, *Athens*, the city of Athena. See Herod. VIII. 44. The Athenians were very proud of these verses, which celebrate them as *indigenous.* —— **ἐϋκτίμενον πτολίεθρον.** So Milton in speaking of Athens:

"Where, on the Ægean shore, a city stands
Built nobly, pure the air, and light the soil."

—— **δῆμον**, here, in its first sense, *district, state*, from δέω; hence, "inclosure marked off from the waste," just as our "town," from the Saxon "tynan," *to inclose.* —— **ὃν** refers to Erechtheus. —— **ποτ'**, *formerly.* —— **Ἄρουρα**, i. e., *Gaia*, the earth-goddess. —— **κάδ'** (= κατά) belongs with

εἷσεν, *deposited*, i. e., his statue. —— ἑῷ, *her own*, = αὐτῆς. This seems to show that the original Erechtheum was also the Parthenon. —— πίονι νηῷ. This temple of Athena Polias was afterward called the Erectheum, from Erechtheus, who was interred in it; he was usually regarded as its founder, since he had mainly contributed to the establishment of the worship of that goddess in Athens. In the temple were the olive statue of Athena Polias, that was said to have fallen from heaven, and many other objects of the highest veneration to the Athenians. See Herod. VIII. 55. Observe that *Erichthonios* is a post-Homeric character. From Thucydides we learn that the Athenians wore the golden grasshopper as a symbol of their being "the children of the corn-giving soil."

550-555. **μιν** refers to Erechtheus. —— **ἱλάονται**, *they propitiate.* The heroes were believed to be hostile powers in Hades. —— **περιτελλομένων ἐνιαυτῶν**, i. e., at the regular time of the recurring festival. Cf. Vergil's *volentibus annis.* —— **τῶν**, i. e., the Athenians. —— **Πετεῶο**: gen. of Πετεώς: for Πετεώ. H. 159 D; C. 200. —— **Μενεσθεύς**: often mentioned. —— **τῷ** refers to Menestheus and limits ὁμοῖος. —— **κοσμῆσαι.** Scholiast explains by διατάξαι. —— By **ἵππους** here, as elsewhere, we must understand *the chariots.* —— **οἶος ἔριζεν**, sc. αὐτῷ, *was the only one to rival him.* Lat. *solus cum eo certabat.* See Herod. VII. 161, on this compliment to Menestheus.

557, 558. THE SALAMINIANS. **Αἴας.** This was the great Ajax, son of Telamon; he differed in appearance from the Oilean Ajax in being very tall and stout, while the latter was little and slightly made. —— **Σαλαμῖνος**; now *Kolúri*, an island (celebrated as being the place to which the Athenians retired before the army of Xerxes) lying between Megaris and the coast of Attica. The Megarians and Athenians disputed for its possession; the Spartans were made umpires, and the Athenians supported their claims by quoting these verses of Homer, which represent Ajax as ranging his ships alongside those of the Athenians; this, however, was supposed to be an interpolation of Solon or of Pisistratus, composed to meet the case, and the Megarians cited another version. Vid. Aristotle, *Rhetoric*, I., last cap., and Müller, "Greek Literature." The Megarian version of the verses was this:

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν νέας, ἔκ τε Πολίχνης,
Ἔν τ' Αἰγειρούσσης, Νισαίης τε, Τριπόδων τε.

559, 560. THE ARGIVES AND THEIR NEIGHBORS. **Ἄργος**: the chief city of Argolis, and the most ancient city of Greece, under the immediate protection of Hera. —— **Τίρυνθά τε τειχιόεσσαν**, not *walled Tiryns*, as Lidell and Scott render it, but *Tiryns full of houses*, i. e., *well inhabited.* The word is derived from τεχίον = *paries*, the *house* wall, and not from τεῖχος = *murus*, the wall of a *city;* and the termination -εις (Lat. -*osus*) implies

abundance. The massive walls of the city have been the wonder of all ages, and are still existing, and were said to be the work of the Cyclops. Tiryns is now called *Paleo Anápli.* —— **Ἑρμιόνην.** *Hermione* was a town on a peninsula of the eastern shore of Argolis. It is now called *Kastri.* —— **Ἀσίνην:** southwest of Hermione about midway between it and Argos. —— **βαθὺν κατὰ κόλπον ἐχούσας,** *which occupy the deep gulf,* as Tiryns and Asina occupied the Argolic, and Hermione the Hermionic Gulf.

561–568. **Τροιζῆν'.** *Træzen* was east of Hermione, on the Saronic Gulf. —— **καὶ ἀμπελόεντ' Ἐπίδαυρον,** *and Epidauros, abounding in vines.* Called Argolis under the Romans; now *Pidhavro.* Aristotle made it a Carian colony; hence called Epicarus. See Herod. VII. 99; III. 50–52; Thucyd. V. 53. —— **Αἴγιναν:** an island in the Saronic Gulf, now *Eghina.* It was about midway between Salamis and Argos. —— **Μάσητα:** in the time of Pausanias was only a haven of the Hermionenses. —— **Σθένελος:** the charioteer and companion of Diomede. Here, however, he seems to be regarded as his equal in authority. —— **τρίτατος,** i. e., as a third leader. —— **Μηκιστέος:** trissylable, by *synizesis.* —— **Ταλαϊονίδαο:** *metri gratia,* for Ταλαΐδης, *son of Talaos,* i. e., Adrastos. —— **ὀγδώκοντα** = ὀγδοήκοντα.

569, 570. **Μυκήνας:** now *Kharváti;* described by Homer as situated in a recess (μυχῷ) of the Argaian land; hence the name. Its massive walls, of which the wonderful remains still exist, were said to be the work of the Cyclops. In the heroic age it was the leading city of Greece, far surpassing Argos in splendor and power; called by Homer πολύχρυσος (*Il.* VII. 180), and εὐρυάγυια (*Il.* IV. 52). —— **Κόρινθον:** elsewhere called Ἐφύρη, except in XIII. 664. Homer uses both names. The city lay between the *Sinus Corinthiacus* and the *Sinus Saronicus;* hence called by Horace *bimaris.* It was admirably situated for commerce, the source of its immense wealth, as it united the Ionian and Sicilian seas, on the one hand, with the Aigean, the Hellespont, and the Pontus on the other; and thus become the emporium of trade between the East and the West. It became the most licentious city of Greece; its patron deity was Aphrodite. —— **ἐϋκτιμένας τε Κλεωνάς:** cf. Statius, *ingenti turritæ mole Cleonæ.* It was situated on the north of Argolis, nearly south of Corinth.

571, 572. **Ὀρνειάς:** situated near Kleonai. —— **Ἀραιθυρέην:** between Sikyon and Argos. —— **Σικυῶν':** now *Vasilika.* Its plain was celebrated for its extraordinary fertility; hence Homer's term ἐνέμοντο. It was a place of great strength and opulence; was for a long time the chief seat of Grecian art, and renowned for its sculptors and painters. Anciently it had three names in succession, *Ægialeia, Mecone,* and *Telchinia.* —— **ὅθ' ἄρ'** = οὗ ἄρα, *just where.* —— **Ἄδρηστος:** vid. Herod. V. 67, 68. In historical times Adrastos was worshiped in the city. ——

πρῶτ' ἐμβασίλευεν, *formerly was king* (*πρῶτα* = *πρότερον*). Adrastos was the seventeenth king of Likyon, according to Pausanias: being driven from Argos by Amphiaraos, he fled to Likyon, where he succeeded his grandfather in the sovereignty; he was afterward reconciled to Amphiaraos and became king of Argos.

573–580. **Ὑπερησίην**, according to Pausanias, was on the Corinthian Gulf, N. W. of Sikyon: later known as Aigeira. —— **Γονόεσσαν**: built on a promontory near *Pellene.* —— **Πελλήνην**: at the eastern extremity of Achaia; built on a high and very steep hill. —— **Αἴγιον.** It was made up of six or seven villages, which accounts for the first part of the verb *ἀμφενέμοντο*, applied by Homer to it. The latter part is accounted for by the fertility of the land, still attested by its modern name *Vostitza*, from the gardens by which it is surrounded (*βόστα, βοστάνι, garden*). Here was held the Council of the Achæan League, being the chief town of Achaia. —— **Αἰγιαλόν**: properly *the coast land*, subsequently called Achaia. Observe that Agamemnon's kingdom comprises Ægialeia, which did not become Achæan until after the expulsion of the Ionians. —— **Ἑλίκην**: on the *Sinus Corinthiacus*, a little distance S. E. from *Αἴγιον.* —— **τῶν** = *τούτων.* —— **πολὺ πλεῖστοι καὶ ἄριστοι**, *by far the most and bravest.* —— **ἐν** = *inter hos:* adv. —— **αὐτός**, *he, in person.* —— **κυδιόων**, *priding himself.* —— **μετέπρεπεν**, *took the lead among.* —— **ἄριστος**, *most eminent*, "not *bravest*, as Achilles and Ajax at least were his superiors in battle."

581–583. THE SPARTANS. **Λακεδαίμονα**: applied by Homer to the country as well as to the capital. The name is derived from the theme *λακ-* (cf. *λάκος, lacus, lacuna*), given originally to its central district, from its being sunk deeply between the mountains; hence called *κοίλην.* Many of the chasms and rent forms of the rocks on Mount Taÿgetos have been produced by the numerous and violent earthquakes to which the country has been subject; hence it is here called by Homer *κητώεσσα, abounding in chasms*, or *hollows.* —— **Φᾶριν**: near Sparta. —— **Σπάρτην**: at the upper end of the middle vale of Eurotas, and upon the right bank of the river; this valley was extraordinary for its beauty and fertility. —— **Μέσσην**: now *Massa* or *Mezapo;* a coast-town a little above the promontory of Tænarus. The cliffs in the neighborhood still abound in *wild pigeons* (*πολυτρήρωνα*). —— **Βρυσειάς**: a little south of Sparta. —— **Αὐγειάς**: directly south of Bryseiai.

584–590. **Ἀμύκλας**: on the Eurotas: very near Sparta. —— **Ἕλος**: so called from its vicinity to a *marsh:* it was situated east of the mouth of Eurotas. On its conquest by the Dorians, its inhabitants were reduced to slavery, and their name is the general designation of all Spartan bondsmen *εἵλωτες, Helots;* though some say from *ἑλεῖν, to capture*). Now called *Bizano.* —— **Λάαν**: on the *Sinus Laconicus*, directly south of Augeiai.

—— Οἴτυλον: now *Vitilo.* —— οἱ, i. e., Agamemnon. —— ἀπάτερθε, *apart*, i. e., from Agamemnon. —— προθυμίῃσι = προθυμίαις: the iota is lengthened *metri gratia.* Cf. ὑπεροπλίῃσι, I. 205. —— τίσασθαι . . . . στοναχάς τε: vid. v. 356, supra.

591. THE NEIGHBORS OF THE SPARTANS. **Πύλον.** The situation of this town, called the Πύλος Νηλήϊος, was much disputed by the ancients. Three towns claimed to be the seat of Nestor, the Eleian Pylos, the Triphylian, and the Messenian; the greater amount of evidence is in favor of the last. Pindar calls Nestor "the Messenian old man" (*Pyth.* VI. 35). This view is supported by Isocrates, Eustathius, and others. Besides, the position of the Messenian Pylos, the most striking upon the whole western coast of Peloponnesus, was far more likely to have attracted the Thessalian wanderers from Iolcos, the worshipers of the god Poseidon, than a site, like the Triphylian Pylos, which was neither strong by nature nor near the coast. —— **Ἀρήνην**: on the sea-coast north of Pylos. It is possible that this is identical with the Latin *harena.*

592–594. **Θρύον**, otherwise called Epitalium, a town of Triphylia in Elis; according to Leake, now *Agalenitza.* See *Il.* XI. 711; *Hymn. Apoll.*, 423. It was the "ford of the Alpheus." —— **Αἰπυ**, "the towering city," so called; but αἰπύ is the simple adjective. —— **Κυπαρισσήεντα.** *Kyparissëis* lay on the coast a short distance S. E. of Arene. —— **Ἀμφιγένειαν**: *Amphygeneia*, probably the later Amphia, on the sources of the river Amphitas in the northeastern part of Messenia. —— **Πτελεόν**: a colony from the Thessalian Pteleon, mentioned below in v. 697. —— **Ἕλος**: near the Alorian marsh (ἕλος), whence its name. —— **Δώριον**: a town of Messenia, now *Sulimá.*

595. **ἀντόμεναι**, *meeting with.* —— **τὸν Θρήϊκα**, *that* (famous) *Thracian.* The historical Hellenes looked down upon the Thracians as a barbarous race, and yet Hellenic tradition looked back upon them as the early civilizers of Greece, and remembered with gratitude the names of the Thracian Musæus, Orpheus, Eumolpos, and others. Müller ("Dorians," vol. I. pp. 472, 488) meets the difficulty here presented by making the earlier and the later Thracians belong to two distinct races. Colonel Mure ("Lit. of Anc. Greece," vol. I. p. 150) gives a more satisfactory explanation, and is not without support from Thucyd. (II. 29). "It is certain," he goes on to say, "that in the mythical geography a tract of country on the frontiers of Bœotia and Phocis, comprehending Mount Parnassus and Helicon, bore the name of Thrace. In this region the popular mythology also lays the scene of several of the most celebrated adventures, the heroes of which are Thracians." Again: "Pausanius makes the Thracian bard Thamyris virtually a Phocian. He assigns him for a mother a nymph of Parnassus called Argiope. His father Philammon is described as a native

of the same region, son of Apollo by the nymph Chione, and brother of Autolycus. . . . Here tradition places the first introduction of the alphabet. Here were also the principal seats of Apollo and the Muses. In the heart of the same region was situated the Minyean Orchomenos, the temple of the Graces, rivaling Thebes herself in the splendor of her princes and her zeal for the promotion of art. . . . It was the native country of the Dionysian rites, zeal for the propagation of which is a characteristic of the Thracian sages. . . . The most illustrious masters of poetry, Amphion and Linus, were both Bœotians." Some, however, think the mythical Thracians were members of the extended Pelasgian race, which once occupied the northern as well as the other shores of the Ægean, until displaced in the north by the irruption of the historical Thracians: to their receiving the name of the early possessors of the country, we have several parallels in history.

596–601. **Οἰχαλίηθεν**, *from Oichalia*, in Aetolia; distinct from the Thessalian Oichalia, mentioned in v. 730 below, as also the city of Eurytos. Several other towns of this name laid claim to this distinction. —— **στεῦτο**, *he asserted.* —— **νικησέμεν** depends on *στεῦτο*. —— **εἴπερ ἂν . . . . ἀείδοιεν**: vid. note on I. 60. —— **πηρὸν θέσαν**, *made him blind.* —— **ἀοιδήν**, i. e., the art of song. —— **ἐκλέλαθον κιθαριστύν**, *they made him quite forget his harping.* On this contest see Müller, "Gk. Lit.," IV. 2; also *Od.* VIII. 63. —— **Γερήνιος**: vid. v. 336.

603–605. THE ARCADIANS. **Ἀρκαδίην**: the central country of the Peloponnese, aptly called the Switzerland of Greece: its inhabitants were a strong and hardy race of mountaineers, and like the Swiss they constantly served as mercenaries. This accounts for their neglect of maritime affairs. —— **Κυλλήνης ὄρος αἰπύ**: now called *Zyria*, 7,788 feet above the level of the sea, celebrated as the birthplace of Hermes, hence called Kyllenios. The ancients wrongly supposed it the highest mountain in the Peloponnese; a peak of Taÿgetos rises higher. —— **παρά**, *near.* The tomb was on the declivity of the mountain. —— **Αἰπύτιον**: see Pindar, *Olymp.* VI. —— **ἀνέρες**: sc. *εἰσί*. They did not use missiles. —— **Φένεον**: now *Fonia*, represented by Vergil as the residence of Evander (*Æn.* VIII. 165). —— **Ὀρχομενόν**: called by Thucydides Arcadian to distinguish it from that of Bœotia: it was in a plain completely surrounded by mountains; called by Homer *πολύμηλος*, and by Ovid *ferax:* now called *Kalpáki*.

606, 607. **ἠνεμόεσσαν** = Vergil's *obvia ventorum furiis:* vid. v. 267. —— **Τεγέην**: now *Piali:* anciently a leading city of Arcadia, and famous during the whole historical period of Greece, in connection with Sparta. It was on the road to Sparta, south of Mantinea. —— **Μαντινέην ἐρατεινήν**: now *Paleopoli:* equally distinguished in the mythical and historical times. Instead of the groves of oak and cork-trees, described by Pausanias, there

is not now a single tree to be found there, and no poet would give the epithet *lovely* (ἐρατεινή) to that naked plain, covered with stagnant water, and shut in by gray, treeless rocks.

608–614. **Στύμφηλον**: close to Kyllene; famous for its birds destroyed by Herakles. —— **Παῤῥασίην**: in the southwestern part. —— **Ἀγαπήνωρ**: not again mentioned in the Iliad. —— **ἐπιστάμενοι πολεμίζειν**, *skillful in war.* —— **αὐτός**, i. e., Agamemnon. —— **γάρ** introduces the explanation of the fact that this inland people brought sixty ships to the war. —— **ἐπεί** introduces the reason why the Arcadians were dependent on Agamemnon for ships. —— **θαλάσσια ἔργα**, *navigation;* in *Od.* V. 67, *fishery.* —— **μεμήλει**: limited by *σφι*.

615–624. THE ELIANS. **Βουπράσιον**: in the northern part of Elis, near Achaia. —— **Ἤλιδα**: the country on the west side of the Peloponnesus, containing a city of the same name. —— **ὅσσον ἐφ'** = *ἐφ' ὅσσον, as far as.* —— These four cities, **Ὑρμίνη, Μύρσινος, Ὠλενίη**, and **Ἀλείσιον**, inclose the central portion of Elis. —— With **ἐντὸς ἐέργει** supply *αὐτήν*. —— **ἔμβαινον**: i. e., in each ship. —— **υἷες**: appos. with *Ἀμφίμαχος* and *Θάλπιος*. —— **ὁ μέν, ὁ δ'**: part. appos. with *υἷες*. —— **Ἀκτορίωνος**: a patronymic; *the son(s) of Aktor.* As the attribute is immediately after both nouns *Κτεάτου* and *Εὐρύτου*, it is generally applicable to both; this general rule holds good in Latin also. There is no need to alter the reading to *Ἀκτοριώνων*, as Heyne proposed. —— **τῶν δ'**: the third division. —— **Διώρης**: again mentioned in IV. 517. —— **τῶν δὲ τετάρτων.** It is unaccountable that we do not find here the fifth leader of the Epeiai, Otos, who is mentioned in XV. 585. —— **Αὐγηϊάδαο**, *the son of Augeias,* the renowned king who owned the Augeian stables which Herakles cleansed by letting the river into them.

625, 626. THE DOULICHIANS. **Οἳ δ'**, sc. *ἦσαν*. —— **Δουλιχίοιο**: mentioned in the Odyssey as subject to Odysseus; celebrated for its fertility (*Od.* I. 245; *Hymn Apoll.*, 429). Its site has been much disputed. Col. Leake observes ("Travels in North Gr.," III. p. 50) that "Petala, being the largest of the Echinades, and possessing the advantage of well-sheltered harbors, seems to have the best claim to be considered the ancient Doulichion." —— **Ἐχινάων**: name derived from *echinus*, "sea-urchin," because of their sharp and prickly outlines. They lie off the coast of Acarnania. According to Pherecydes, they were deserted. Vid. Herod. II 10, and Thucyd. II. 102. —— **ναίουσι** is here intransitive: vid. Soph. *Ajax*, 604. —— **ἁλός** refers to the outer bay of the *Sinus Corinthiacus.* —— **Ἤλιδος ἄντα**, *opposite Elis.*

627–629. **Μέγης**: vid. XIII. 692 and XV. 520 for a different legend. —— **Φυλεύς.** The legend here followed makes Phyleus, the father of Meges, leave Elis and flee to Doulichion on account of a quarrel with his

own father Augeias. —— **ἀπενάσσατο**, *removed himself:* aor. of **ἀπονaίω**. —— **πατρὶ χολωθείς**, *indignant at his father* Augeias, because he refused to Herakles the promised reward.

631, 632. THE KEPHALLONIANS. As we see here **Ὀδυσσεύς** was king of a large territory, and not of Ithaka only, with which his name is commonly associated. —— **Κεφαλλῆνας**: the general name given to the inhabitants of the islands and places here mentioned. Homer calls Kephallonia by the names Same and Samos. It was the largest island in the Ionian Sea, and fronted the Corinthian gulf of Akarnania. Herodotus (IX. 28) is the first to call the island *Kephallonia.* —— **Ἰθάκην**: now *Thiaki.* It was a small rocky island celebrated as being the residence of Odysseus. It was the scene of a great portion of the Odyssey. —— **Νήριτον**: a mountain in Ithaka, now called *Anoge.* Vid. *Od.* IX. 22; XIII. 351; Verg. *Æn.* III. 271. Vergil took it for an island.

633–637. **Κροκύλει'**: supposed to have been a town in Ithaka. —— **Ζάκυνθον**: now *Zante;* subject to Odysseus; called *nemorosa* by Vergil. —— **Σάμον**: an island about six miles southwest of Ithaka. —— **ἤπειρον**, *the mainland*, refers here to Akarnania and Leukas. The word was used in this sense not only by Homer, but up to the Peloponnesian war (Thucyd. I. 5). —— **ἀντιπέραια** probably refers to Elis. —— **μιλτοπάρῃοι**, *red-cheeked*, i. e., having the sides of the stern and prow painted with vermilion: in *Od.* XI. 124, *φοινικοπάρῃους.*

638–643. THE ÆTOLIANS. **Αἰτωλῶν.** Ætolia was bounded on the S. by the *Sinus Corinthiacus*, on the E. by Lokris, and on the W. by Akarnania. —— **Πλευρῶν'**: near the southern coast. —— **Ὤλενον**: north of Kalydon. —— **Πυλήνην**: northwest of Pleuron. —— **Χαλκίδα**: on the outer Corinthian Gulf. —— **Καλυδῶνα**: on the southern coast; in heroic times the chief city of Ætolia; now *Kurt-agá.* Vid. *Il.* IX. 529. —— **ἀγχίαλον**: **ἀγχί**, *near*, **ἅλς**, *salt-sea.* —— **γάρ** introduces the reason why Thoas came as leader of the Ætolians. —— **οὐ- ἦσαν**, *they were not;* euphemism for death. —— **Μελέαγρος.** Meleager seems to be mentioned by name as the most renowned of his sons: vid. IX. 543, and Grote, "Hist. of Greece," vol. I. —— **τῷ**, i. e., Thoas. —— **πάντα**, i. e., war as well as politics. —— **ἀνασσέμεν** denotes purpose.

645 seq. "The poet now proceeds to the islands of the Ægean, the number of which enumerated is remarkably scanty"; he begins with Crete.

646–648. **Κνωσόν**, *Knosos:* on the northern coast, in the central portion of the island, not very far from the sea. —— **Γόρτυνα**, *Gortys:* nearly in the center of the island. —— **τειχιόεσσαν**: vid. note on v. 559. —— **Λύκτον**, *Lyktos:* inland, near Knosos. —— **Μίλητον**, *Miletos:* in the eastern part; the parent city of Miletos in Ionia. —— **ἀργινόεντα Λύκαστον**, *white Lykastos;* probably from **λευκός**, *white*, and **ἄστυ**, *city.* Cf. Vergil's

Paron naveam, Horace's *claram Rhodon*, as they lay on *chalky* hills: = Lat. *rupis candentibus*. It was between Knosos and Gortyna. —— **Φαιστόν.** *Phaistos* was southwest of Gortyna and not far from it. —— **Ῥύτιον.** *Rhytion* was east of Gortyna, near the sources of the river Elektra.

649. Κρήτην ἑκατόμπολιν: now *Candia*; illustrious in the early ages of Greece, and insignificant in later times. Bishop Thirwall ("Hist. of Greece," vol. I., p. 283) has given an excellent account of its early state. Vergil imitates Homer's account: *Centum urbes habitant magnas, uberrima regna*. *Æn*. III. 106. Cf. Horace: *simul centum tetigit potentem Oppidis Creten*. *Od*. III. 27. It was celebrated for being the birthplace of Zeus, the realm of Minos, and the mother of Grecian navigation. In historical times the infamy of the Cretan character was qualified by the single virtue of affection for their *mother-land* (*μητρίς*), a word peculiar to Crete. The island was neutral in both the Persian and the Peloponnesian wars. In the Odyssey, Crete has only *ninety* cities: ten cities are supposed to have been destroyed in the struggle between Leukos and Idomeneus, on the return of the latter from the war at Troy.

650–652. Μηριόνης: the charioteer of Idomeneus. —— **Ἐνυαλίῳ**, *the warlike* (not found in the Odyssey); either an epithet of Ares, or used for Ares himself, in the Iliad: the distinction between Enyalios and Ares, as separate gods, is post-Homeric. As a counterpart Homer gives Enyo (*Il*. V. 333), the goddess of war, who accompanies Ares in battle and the destruction of towns.

653, 654. Τληπόλεμος: for the legend concerning him, vid. below 662. Pind. *Ol*. VII. 29, 73–77. —— **ἠΰς τε μέγας τε**, *both brave and tall*; both heroic attributes of primary importance. —— **Ῥόδου**, *Rhodes*; so called from *ῥόδον* (which appears as its symbol on its coins); properly *the island of Roses*. It had received Doric settlements as early as the Trojan war as the Heraclid Tlepolemos led its ships to Troy. Its three most ancient towns were Lindos, Ialysos, and Kameiros (Herod. I. 144). The island was very wealthy and famous for its Colossus and the fertility of its soil. The people were illustrious for bravery, political sagacity, and a chivalrous sense of honor. Homer calls them *ἀγερώχων*, *lordly*, *high-minded*, a word whose bad sense, *overweening*, is post-Homeric.

655–660. διὰ τρίχα κοσμηθέντες. This triple division was common in the Doric states. —— **Λίνδον**: on the east side. —— **Ἰηλυσόν**: on the north. —— **Κάμειρον**: on the west. —— **βίῃ Ἡρακληείῃ**, *to the might of Herakles* = *the mighty Herakles*. This periphrasis is not a mere pleonasm for a personal name; it personifies the quality which is the essence of the individual, representing him in that light in which the mind would, or should, naturally regard him: so the words *ἴς*, *κῆρ*, *μένος*, *σθένος*, are applied in Homer to persons as their distinctive traits. —— **ἄγετ'**, sc.

Ἡρακλῆς, as subject. —— Ἐφύρης: in Elis, the capital of Augeias, whom Herakles conquered; distinct from the Corinthian and the Thesprotian Ephyra, which are also mentioned by Homer. —— Σελλήεντος: another river of the same name is mentioned in v. 839. —— Διοτρεφέων. The epithet διοτρεφής is regularly applied to kings in Homer.

661–666. δ' ἐπεὶ οὖν τράφη, *and so when he had been brought up.* —— αὐτίκα, *instantaneously*, i. e., at one blow. —— πατρὸς ἑοῖο φίλον μήτρωα, lit., *the dear mother's brother of his father*, i. e., his father's uncle. —— Λικύμνιον. *Likymnios* was the bastard brother of Herakles's mother, both being children of Elektryon. —— αἶψα δέ, *and immediately.* —— βῆ φεύγων, *he proceeded to flee*, from the vengeance of his kinsman: vid. *Il.* IX. 632. Purification for homicide seems post-Homeric. —— οἱ ἄλλοι: observe that οἱ is the dative of the personal pronoun οὗ, and governed by ἀπείλησαν. —— υἱωνοί, *grandsons.*

667–670. ἀλώμενος, *after having wandered about.* —— τριχθά. Some think that the three-fold division of the Doric race, into Hylleis, Dymanes, and Pamphyles, is here referred to: vid. *Od.* XIX. 177. —— ᾤκηθεν = ᾠκήθησαν. —— ἐκ Διός, *of Zeus*, i. e., by Zeus. This poetic use of ἐκ for ὑπό, expressing the *agent*, is common in poetry and in Herodotus, but rare in Attic prose. So in English poetry *of* for *by*, as in Shakespeare, Richard III.:

"... now scorned *of* me;
For she being feared *of* all ...
... obeyed *of* none."

—— ὅστε ἀνάσσει: τε here has the force of περ. —— κατέχευε. According to the myth, Zeus covered Rhodes with a golden cloud, whence he rained down riches upon them: see Pindar, *Ol.* VII. 63. Müller remarks that "this account of the Rhodians, by its great length, betrays the intention of a rhapsodist."

671–675. Νιρεύς: not again mentioned in the Iliad. —— Σύμηθεν, *from Syme*, a small island between Rhodes and Knidos. —— Ἀγλαΐης (splendor) and Χαρόποιο (bright-eyed): evidently mythical personages. The names are probably intended to show that the beauty of Nireus was hereditary. —— τῶν ἄλλων Δαναῶν, *of all the other Greeks* than himself. —— μετ' ἀμύμονα Πηλείωνα, *next to the blameless Peleid* (μετά = Lat. *secundum*). —— ἀλαπαδνός, *weak*, here probably has reference to warlike resources.

676–678. Νίσυρον. *Nisyros* was northwest of Rhodes. —— Κράπαθον (Epic for Κάρπαθον, now *Skarpanto*). *Karpathos* was between Crete and Rhodes, and gives the name to the surrounding sea. —— Κάσον. *Kasos* was a small island between Crete and Karpathos. —— Κῶν (= Κόων). *Kos*, now *Stanko*, an island in the Myrtoan Sea, "one of the most renowned of that beautiful chain which covers the western shore of Asia

Minor." Vid. Thucyd. VIII. 41, for its earlier name Meropis. —— **Εὐρυπύλοιο.** *Eurypylos* was a son of Herakles and king of Kos. —— **Καλύδνας.** The *Kalydnai* were just to the north of Kos. —— **Φείδιππος** and **Ἄντιφος** are not again mentioned in the Iliad.

681–683. THE INHABITANTS OF NORTHERN GREECE. **Νῦν αὖ τούς,** sc. λέξω or ἐρέω, v. 493, or perhaps ἔσπετε. —— **Ἄργος** is here called Πελασγικόν to distinguish it from Ἄργος Ἀχαϊκόν, the Peloponnese, *Il.* IX. 141. According to Leake, it here signifies the whole of Thessaly, not a town or district merely; as the line in Homer marks a separation of the poet's topography of southern Greece and the islands from that of northern Greece. —— **Ἄλον.** *Alos*, a town near Mt. Orthrys. —— **Ἀλόπην,** *Alope:* in the southern border of Phthiotis, on the Malic Gulf. —— **Τρηχῖν'**: on the Malic Gulf; afterward called *Herakleia*, after Herakles. —— **Φθίην**: probably the ancient name of Pharsalos. —— **Ἑλλάδα,** *Hellas:* here a small district in Phthiotis in Thessaly, containing a town of that name; from this place the Hellenes gradually spread over the whole of Greece.

684–694. **Μυρμιδόνες, Ἕλληνες, Ἀχαιοί.** These three names were not assigned to the *same* people, but to races so called which inhabited these parts. Cf. Thucyd. I. 3. According to the myth, Zeus peopled Aigeina by changing ants (μύρμηκες) into men, whom Peleus, the father of Achilles, led into Thessaly. —— **ἀρχὸς Ἀχιλλεύς.** In XVI. 168 seq., we find that he had five leaders under him. —— **ἐμνώοντο** (theme μνα-, *to remember*) is a resolved and assimilated imperfect of μνάομαι. —— **ἐπὶ στίχας,** *in lines,* i. e., into line. —— **κεῖτο,** *lay inactive.* —— **Λυρνησσοῦ**: a town in Mysia, near Thebe. —— **Θήβης**: vid. I. 366. —— Join **κάδ** (= κατά) with **ἔβαλεν.** —— **Μύνητ',** *Mynes*, the husband of Briseis. For the ravage of Lyrnessos, and death of Mynes, vid. XIX. 296. —— **ἐγχεσιμώρους,** *mighty with the spear*, of the heavy-armed, who fought hand to hand, and did not throw it and retire. —— **τῆς**: genitive of cause. —— **τάχα . . . . ἔμελλεν,** *but speedily was he to rise again.*

695–699. **Φυλάκην.** *Phylake* was the capital of the district ruled by Protesilaos, which lay around the Pagasaian Gulf in the eastern part of Phthiotis. —— **Πύρασον ἀνθεμόεντα,** *Pyrasos, abounding in flowers;* like Phylake, a town in Phthiotis. It was afterward called Demetrion, from the sacred enclosure of Demeter (Δήμητρος τέμενος), mentioned by Homer; now *Kóktrina.* —— **Ἴτωνα**: some distance south of Pyrasos, and southeast of Phylake. —— **μητέρα μήλων,** i. e., having fine pastures. —— **Ἀντρῶν'.** *Antron* was on the southeast coast. —— **Πτελεὸν λεχεποίην,** *grassy-couched Pteleos:* on the coast, north of Antron. It is now called *Ftelio*, situated on a peaked hill: on its side is a large marsh, which, as Leake observes, was probably the rich and productive meadow, where cattle

reposed and *pastured*, according to the Homeric epithet. —— **ἔχεν κάτα γαῖα μέλαινα** = γαῖα κάτεχεν, sc. αὐτόν, *the dark earth then possessed him.*

700, 701. **ἀμφιδρυφής**, lit., *lacerated all around*, i. e., *rending both her cheeks* (in grief). —— **ἄλοχος** = Laodameia. —— **δόμος ἡμιτελής**, *a home half complete;* i. e., χῆρος, *widowed*, wanting its lord and master. Marriage is often called τέλος by the Greek writers, and so ἡμιτελής = "that which contains only half the marriage," the husband or wife being absent or dead. Ovid has *domus vidua.* —— **τὸν δ' .... ἀνήρ.** Protesilaos was said to have been the first to leap from his ship upon the Trojan shore, and to have fallen, as some say, by the hand of Hektor.

703–710. **οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, κ. τ. λ.**, *but assuredly by no means were these without a chief, no* (they were not) *and yet they longed for* (their own) *commander.* —— **σφέας** = αὐτούς. —— **Φυλακίδαο**, *son of Phylakis.* He seems to have been an early king of Phylake. —— **αὐτοκασίγνητος**, *very brother* = *full brother*, i. e., by the same father and mother. —— **πρότερος**, sc. γενεῇ = προγενέστερος, v. 555. —— **Πρωτεσίλαος** was celebrated for his love and devotion to his wife Laodameia. —— **οὐδέ τι .... ἐόντα**: *verba intolerabilis plena* ταυτολογίας. Wolf.

711, 712. **Φεράς.** *Pherai* was in Pelasgiotis, a little distance southwest of Lake Boibeis. —— **παραὶ Βοιβηΐδα λίμνην**, *fast by lake Boibeis.* λίμνη is properly a *salt lake*, or generally, according to Nitzsch, *aquæ, quarum ripæ propinquæ.* Thessaly was remarkably fertile, more especially along this lake, which is now called *Karla.* —— **Βοίβην.** *Boibe* was on the eastern point of the lake and (Γλαφύρας) *Glaphyrai* was a few miles directly south of it. It was in this neighborhood that Apollo fed the herds of Admetos. Euripides speaks of it as πολυμηλοτάτη, which the numerous flocks still seen in the vicinity confirm. —— **Ἰαωλκόν.** *Iaolkos* is also called by Homer εὐρύχορος, *Od.* XI. 256; an indication of its magnitude. It was the rendezvous of the Argonauts, and lay in the Magnesian district, on the Pelasgic Gulf; scarcely known in historic times: its ruins are near *Volo.*

713–715. **τῶν** = τούτων and depends upon νηῶν. —— **Εὔμηλος.** Eumelos is the son of Admetos and Alkestis, also in the play of Euripides. —— **Ἄλκηστις**: her sacrifice of herself for her husband Admetos forms the subject of the beautiful play of Euripides called "*Alcestis.*" —— **εἶδος**: accus. of specification after ἀρίστη.

716–720. **Μηθώνην.** *Methone* was on the Pelasgic Gulf, near Mt. Pelion. —— **Θαυμακίην.** *Thaumakia* was on the sea-coast due east of Methone. —— **Μελίβοιαν.** *Meliboia* was on the coast north of Boibe, and between Mts. Ossa and Pelion. —— **Ὀλιζῶνα.** *Olizon* was at the southern extremity of Magnesia. —— **τόξων εὖ εἰδώς**, i. e., a skilful archer. ——

ἐμβέβασαν (2d pluperf. of -βαίνω), *were on board.* —— **ἶφι**: from ἴς = Fίς = Lat. *vis.* —— **μάχεσθαι** denotes the result of τόξων εὖ εἰδότες.

721–723. **ὁ μέν**, i. e., Philoktetes. —— **πάσχων**: circumstantial participle of circumstance. —— **Λήμνῳ**: in the Ægaian Sea, between Mount Athos and the Hellespont. The whole island bears the strongest marks of volcanic agency; hence its connection with the myths of Hephaistos, who fell from heaven upon this island (*Il.* I. 593). Its earliest inhabitants were the Sinties, a Thracian tribe, probably robbers (from σίνομαι): vid. *Il.* I. 594; *Od.* VIII. 294. The later inhabitants were called Minyai, and were the sons of the colonizing Argonauts. The observation of the Scholiast that Philoktetes was left on this island to be cured is fully borne out by the present practice of the Turks and Greeks, who cure wounds and the bites of serpents, as the ancient physicians did, by *terra Lemnica*, which is the chief production of the island. The story of Philoktetes forms the subject of a pathetic drama by Sophocles. Lemnos is now called *Stalimene*, from εἰς τὰν Λῆμνον, as we have *Stanko* (modern name of Kos) from εἰς τὰν Κῶν, *Stamboul* (modern name of Constantinople) from εἰς τὰν πόλιν, and *Standia* (modern name of Dia, near Crete) from εἰς τὰν Δία. —— **ὀλοόφρονος ὕδρου**, *death-designing water-snake:* gen. of cause. See *Od.* I. 52.

724–727. **μνήσεσθαι ἔμελλον**: because Philoktetes had the bow and arrows of Herakles, without which it was fated (as the Greeks had been informed by Helenos the seer) that Troy could never be taken. The later stories say that he was therefore brought from Lemnos in the last year of the war, though the event to which ἔμελλον seems to point is not mentioned in the Iliad. —— **οὐδὲ μὲν . . . . ἀρχόν**, v. 726 = v. 703. —— **Μέδων.** *Medon* is the leader of the Phthians of Phylake, associated with Podarkes, according to XIII. 692–695.

729–733. **Τρίκκην**: a Thessalian city in Histiaiotis on the Peneus, subject to the two sons of Asklepios (Æsculapius) who went to the war at Troy. It possessed a temple of Asklepios, the patron god of physicians. Leake found here an inscription on a marble to "a godlike physician, named Cimber." It is now called *Trikkala.* —— **Ἰθώμην.** *Ithome* was south of Trikke, on a southern branch of the Peneus. —— **Οἰχαλίην**: vid. note on v. 596. —— **Ποδαλείριος** is mentioned again in XI. 833. On the skill of Podaleirios and Machaon see Grote, vol. I. p. 348. —— **τοῖς** = σὺν τοῖς.

734, 735. **Ὀρμένιον**: supposed to have been a Thessalian town. —— **Ὑπέρειαν.** *Hyperia* was a short distance northwest of Pherai. —— **Ἀστέριον.** Leake remarks that there are some ruins at *Vlokho* which represent Asterion, while the *white* calcareous rocks of the hill explain and justify Homer's language, Τιτάνοιό τε λευκὰ κάρηνα (τίτανος = *limestone*).

738–746. **Ἄργισσαν**: near the Peneios. —— **Γυρτώνην**: a rich plain

on the Peneios in Thessaly, near Tatáre. —— **Ὄρθην**: west of the Eurotas above its junction with the Peneios. —— **Ἠλώνην**: a short distance north of Orthe. —— **Ὀλοοσσόνα λευκήν** (now *Elassona*); north of Elone, on a branch of the Eurotas; called *white* from its white argillaceous soil. —— **τῶν αὖθ' ἡγεμόνευε**, *on the other hand* (another) *Polypoites led those* (**αὖθε** = **δέ**, in v. 718 above, adversative = Lat. *at*). —— For **Πολυποίτης** and his exploits, see XII. 129 seq. —— **κλυτός** is here an adjective of two terminations; a construction common in Attic; hence, *schema Atticum*, its name. —— **ἤματι τῷ**, *on that eventful day*. Cf. vv. 351, 482. —— **Φῆρας**: *Centaurs;* the notion of Hippocentaurs is post-Homeric. —— **Αἰθίκεσσι.** This barbarous tribe dwelt near Mt. Pelion. —— **οὐκ οἶος**, sc. ἡγεμόνευε. —— **Λεοντεύς**: vid. XII. 129 seq. —— **Καινεΐδαο**, *son of Kaineus*, king of the Lapithai. Cf. I. 264.

748–755. **Κύφου**: a town on a mountain of the same name in Thessaly. —— **Ἐνιῆνες**: probably the Αἰνιᾶνες, a people living a little west of Phthiotis. —— **Περαιβοί**: supposed to have dwelt at this time in the valley of the Titaresios, a branch of the Peneios. —— **Δωδώνην** (see *Il.* XVI. 233; *Od.* XIV. 327): a town of Molossis in Epirus, celebrated for its oracle of Zeus, the most ancient in Hellas. Some, however, think that Homer here means a town in Thessaly of the same name. —— **ἱμερτὸν Τιταρήσιον, κ. τ. λ.**: now called *Elassonitiko* or *Xerághi*. Its source was in Mt. Titaros, a part of the Cambunian range, joining the Peneios between Larissa and the vale of Tempe. It was afterward called Eurotas and Orcus, and was regarded as a branch of the Styx (a naptha stream, supposed to flow out of hell, by which the gods swore), as its waters floated like oil on the surface of the Peneios (now called *Palambria*). In the lower part of its course, after leaving Larissa, the Peneios flows rapidly, and is full of small vortices: hence Homer's **ἀργυροδίνης.** Leake thinks the poet has carried his flattery too far in comparing to silver the white hue of its turbid waters, derived entirely from the earth suspended in them. —— **ἔργ'** is *cultivated* fields. —— **ὅς** refers to Τιταρήσιον. —— **Στυγός**: properly a very high waterfall descending into the Krathis in Arcadia. The scenery about it is one of wild desolation; this, and the inaccessibility of the spot, with the singularity of the waterfall, invested the Styx with superstitious reverence. The Greek and the Roman poets transferred it to the invisible world. The belief in the poisonous nature of the water still continues in the neighborhood. It is now called τὰ Μαυρανέρια, or the *black waters*, and τὰ Δρακονέρια, the *terrible waters*.

756–758. **Μαγνήτων**: a Pelasgic race who dwelt along the eastern coast of Thessaly, between Mounts Pelion and Ossa and the sea. —— **Πήλιον εἰνοσίφυλλον**: now called *Zagora;* close to Mount Ossa, to which it is connected by a low ridge. It is still covered with venerable forests,

of oaks, chestnuts, beeches, elms, and pines, justifying Homer's constant epithet, and the description of other poets. Here the Argonauts found timber to build their ships. —— **τῶν μέν** = *Μαγνήτων*. —— **Πρόθοος θοός**: a figure called *paronomasia*.

760–762. The poet now makes a break, before proceeding to enumerate the Trojans, by a formula of recapitulation, or summing up. —— **Οὗτοι ἄρ'**, *these then.* —— **τίσ τ' ἄρ**: vid. note on I. 8. —— **τῶν** limits *τίς*. —— **ὄχ' ἄριστος**: vid. note on I. 69. —— **Μοῦσα**: vid. note on I. 1. —— **αὐτῶν** and **ἵππων**: part. appos. with *τῶν* in 761, *by far the best of these, of the men themselves and of their horses.*

763–767. **Ἵπποι** is *common* gender; hence *ἄρισται*. —— **Φηρητιάδαο** = *Φερητιάδου*, i. e., Admetos, the son of Pheres. —— **ὄτριχας**: poet. for *ὁμότριχας*, *alike in coat*, or color. —— **οἰέτεας** = *ὁμοέτεας*, *alike in years.* —— **σταφύλῃ**, *by the plumb-line*, i. e., exactly of the same height as if it had been measured by the plumb-line. —— **Πηρείῃ**: a city of Thessaly of uncertain site. —— **θρέψ'**, i. e., when he fed the herds of Admetos according to the legend. —— **'Απόλλων**: here as the *νόμιος θεός* (from *νομός*, *pasture-land*). There are only a few allusions in Homer to this side of his character, though so popular and prevalent afterward—Vergil's *Pastor ab Amphryso.* Vid. *Hymn to Hermes*, 22 and 70; *Il.* XXI. 474; Müller's "Dorians," vol. I. p. 233. —— **ἄμφω θηλείας**, *both mares.* Mares were preferred by the ancients, as they were thought to be lighter and fleeter. —— **φόβον Ἄρηος φορεούσας**, *being wont to bear with them the terror of Ares*, i. e., the panic of war, flight and confusion.

768–770. **ἀνδρῶν αὖ** is antithetical to *ἵπποι μέν* in v. 763. —— **Τελαμώνιος Αἴας**: vid. *Od.* XI. 550; *Il.* XVII. 279, in which places the same rank is assigned him. —— **ὄφρα**: temporal; *while.* —— **μήνιεν** is put for the sake of the meter for *μήνϊεν*. This is the only passage where it is so used. —— **ὁ γάρ**, *for this one*, i. e., Achilles. Observe the tact by which he, although absent from the preparation of the contest, is kept continually in the mind of the reader, and thus made the hero of the poem. —— **ἵπποι**, sc. *πολὺ φέρτατοι ἦσαν*. "This introduction of *ἵπποι*, and indeed the whole passage to v. 779, seems to be due to a later hand." P.

771–779. **ἐν νήεσσι**, i. e., *among his ships.* —— **κορωνίσι**: "dat. plu. fem. (*κορώνη*), *bent into the shape of a horn, curved* (always in 4th foot of the verse)." Autenrieth. —— **κεῖτ'** = *ἔκειτο*. —— **ἀπομηνίσας**: intensive. Vid. *Il.* XXIV. 65. This verse, 772, occurs again in VII. 230. —— **λαοί**: here his own people, the Myrmidons. —— **δίσκοισιν** limits *τέρποντο*. —— **αἰγανέῃσιν** (*hunting spears; from αἴξ, the chamois*) is dat. of means with *ἱέντες*. —— **ἵπποι . . . . ἕκαστος.** Compare the use of the Latin *quisque* with the plural; also *Il.* I. 606. —— **λωτόν**, *clover.* The **λωτός** of the Lotophagoi was a tree. —— **ἐρεπτόμενοι**, *browsing, chewing:* only Homeric.

—— ἐλεόθρεπτον, *marsh-bred*, σέλινον being some water-plant, *parsley, wild celery.* —— ἕστασαν is imperf. in meaning although pluperf. in form. —— εὖ πεπυκασμένα, *well covered;* sc. πέπλοις: cf. V. 194. —— ἀνάκτων, "*heroum et* προμάχων, *qui soli curribus istis bellicis utebantur.*" Bothe. —— οἱ δ', i. e., the ἄνακτες or chiefs of the Myrmidons subject to Achilles. —— φοίτων .... στρατόν, *strolled here and there through the army*, i. e., strolled idly about.

780–785. Οἱ δ' are the other Greeks now marshaled for battle. —— ὡσεί .... νέμοιτο, *as if the whole earth would be fed upon* (i. e., devoured) *by fire.* Compare Shakespeare, *Henry IV.*, Part II., Act I., Sc. I.: "*He seemed in running to devour the way.*" The optative of the verb in comparisons of what *might* be, rather than what *is*. The comparison has reference to the gleaming of the armor. —— ὑπεστενάχιζε refers to the sounds of the many feet. —— Διί, *in honor of Zeus;* as *tibi* is used in Latin. —— ὥς: vid. note on κακὸν ὥς, v. 190. —— ἀμφὶ Τυφωεΐ, i. e., near the spot where Typhœus lies buried. —— ἱμάσσῃ. Observe the omission of ἄν. H. 860; C. 642, b; G. 231, N. —— Ἀρίμοις, *the Syrians.* Such is the term by which Homer and Hesiod both speak of them; the word "Syrian" is post-Homeric. The ancient name of Syria was Aram; its modern name is *Esh-Sham:* hence Verg. *Æn.* IX. 716: *Inarime.* —— ὥς: demonstrative, correlative with ὥς in v. 781. —— Join τῶν ἐρχομένων with ποσσί. —— διέπρησσον, sc. κέλευθον: cf. I. 483. —— πεδίοιο is best taken as a genitive of place, *over the plain.* H. 760 and a; C. 433; G. 179, 2.

786–815. "Between the accounts of the Grecian and the Trojan forces is inserted a short interlude, the point of which is this: Polites, the son of Priam, who has been on the look-out for the movement of the Grecians, is supposed to arrive in haste at a Trojan council then sitting to announce the advance against the city (801) of the countless forces of the Greeks, and to advise Hector at once to marshal his forces against them. This affords an opportunity to the poet of enumerating the Trojan allies." P.

786, 787. Ἶρις is the messenger of the Olympian gods in the Iliad, as Hermes in the Odyssey. Some derive her name from εἴρω, ἐρῶ, *to speak;* others, with more probability, from εἴρω, *to join*, whence εἰρήνη, *peace*, and so she would appear as the restorer of peace in nature, in the form of a rainbow, a form unrecognized by Homer, though he calls the rainbow itself ἶρις (*Il.* XI. 27). This brilliant phenomenon, which vanishes as quickly as it appears, was regarded as the *swift* minister of the gods. —— ποδήνεμος, *swift-footed;* lit., *with foot like the wind.* —— ὠκέα = ὠκεῖα. —— πάρ = παρά. —— ἀγγελίῃ ἀλεγεινῇ, *with a distressing message*, that the Greeks were arming, and that an instant invasion was threatened.

788–795. ἀγοράς is cogn. acc. after ἀγόρευον. —— ἐπὶ θύρῃσιν: i. e.,

outside the gates of the palace. This was the custom in royal times. Vid. *Od.* IV. 20; Æsch. *Ag.* 502; Xen. *Cyr.* I. 3, 2. —— **ἀγχοῦ**: i. e., to the assembly. —— **εἴσατο**, *she had likened herself.* —— **σκοπός**: appos. with ὅς, *as a spy.* —— **τύμβῳ ἐπ' ἀκροτάτῳ**, *upon the highest part of the tomb.* Sir William Gell supposes this to have been the barrow standing on a spur of Ida, and now called *Udjek Tepe.* —— **δέγμενος**, *watching:* from δέχομαι. —— **ναῦφιν** (H. 221 D; C. 190; G. 61, N. 3) depends upon ἀφορμηθεῖεν. —— **τῷ ἐεισαμένη** (middle), *having made herself like to him*, i. e., to Polites. —— **μιν.** This is the only passage where μιν is found with μετέφη.

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divination. —— **οἱ**, i. e., Merops: governed by πειθέσθην. —— **Κῆρες γὰρ . . . . θανάτοιο**, *for the fate-goddesses of black death kept driving them on* (to destruction). Compare the case of Eli's sons: "Notwithstanding they hearkened not unto the voice of their father, because the Lord *would* slay them" (1 Sam. II. 25).

835, 836. **Περκώτην**: near Lampsacos. —— **Σηστόν**: the chief town of the Thracian Chersonese, opposite to Abydos (Ἄβυδον), and, with it, famed for the bridge of Xerxes, and the romantic loves of Hero and Leander; now *Jalowa.* Vid. Verg. *Georg.* III. 259; Ovid, *Epist.* XVIII.; and Byron, "Bride of Abydos":

"The winds are high on Hellas' wave,
As on that night of stormy water,
When Love, who sent, forgot to save
The young, the beautiful, the brave,
The lonely hope of Sestos' daughter."

—— **Ἀρίσβην**: near Abydos.

837–839. **ὄρχαμος**, *file-leader.* —— **Ἄσιος.** Note the emphatic repetition. He was the brother of Hekuba, the wife of Priam, and was one of the bravest of the Trojan auxiliaries. —— **Ἀρίσβηθεν** = ἐξ Ἀρίσβης. —— **αἴθωνες**, *fiery* (αἴθω). Autenrieth suggests *sorrel.* —— **Σελλήεντος.** In v. 659, the Selleis is mentioned as a river of Egypt. He probably refers to a small stream flowing into the Propontis, east of Abydos.

840–843. **Πελασγῶν**: always kept distinct by Homer from Achæans, Athenians, or any of the subsequently called Hellenes. Argos in Thessaly is called Pelasgic, in direct contradistinction to Achæan Argos: vid. II. 681, and IX. 141. See Grote, II. 2; and Bishop Thirwall's "Greece," Cap. II. —— **Λάρισσαν**: a town on the river Kaÿstros, a little to the north of the Maiandros. —— **Ἱππόθοος** is mentioned again in XVII. 287. —— **Πύλαιος**: not mentioned again. —— **Λήθοιο**: see XVII. 288.

844, 845. **Θρήϊκας**: on the coast between the Hellespont and the Hebros. —— **Ἀκάμας**: slain by Ajax Telamon; VI. 8. —— **Ἑλλήσποντος**: now *the Dardanelles*, which divide Europe from Asia, and unite the Propontis with the Ægean Sea. The Greeks derived the name from the mythic Helle. Here Homer calls it *strong-flowing*, on account of the strong currents arising from the conflux of the Ægean and the Euxine: in *Il.* VII. 86, it is called πλάτυς, *broad*, because Homer conceived it as a wide river flowing through thickly wooded banks into the sea. Its breadth is about one mile in the narrowest part; in the broadest about ten. —— **ἐντός**, i. e., within its own limits, as distinguishing the races of Thrace from the Asiatics on the Trojan side.

846–850. **Εὔφημος** is not again mentioned. —— **Κικόνων**: a Thracian tribe: vid. *Od.* IX. 39; Herod. VII. 59. —— **Πυραίχμης**: vid. XVI. 287.

—— **Παίονας**: a Macedonian tribe. —— **Ἀμυδῶνος**: probably on the Axios. —— **Ἀξιοῦ**: the largest river of Macedonia. —— **ἐπικίδναται** = *ἐπιῤῥεῖ.*

851–855. **Παφλαγόνων**: they dwelt in the south of Pontus. —— **Πυλαιμένεος**: mentioned in V. 576 and XIII. 643. —— **λάσιον κῆρ**, *the shaggy heart*: vid. I. 189. —— **ἐξ Ἐνετῶν.** A band of these Paphlagonian Eneti, under Antenor, settled on the coast of the Adriatic; the modern Venetians (Verg. *Æn.* I. 242), according to some: the evidence is rather mythic than historical. —— **ἡμιόνων.** The Scholiast says they were the first to breed mules. —— **Κύτωρον**: a city of Paphlagonia, on the Pontus, the *Cytore buxifer* of Catullus, IV. 13. —— **Παρθένιον ποταμόν**: the most important river on the west of Paphlagonia: its name is really a corruption of the native term *Bartine*, though the Greeks fabled that it was so called from Artemis, who bathed in its waters, or from the purity of its waters. —— **Κρῶμναν**: a town on the coast between Kytoros and Sesamos.

856, 857. **Ἁλιζώνων**: Strabo considers these to be the same people as the Chalybes. —— **Ὀδίος**: mentioned again in V. 39. —— **ἐξ Ἀλύβης**, *the country of the Chalybes*, whence silver came. As the Greeks called iron or steel *χάλυψ*, it is possible they received both the thing and the name from these ancient miners: vid. Xenophon, *Anab.* IV. 7. —— **ἀργύρου γενέθλη**, *a silver mine;* lit., *the birthplace of silver.*

858–861. **Μυσῶν.** Their territory is nowhere defined, nor are their cities mentioned. —— **Χρόμις** and **Ἔννομος** are both mentioned in XVII. 218. —— **οἰωνιστής**, *the seer* or *augur*, lit., one who understands the flight of birds. —— **ἐρύσσατο**, *warded off.* Vergil renders this verse (*Æn.* IX. 328) *Sed, non augurio potuit depellere pestem.* —— **Αἰακίδαο**, i. e., Achilles, who was his grandson. —— **ἐν ποταμῷ**: i. e., in the slaughter made by Achilles in the Skamander; vid. XXI. 15. —— **κεράϊζε**: i. e., Achilles.

862–866. **Φόρκυς**: vid. XVII. 218, 312. —— **Φρύγας**: mentioned in III. 184 seq. —— **Ἀσκανίης.** There was a lake *Askania* a little to the south of the eastern extremity of the Propontis. The town later known as *Nicæa*, situated on it, is probably the one here referred to. —— **μέμασαν** = pluperf. of *μαίομαι.* —— **ὑσμῖνι**: dat. sing. of *ὑσμίνη.* H. 213 D; C. 225, e; G. 60. —— **Μῄοσιν**: their country was afterward called *Lydia.* —— **Μέσθλης**: vid. XVII. 216. —— **Γυγαίη Λίμνη**, *the Gygaian lake*, west of Sardis; now *Enli-Gheul*: vid. Herod. I. 93. —— **τέκε**, i. e., they were born near the lake. —— **ὑπὸ Τμώλῳ**, *at the foot of Tmolos*, a lofty mountain range dividing the valleys of the Hermos and the Kaÿster.

867, 868. **Νάστης**: of him nothing farther is mentioned. —— **Καρῶν**: their country was south of *Lydia.* —— **βαρβαροφώνων.** The term *βάρβαρος* is not used by Homer as a distinctive term, designating non-Hellenic as opposite to Hellenic, but in the wider sense implied in Ovid's line:

"*Barbarus hic ego sum, quia non intelligor ulli.*"

The Egyptians had a word corresponding to this *βάρβαρος*: vid. Herod. II. 158. Compare Homer's description of the Sinties in *Od.* VIII. 294. —— **Μίλητον**: in the western end, on the sea-coast. It was famous as the birthplace of Thales and Anaximander. —— **Φθειρῶν ὄρος**, *the mountain Phtheiron*, i. e., the mount of pines (*φθείρ*, *pine*); either Mount Latmos or Grios. The pine spoken of is said to be the *pinus pinaster*.

869–872. **Μαιάνδρου**, *the Mæander*, the chief river of Asia Minor. Its windings are so very numerous that it has become a common epithet of whatever is wandering or mazy. —— **Μυκάλης**: a mountain opposite Samos, famous in later times for the victory gained by the Greeks over the Persians led by Xerxes. —— **Ἀμφίμαχος, Νάστης**: of whom nothing farther is said. —— **ὅς**, *he*, i. e., Nastes, as the sense requires. —— **ἴεν** = *ᾔει*. —— **ἠΰτε κούρη** is to be joined with *χρυσόν*. "It was customary for virgins to wear golden ornaments in great profusion."

873-875. **νήπιος**, *fool.* —— **τόγ᾽**, i. e., his gold. —— **ἐπήρκεσε λυγρὸν ὄλεθρον**, *ward off bitter death.* —— **ἐν ποταμῷ**: vid. note on v. 861. —— **ἐκόμισσε**, *recovered, rescued* from the drowned body.

876, 877. **Σαρπηδών**: son of Zeus; one of the renowned heroes of the war. —— **Λυκίων**: their country was southeast of Karia, on the Mediterranean. —— **Γλαῦκος**: another famous hero, mentioned at length in VI. 145 seq. —— **τηλόθεν.** The Lykians were the most distantly removed of all the Trojan allies. —— **Ξάνθου.** The Xanthos, in Homer, is not only a river of Lykia (as here), but is also the sacred name of the famous Trojan river, the Skamander. It is a turbid and rapid stream whence its name. —— **δινήεντος**, *eddying*.

BOOK THIRD.

Summary.—This book resumes the narrative broken off at II. 483, by the catalogue of ships, and begins with a description of the advance of both armies (1–14). As they are about to join battle, Paris, springing forth alone from the Trojan lines, proposes to rest the issue on a single combat, and challenges the leaders of the Greeks to meet him; but, at sight of Menelaos, he starts back, turns, and flees to his friends (15–37). Here he encounters Hector, who upbraids him for his cowardice, whereupon he again musters courage and declares himself ready to meet Menelaos; Helen and her wealth to be the prize of victory (38–75). Hector then advancing, calls for a conference, and communicates to the Greeks the proposal of Paris, which they accept (76–104). A compact is arranged, and the preparations are made for the contest (105–120). Iris, goddess of the rainbow, carries the tidings to Helen and urges her to be present. She, thereupon, repairs to the Scæan gates, where she excites the admiration of the Trojan counsellors, and takes her seat by the side of Priam upon the watch-tower looking out over the camp of the Greeks. At his request she points out and describes the leaders of the Grecian force (121–244). A conference is then held, at which the terms of the combat previously arranged for are ratified by Priam and Agamemnon (245–313); after which the fight takes place, in which Paris is badly beaten, and saved only by the direct intervention of Aphrodite (314–382), by whom he is conveyed to his own home, and placed in Helen's chamber, whither she summons Helen, who at first resists, but afterward complies (383–427). She upbraids her husband for his weakness, and taunts him for his cowardice (428–448). Menelaos, meanwhile charges through the battle-field in search of Paris, whom he does not find, whereupon Agamemnon demands from the Trojans the performance of the stipulations of the combat (449–461).

This is considered the most pleasing book of the Iliad, as the incidents are numerous and very striking.

1. **Αὐτὰρ ἐπεὶ κ. τ. λ.** resumes the narrative from II. 483, where it was broken off by the catalogue of the ships. —— **κόσμηθεν**: according to the plans carried out in II. 476 and 816 seq. —— **ἡγεμόνεσσιν** =

ἡγεμόσι. —— ἕκαστοι, = ἑκάτεροι, *they severally*, i. e., both Greeks and Trojans.

2. Τρῶες: including their allies; answered by *οἱ δ' Ἀχαιοί* in v. 8. —— **κλαγγῇ**. The word is applied to the loud ringing notes of birds, dogs, eagles, etc., while *ἐνοπῇ* is any loud noise. H. 776; C. 467, a; G. 188. —— **ὄρνιθες**. The *-θες* of *ὄρνιθες* is made long by the thesis. —— **ὥς**, *as*, has the accent, since it follows its word. H. 112, b; C. 786, b; G. 29, N. 1.

3. ἠΰτε περ, *exactly as*, = *ὥσπερ*. *περ* is emphatic. The clause must be taken as explanatory of what precedes, as no correlative sentence follows. —— **οὐρανόθι πρό**, *toward heaven*, lit., *before*, or *in front of*, *heaven*. H. 217; C. 191, 2; G. 61.

4. αἵτε is the subject of *φύγον*. —— **οὖν** has no illative force here, but is used as a suffix to the conjunction. H. 285. —— **φύγον**. The aorist is here used for the present to express a general truth. H. 840; C. 606, b; G. 205, 2. —— **χειμῶνα**, i. e., from the north to the ocean in the south, as is implied from the mention of the Pygmies. —— **ἀθέσφατον ὄμβρον**, *the terrible thunder-storm*. *ὄμβρος* usually has *Διός* joined with it. *ἀθέσφατον* is lit., *such as a god could not* or *would not say*.

5. ταίγε simply repeats *αἵτε* in v. 4. —— **πέτονται** is an hist. present. H. 828; C. 609, a; G. 200, N. 1. —— **ἐπὶ ῥοάων** = *εἰς ῥοάς*, according to the Scholiast, but the construction is found in other authors and passages. H. 799, b; C. 689, g; G. 191, VI. 2 (1), a. —— **Ὠκεανοῖο**. *Okeanos*, according to Homer, was a large stream flowing round the earth, which was considered the center of the universe. The Pygmies lived near the ocean, on the southern margin; the Elysian Fields, or Isles of the Blest, were on the west.

6. Πυγμαίοισι. These famous Liliputians of old, whose height was no greater than the length of a man's arm from the *elbow* to the *closed fist* (*πυγμή*), are placed by later writers near the sources of the Nile, or in India. Many of the best minds of antiquity believed in their existence, and the observations of modern travelers do not invalidate it. —— By **φόνον φέρουσαι** the hostile march of the Trojans against their enemies is signified.

7. ἠέριαι, *at early dawn:* vid. note on *ἠερίη*, I. 497. —— **ταίγε** refers to the cranes. —— **κακὴν ἔριδα προφέρονται**, *wage a deadly contest*. Some say that the monkeys in Africa are signified by the Pygmies.

8. οἱ δ' refers to the Greeks, corresponding to *Τρῶες μέν* in v. 2. —— **σιγῇ**, *in silence*, is opposed to *κλαγγῇ* in v. 2. —— **μένεα πνείοντες**. The whole passage is imitated by Milton, "Paradise Lost," I. 559:

"... thus they,
Breathing united force with fixed thought,
Moved on in silence."

9. **ἐν θυμῷ**, *in mind*, is emphatic. —— **μεμαῶτες**: see note on II. 818, and I. 590. —— **ἀλλήλοισιν.** H. 767; C. 453, b; G. 184, 3, N. 3.

10. **Εὖτ' ὄρεος . . . . ὀμίχλην**, *as when a south wind pours a mist over the brow of a mountain.* —— **εὖτ'** = ὡς. —— **ὄρεος**: *synizesis.* —— **κορυφῇσι**: dat. of place. —— **κατέχευεν**: vid. note on **φύγον**, in v. 4.

11. **ποιμέσιν οὔτι φίλην**: as the flocks are exposed to thieves. —— **κλέπτῃ . . . . ἀμείνω**, *better than night to a thief*: as the sheep are then scattered and not folded, as at night, thus giving facilities for theft better even than darkness itself.

12. **τόσσον τίς . . . . ὅσον . . . . ἵησιν**, *and one can see only so far as he casts a stone.* This refers to the density of the mist. For the use of **τέ**, H. 1041; C. 389, j. —— The **ἐπί** in **ἐπιλεύσσει** "means *over* (*the country*), and the following **ἐπί** means 'as far as he can throw a stone *over* (*the field*).'" P.

13. **ὣς ἄρα**, *just in this manner.* —— **τῶν**: emphatic. —— **ποσσί** = **ποσί.** —— **κονίσαλος**, *dust-whirl.* —— **ἀελλής**, *thick*: probably from **ἁ** = **ἅμα** and εἰλεῖν, *to form into a compact body* = Lat. *glomerare.*

14. This verse = II. 785, which see.

15, 16. **Οἱ δ'** = the opposing armies. —— **δή**, *almost.* H. 1037, 4; C. 685, c. —— **Τρωσὶν μὲν προμάχιζεν**, *was fighting in front of the Trojans*, i. e., stood forth as champion for the Trojans. —— **'Αλέξανδρος**, *Man-defender.* Paris was so called by the shepherds of Ida, as he defended them against robbers. —— **θεοειδής**, *beautiful as a god;* always used of outward beauty.

17–19. **παρδαλέην**, sc. **δοράν.** —— **ὤμοισιν** is dat. of place. —— **αὐτάρ** is here equivalent to **δέ**, *moreover.* —— **δοῦρε . . . . χαλκῷ**, *two spears pointed with bronze.* The heroes frequently carried two spears, so that, when one was broken, another was left. —— **'Αργείων**: part. gen., depends on **ἀρίστους.** —— **προκαλίζετο**: by his actions.

21, 22. **Τόν**: emphatic by position. —— **ὡς**, *when.* —— **'Αρηΐφιλος**, *beloved of Ares* = *brave;* a frequent epithet of Menelaos. —— **προπάροιθεν** (= **πρό**) **ὁμίλου**, *before the host.* —— **μακρὰ βιβῶντα**, *taking long strides.* H. 519 D. 7.

23. **ὥστε**, *as*, introduces a comparison extending to v. 26, which depends as a sort of second protasis on **ἐχάρη** in v. 27, which is the leading verb of the sentence. —— **ἐχάρη**: gnomic aorist. —— **μεγάλῳ σώματι**, *a huge carcass.* "It is said that a lion (in his natural state) will not eat flesh that he has found dead." P. —— Join **ἐπί** with **κύρσας**: **ἐπικυρέω** = **ἐπιτυγχάνω.** —— Mark the lively effect produced by the dactyls in this verse.

25–27. **πεινάων** explains not only why he cares for hounds, but the unwonted act of devouring the dead body. —— **μάλα**, *exceedingly, greedily.*

—— **γάρ τε** explains *τεινύων*. —— **εἴπερ**, *even if*. For the construction, see note on II. 597. —— **αὐτόν.** *ἐπί* with the accus. more common with *σεύω*. —— **ὥς**, *thus*. —— **θεοειδέα** is read with *synizesis* of the last two syllables.

28. ὀφθαλμοῖσιν ἰδών. This fulness of expression is not to be considered tautological, but as used for emphasis. —— **φάτο γάρ**, *for he thought*, lit., he kept saying within himself. —— **τίσεσθαι**: for the meaning, vid. M. 23, 2, N. 3. —— **ἀλείτην** = Lat. *sceleratus*, *the scoundrel*, i. e., the adulterer, which term Menelaos here applies to his rival.

29. ὀχέων: plur. to denote the parts. He leaped from his chariot to meet Paris, who was already on foot, on equal terms. —— **ἆλτο**: by syncope for *ἥλετο*. H. 489 D. 35; G. 125, 3. The aspirate is lost, though the digamma sound (*Ϝαλ* = *sal* in Lat. *salio*) may have been retained.

31, 32. προμάχοισι refers to the Grecian army. —— **κατεπλήγη** is from *καταπλήσσω*. —— **ἄψ** is to be taken with *ἐχάζετο*. —— **κῆρ'**: from *κήρ*, *fate*; not *κῆρ*, *heart*. —— "The fear was perhaps rather from consciousness that he was in the wrong, and because he thought the gods would be against him. He is easily persuaded to engage in the fight by his brother, inf. 67. Hence, too, the sudden appearance of Menelaos, and the pallor caused by the surprise, are well compared to a traveler coming suddenly upon a snake. Heysch. Heyne, however, thinks that the terror of Paris arose from his being unequally armed to meet Menelaos." P.

33. ὡς δ' ὅτε: elliptical for *ὡς ἔστι τότε, ὅτε*, *and as when*. —— **τίς** is here indefinite, and takes its accent from *τέ*. —— **ἀπέστη.** H. 914 A; C. 641, e; G. 233, N. 1; M. 62, N. 3, b. This simile, comparing the terror of Paris to the fear which darts through one at the sight of a serpent, has been imitated by Vergil, *Æn.* II. 379; and so Macauley ("Lays of Ancient Rome"):

> "As turns, as flies the woodman
> In the Calabrian brake,
> When through the reeds gleams the round eye,
> Of that fell spotted snake."

34–37. ὑπό is separated from its verb *ἔλλαβε* by *tmesis*. —— **μιν εἷλε παρειάς**, *seizes him by the cheeks*. *παρειάς* is partitive appos. with *μιν*. —— **ἔδυ**, *retired*, *slunk back*. —— **δείσας Ἀτρέος υἱόν**, *because he feared the son of Atreus*. "There may be an allusion to the real or fancied etymology of the name *ἀ* + *τρέω*. Possibly, too, *Ἀλέξανδρος*, *man-defender*, conveys some irony." P. The conduct of Sextus Tarquinius, as related by Livy, bears a remarkable resemblance to that of Paris.

39, 40. Δύσπαρι, *O wretched Paris*. H. 590. It refers to the evils which resulted to Paris in consequence of his having been preserved, despite the omens attending his birth. —— **εἶδος ἄριστε**, *most excellent in*

form (only): acc. of specification. This explains **θεοειδής**. —— **αἴθ' ὄφελες .... ἔμεναι**: for this form of wish, H. 871 and a; C. 638; G. 251, 2; M. 83, 2. —— **ἄγονος**, *unborn*. —— **ἄγαμός τ' ἀπολέσθαι**, *and* (being born) *to have died unwed.*

41, 42. **καί κε τὸ βουλοίμην**, *I could wish even this.* H. 872; C. 636; G. 226, 2; M. 52, 2. —— **κεν πολὺ κέρδιον ἦεν**: *μᾶλλον* is to be supplied. For the construction, H. 895; C. 631, b; G. 222; M. 52, 2. —— **ἔμεναι**, sc. *σέ*. —— **ὑπόψιον ἄλλων**, *despised by others.*

43–45. **ἦ που**, *doubtless.* —— **καγχαλόωσι**, *laugh you to scorn.* The theme is *καγχ-*, a lengthened form of *καχ-* in Lat. *cachinno.* —— **φάντες .... ἔμμεναι**, sc. *σέ*, *thinking that you are the noblest of the chieftains.* —— **εἶδος ἔπ'** = *εἶδος ἔπεστι*. Observe the accent of *ἔπι*. H. 109, b; C. 785; G. 23, 2. "The point of the ridicule consists in the association of good looks with good birth, and therefore naturally with bravery, according to the established Greek doctrine." —— **βίη**, *resolution*, for attacking. —— **φρεσίν**: dat. of place. —— **ἀλκή**, *courage;* distinct from *ῥώμη*, *strength*, merely.

46–51. **ἦ** belongs to *ἀνῆγες*. —— **τοιόσδε**, i. e., so cowardly and effeminate. The passage is highly irónical. —— **ἀγείρας**: anterior to *ἐπιπλώσας*. —— **μιχθεὶς ἀλλοδαποῖσι**, *having intercourse with those of another soil*, i. e., having formed the acquaintance of foreigners: passive in middle sense. —— **νυόν**, *spouse;* properly, *a daughter-in-law.* It is supposed that allusion is here made to the fact that the hand of Helen was sought by all the Grecian princes. —— **πῆμα, χάρμα, κατηφείην**: appos. with the preceding sentence. H. 626 and a; C. 396; G. 137, N. 3. —— **δυσμενέσιν**: Paris's own enemies in Troy, of whom it is said he had many, inf. 454.

52–55. **οὐκ ἂν δὴ μείνειας**, *couldst thou not then* (with all thy daring) *wait one instant for?* Note the momentary action indicated by the aorist. —— **γνοίης χ'**, *thou wouldst* (in that case) *know.* The protasis may be omitted, as here, when it can be readily supplied. H. 903; C. 636; G. 226, 2; M. 52, 2. —— **οἵου**: emphatic. —— **οὐκ ἄν τοι χραίσμῃ**, *can not at all avail thee.* *ἄν* in a negative sentence *generally* strengthens the negative force. Vid. note on I. 137. —— **τά τε δῶρ', ἥ τε κόμη, τό τε εἶδος.** These demonstratives are here all *personal*, like the Latin *iste:* vid. note on I. 20. —— **ὅτε .... μιγείης** denotes a mere conjecture. H. 917; C. 631, e; G. 224; M. 61, 4.

56, 57. **μάλα** modifies *δειδήμονες*. —— **δειδήμονες**, sc. *εἰσίν*. The word does not occur elsewhere. —— **ἦ τέ κεν ἕσσο**: condition omitted. *εἰ μὴ δειδήμονες ἦσαν* will complete the sense. —— **λάϊνον ἕσσο χιτῶνα**: either of *stoning* to death (a common punishment for adultery), or, according to the Scholiast, of being *buried.* —— **ἕσσο**: pluperf. 2d sing. of *ἕννυμι*.

58–75. Paris replies in terms in perfect keeping with his character as given in other portions of the Iliad. Naturally a brave man, but oppressed by a consciousness of his guilt, and enervated by his life of pleasure, he is sometimes weak, and justly deserves the reproaches of his warlike brother.

59–63. **ἐπεί με . . . . αἶσαν**, *since thou hast reproached me with propriety and not beyond propriety.* Some would supply as an apodosis τοὔνεκά τοι ἐρέω; but the proper apodosis appears in νῦν αὖτ' εἰ κ. τ. λ., v. 67. The repetition of the words in the affirmative and the negative forms adds great emphasis. —— **πέλεκυς** modifies κραδίη. —— **ὥς**: account for the accent. H. 112, b; C. 786, b; G. 29, N. 1. —— **ἀτειρής**: predicate. —— **ὅστ'** refers to πέλεκυς. —— **εἶσιν**, *is driven:* 3d sing. of εἶμι, here equivalent to a passive verb. —— **ὑπ' ἀνέρος**: ὑπό with the genitive often follows a verb that implies a *passive* notion. —— **νήϊον**, sc. δόρυ. —— **ἐκτάμνῃσιν**. H. 914 A; C. 641; G. 234; M. 62, N. 3. —— **ὀφέλλει** is connected with εἶσιν by δέ. —— **ἀτάρβατος** is best taken as an attributive.

64–66. **μή μοι.** Note the asyndeton showing the disturbed condition of the speaker's mind. The prose form would be ἀλλὰ μή μοι. *Bring not before me the lovely gifts of golden Aphrodite* (*as a reproach*). —— **χρυσέης** is an epithet given to anything which belongs to the gods. —— **ἀπόβλητ'**, *to be rejected.* —— **δῶρα**: subject of ἐστί. —— **ὅσσα κεν . . . . δῶσιν**: vid. note on κεν ἵκωμαι, I. 139. —— **αὐτοί**: emphatic. —— **ἑκὼν δ' οὐκ** = *non arbitrio suo.*

68–70. **κάθισον**: causative; *cause them* (at once) *to sit down,* so that no unfair advantage may be taken on either side. —— **συμβάλετ' μάχεσθαι** = συμβάλετε ὥστε ἡμᾶς μάχεσθαι; *at once match.* Mark the force of both aorists, and also the change in number. —— **κτήμασι** refers to the treasures borne away with Helen from Sparta by Paris.

71–73. **νικήσῃ, γένηται**: for the mood, H. 916; 898, c; C. 641, a; G. 232, 3; M. 61, 3. —— **ἑλὼν εὖ**, *having taken with a blessing,* i. e., to his good fortune. —— **οἴκαδ' ἀγέσθω**, *let him lead to his own home.* Note the force of the middle. —— **οἱ δ' ἄλλοι**: emphatic, *and may you, the others.* —— **ὅρκια ταμόντες**, *having struck a faithful league;* a condensed expression, as in Latin *fœdus ferire* for *ferienda hostia fœdus facere,* and in English *to strike a bargain.* As ταμόντες strictly refers only to ὅρκια, we have here a *zeugma.* H. 1059; C. 68, 4, g.

74, 75. **ναίοιτε**, addressed by a Trojan to Trojans is virtually a good wish: sc. ὑμεῖς, which, with **τοὶ δέ**, is in part. appos. with οἱ δ' ἄλλοι: for the mood, H. 870; C. 638; G. 251; M. 82, N. 1. —— **τοὶ δὲ νεέσθων**, addressed to the Greeks, is a command and a stipulation that they shall depart. —— **Ἄργος**: the southern part of Greece. —— **Ἀχαιΐδα**, sc. γαῖαν: the territory of Achilles in Thessaly. The two together here denote the whole of Greece.

76–78. δ' in Ἕκτωρ δ' is copulative. —— **μῦθον.** H. 742, e; C. 432, a and h; G. 171, 2, N. 1. —— **ἀκούσας**: part. denoting cause. —— **καί ῥ'**, *and forthwith.* —— **ἀνέεργε** = ἀνεῖργε, *he kept back.* —— **μέσσου δουρὸς ἑλών**, sc. ἔγχος, *having grasped his spear by the middle of the shaft*: the genitive indicating the *part* seized. H. 738, and a; C. 426; G. 171, N. —— **ἱδρύνθησαν** has the middle signification.

79–81. **τῷ δ' ἐπετοξάζοντο**, *began to shoot* (with their bows) *at him.* —— **ἰοῖσιν .... λάεσσι**: dat. of instrument. —— **αὐτὰρ ὁ**, *but, he, Agamemnon.* Mark the force of the pronoun. —— **μακρόν**: cognate acc. "The incident is introduced to show the fairness of Agamemnon, who would not allow even an enemy to be insulted; or, perhaps, because he secretly wished for some agreement for honorably concluding the war. The Scholiast says the object of the Greeks in so acting was to bring on a general engagement." P.

82–85. **Ἴσχεσθ'**: vid. note on ἴσχεο, I. 214. —— **μὴ βάλλετε**, *throw no more.* Note the asyndeton denoting haste. —— **στεῦται**, *is standing*—continues standing, as if to do something; hence, from the notion of maintaining one's ground, comes that of *insisting, determining.* —— **ἔσχοντο μάχης.** H. 748; C. 403; G. 174. —— **ἄνεω**: cf. note on II. 323. —— **ἐσσυμένως** (σεύω), *hastily.*

86–91. **Κέκλυτέ μευ .... μῦθον**, *Hear from me, ye Trojans and well-greaved Greeks, the proposal.* μεῦ. H. 750; C. 412; G. 176, 1. —— **μῦθον**, *the word*, i. e., the proposition. —— **τοῦ εἵνεκα**, *on whose account.* H. 275 D; C. 249; G. 140. —— **ὄρωρεν**: vid. note on II. 797. —— **ἄλλους**, *the others*, with which Τρῶας and Ἀχαιούς, are in apposition. —— **κέλεται**, *he exhorts*; with αὐτόν, v. 90, *he proposes.* —— **ἀποθέσθαι**, *to lay aside.* —— **οἴους μάχεσθαι**, *fight in single combat.*

92–94 = vv. 71–73.

94–96. **οἱ δ' ἄλλοι .... τάμωμεν**, *and let us, the rest make.* H. 866, 1; C. 628; G. 253; M. 85. —— **ἀκὴν σιωπῇ**, *mute in silence.* A common and emphatic pleonasm, similar to the English *still and quiet.* σιωπή denotes *absence of all sound*, while σιγή is *absence of articulate sound.* —— **καὶ μετέειπε**, *also spoke*, as Hector had spoken.

97–100. **καί**: as in v. 96, *also.* —— **ἄλγος**, *grief*, on account of the length of the war. —— **θυμόν.** H. 722; C. 472, g; G. 162. —— **ἐμόν**, *my*; emphatic by position. —— **φρονέω .... Τρῶας**, *I think that the Greeks and the Trojans are already separating*; i. e., may no longer fight, but may become reconciled to one another. Note the confidence given to future event by the aor. —— **πέποσθε**: 2d perf. of πάσχω; for πεπόνθατε. —— **Ἀλεξάνδρου ἀρχῆς** = ἀρχῆς τῆς ἔριδος ἀπ' Ἀλεξάνδρου γενομένης.

101–104. **ἡμέων**: part. gen. —— **ὁπποτέρῳ .... τέτυκται**, *and to whichever one of us death and fate has been decreed.* —— **θάνατος καὶ**

μοῖρα is a hendiadys. —— **τεθναίη**, *let him die.* H. 870; C. 638; G. 251. —— **διακρινθεῖτε**: aor. opt. pass. of *διακρίνω*. —— **οἴσετε, ἄξετε**, *bring and drive* without delay. Not futures but Epic aorists. H. 428 D. b; G. 119, 8. —— **ἄρν'**: for **ἄρνε**, masc. and fem. dual of **ἀρνός**, genitive of the stem **ἀρν-**, of an obsolete nom. **ἄρς**, the nom. in use being *ἀμνός*. H. 216, 2; C. 18, b; G. 60, 5, 4. —— **ἕτερον . . . . ἑτέρην**, *the one . . . . the other:* part. appos. with **ἄρν'**. Note the gender. —— **λευκόν**: for the Sun-god; **μέλαιναν**: for the Earth-goddess. —— **Γῇ** and **'Ηελίῳ** are dat. of advantage. —— **οἴσομεν**: fut. ind.

105–107. **Πριάμοιο βίην**: vid. note on *βίη 'Ηρακληείη*, II. 658. —— **ὄφρ' ὅρκια τάμνῃ αὐτός**, *in order that he himself may strike the league.* —— **οἱ**: what shows that this is not the demonstrative? —— **παῖδες**, sc. *εἰσί*. —— **ὑπερφίαλοι** (*quasi ὑπερβίαλοι*), *over-bearing.* This refers especially to Paris. —— **μήτις** is used as the former sentence implies the notion of fear. —— **Διὸς ὅρκια**, i. e., an oath to which Zeus is a witness.

108–110. **αἰεὶ δ'** introduces a second reason for bringing Priam. —— **ἠερέθονται**, *are fickle.* Cf. II. 448, where this word refers to tassels hanging from the aigis of Athene. —— **οἷς . . . . μετέῃσιν** = *ἐὰν αὐτοῖς μετέῃσιν*. —— **οἷς** is masc. —— **ὁ γέρων**, *one who is old*, said here with reference to Priam. —— **ἄριστα**: subj. of *γένηται*. —— **μετ' ἀμφοτέροισι**, *between them both* in the counsels of whom he may take part. —— **γένηται**. H. 885, c; C. 654; G. 217, N. 3; M. 45, N. 2.

111–115. **'Αχαιοί** and **Τρῶες** are in part. appos. with *οἱ δ'*. —— **ἐλπόμενοι** denotes the cause of *ἐχάρησαν*. —— **πολέμοιο**. H. 748; C. 405; G. 174. —— **ῥ'**, *accordingly.* —— **ἵππους . . . . ἐπὶ στίχας**, *they drove their horses into ranks*, as described inf. 326, i. e., they did not allow any one to advance beyond a certain position. —— **ἐκ δ' ἔβαν** = *ἔβησαν* (sc. *ἁρμάτων*), *alighted.* —— **αὐτοί**, *they themselves*, in contrast with *ἵππους*. —— **τεύχεα** refers to their spears and shields. —— **τὰ μέν**, *these.* H. 654; C. 518; G. 143. —— **πλησίον ἀλλήλων**, *near each other.* Each placed his arms near those of his neighbor, but *kept* them *distinct*, and so ready for immediate use if required. —— **ὀλίγη δ' ἦν ἀμφὶς ἄρουρα**: not said of *the space* between the two armies (*τὸ μεταίχμιον*), but = *there was a small space round about* (each pile): see preceding note.

116–120. **προτί** = *πρός*. H. 805, 2; C. 688, c; 689, i; G. 191, VI. 6 (2). —— **δύω**: note its use with the plural. —— **καρπαλίμως** (*at tearing speed*) modifies *φέρειν*, and well illustrates the preceding aorists *οἴσετε* and *ἄξετε*. —— **φέρειν** and **καλέσσαι** denote the purpose. —— **Ταλθύβιον**. *Talthybios* was the herald of Agamemnon, and has been before mentioned: vid. I. 320. —— **'Αγαμέμνων**: appos. with *ὁ*. —— **νῆας ἔπι**. Explain the accent. H. 109, a; C. 785; G. 23, 2. —— **οἰσέμεναι**: aor. infin. H. 539

D. 6. —— **ὁ δ' ἄρ' . . . . δίῳ**, *and he, I assure you, did not fail to obey divine* (noble) *Agamemnon. Litotes.*

121–244. "This part of the book gave it one of its ancient titles, **Τειχοσκοπία**, or the survey from the walls. It fills up the interval during the absence of the heralds for the purposes of the truce, and is an episode of remarkable beauty and naturalness of description." P.

121, 122. **Ἶρις** is the usual messenger of the gods according to Homer. Here, however, she seems to act without instructions from any one, but on her own impulse brings Helen, the cause and prize of the impending combat, before our eyes. —— **αὖθ'**, *in the mean time.* —— **εἰδομένη**, *making herself like to, resembling.* —— **γαλόῳ** = γάλῳ: from γάλως, *sister-in-law.*

123, 124. **τήν**, *whom*, introduced here as the object of εἶχε, attracts Λαοδίκη, which we should logically expect in appos. with γαλόῳ, into the acc. Λαοδίκην. —— **Λαοδίκην.** *Laodike* is again mentioned in VI. 252, as the fairest of Hekuba's daughters. —— **εἶδος**: acc. of specification.

125, 126. **τὴν δ'**, i. e., Helen. —— **εὗρ'**, sc. Ἶρις. —— **ἐν μεγάρῳ** = ἐν τῷ οἴκῳ. —— **ἡ δέ**: Helen. —— **ἱστόν**, *web.* —— **δίπλακα**, sc. χλαῖναν, *double-folded mantle*; i. e., a mantle so large that it was doubled, like a shawl, before being thrown upon the shoulders: appos. with ἱστόν. —— **πορφυρέην**, *purple*, i. e., the groundwork was purple. —— **πολέας** = πολλούς. —— **ἐνέπασσεν**, *was sprinkling in:* from ἐμπάσσω. That she was wearing figures in relief shows considerable advancement in the arts. —— **ἀέθλους** = ἄθλους. ἆθλος is *a struggle*; but ἆθλον, *the prize* won by the struggle.

128. **οὓς** refers to ἀέλθους. —— **ἕθεν** = οὗ = ἑαυτῆς. H. 261 D; C. 27, xv., f; G. 79, N. 2. Why accented? —— **εἵνεκα**, *on account of*, governs ἕθεν. —— **ἔπασχον**: imperfect; *were suffering* and had been suffering for the preceding nine years. —— **ὑπ' Ἄρηος παλαμάων**, *at the hands of Ares.*

130–135. **νύμφα** (voc. of νύμφη): a term of endearment when addressed to a married woman. It properly means *a bride* or *young* wife. —— **θέσκελα**, *wondrous.* —— **οἳ πρίν**, *who just now.* The antecedent of οἳ is οἱ δή in v. 134. —— **ἐπ' ἀλλήλοισι**, *upon one another.* —— **πολέμοιο.** H. 742; C. 432, d; G. 171, 2. —— **οἱ δὴ νῦν**, *these now, I say.* —— **ἕαται**: for ἧνται, 3d plu. of ἧμαι. H. 483; C. 46, c; G. 127, V. —— **παρά** (sc. αὐτούς), *near them.* —— **πέπηγεν**, *are planted:* 2d perf. of πήγνυμι. H. 501.

137, 138. **μακρῇς.** The spears differed in length as they were designed for distant or close combat. Achilles's spear is called δολιχόσκιος, *casting a long shadow.* In VI. 319, Hector's is said to have been eleven cubits long. —— **μαχήσονται.** The Latin language expresses this rather more accurately by *pugnaturi sunt.* —— **περὶ σεῖο**, *about* the possession of *thee.* —— **τῷ δέ κε . . . . ἄκοιτις**, *and thou shalt be called the dear wife of*

him who may happen to conquer. **κέ** is to be taken with **νικήσαντι.** The fut. perf. **κεκλήσῃ** is to be translated by the simple future as the perf. **κέκλημαι** is present in meaning.

139–142. θεὰ γλυκὺν ἵμερον, κ. τ. λ., *the goddess infused* (shot) *into* (*Helen's*) *soul a delicious longing for her former husband, for her city, and for her parents.* Observe that **ἀνδρός** (*Menelaos*), **ἄστεος** (*Sparta*), and **τοκήων** (*Tyndareos* and *Leda*) are all *objective* genitives limiting **ἵμερον.** —— **ὀθόνῃσιν,** *in a linen veil.* The plural denotes that it was long and flowing. In the early ages women never appeared abroad unveiled. —— **τέρεν δάκρυ,** *a tender tear.* Our idiom requires the plural.

143–145. οὐκ οἴη, *not alone.* —— **ἅμα τῇγε,** *together with her,* i. e., Helen. —— **ἀμφίπολοι,** *attendants:* free-born and confidential. It was the custom for ladies of rank to be attended by a maid-servant on each side. —— **Αἴθρη.** *Aithra,* the daughter of Pittheus, was the reputed mother of Theseus. She had been taken captive by Kastor and Polydeukes, the brothers of Helen, and by her had been carried to Troy. —— **Κλυμένη,** *Klymene,* of whom nothing is known. —— **Σκαιαὶ πύλαι.** The *Skaian gate,* so called as it was on the *left* side of the city, facing the sea and the Grecian camp. It was the principal entrance to the city, and is the only gate mentioned by name in Homer.

146–149. Οἱ δ' ἀμφὶ Πρίαμον, *but Priam and his suite.* H. 791, 3; C. 527, a; G. 191, VI. 1, 3. —— **Πάνθοον . . . . Ἱκετάονα:** included in *οἱ ἀμφὶ Πρίαμον.* They were all relatives of Priam: vid. XIV. 450; XX. 238. —— **Οὐκαλέγων, Ἀντήνωρ.** "According to Doederlein, Ucalegon and Antenor were in attendance on Priam and his suite, not, indeed, as friends, but as representing the Dardanian interests. The change from the acc. to the nom. seems to favor this view. The common rendering is, *Priam and his suite with Ucalegon and Antenor.*" —— **εἵατο:** vid. note on v. 134. —— **δημογέροντες,** *elders of the people.* Constr.? —— **ἐπὶ πύλῃσιν,** *upon,* probably refers to the tower beneath which the gateway passed.

150–152. γήραϊ, *on account of their old age:* dat. of cause. —— **ἀγορηταί,** *speakers in council.* —— **τεττίγεσσιν ἐοικότες,** *like to the grasshoppers.* The *cicādæ* produce a peculiarly clear and sustained tone by striking the lower membrane of the wing against the breast; hence the ancient poets use it as a simile for sweet sounds. —— **καθ' ὕλην** is to be taken with *δενδρέῳ* in the relation of a part to the whole. —— **δενδρέῳ** is governed by *ἐπί* in composition. —— **λειριόεσσαν,** *small, delicate,* lit., *lily-white.* A lily is called *λείριον* from the lightness or delicacy of its leaves, which was proverbial. —— **ἱεῖσιν** = *ἱᾶσι.*

153–155. τοῖοι ἄρα, *such then* (*were*) *the leaders* (*who*) *sat.* **τοῖοι,** "*thus aged,* and, therefore, less likely to be struck by Helen's charms." P. —— **ἧντ'** = *ἧντο:* vid. note on v. 134. —— **εἴδονθ'** = *εἶδον.* —— **ἦκα:** adv., *in*

a low voice, thus expressing deeper admiration. —— The object of the council, we must suppose, was to consider the surrendering of Helen, which was always the policy of Antenor. Hence the expression **ἐν νηυσὶ νεέσθω**, v. 159, indicates the vote which they were prepared to give in support of the measure.

156, 157. **Οὐ νέμεσις** = οὐ νεμεσσητόν ἐστι, *we have no just cause for indignation that.* —— **Τρῶας — πάσχειν** is the subject of ἐστί. —— **τοιῇδ' ἀμφὶ γυναικί**, *on account of such a woman.* In post-Homeric Greek we should have περί with the genitive. These verses well illustrate the effect of Helen's beauty. These aged counselors, at seeing her approach, declare that even *they* can not "blame the Trojans and Greeks for having endured woes so long a time to gain possession of such a woman."

158–160. **αἰνῶς**, = δεινῶς, modifies ἔοικεν, *she is fearfully like (to).* —— **εἰς ὦπα**, *in looks.* Some understand this to mean *at a near view*, but the former is the more common rendering. —— **καὶ ὧς**, *even thus*, i. e., although she is so beautiful. —— **ἐοῦσα**: concessive. —— **πῆμα**: appos. with the subj. of λίποιτο. —— **λίποιτο**: opt. of wish: mid. in passive sense, *may she not be left.*

161–164. **φωνῇ**: dat. of manner. —— **δεῦρο .... ἐμεῖο**: construe ἐλθοῦσα δεῦρο, φίλον τέκος, ἵζευ πάροιθ' ἐμεῖο. H. 757; C. 420; G. 182, 2. —— **ὄφρα ἴδῃ**: why subj.? —— **πηούς**, *relations* by marriage, not by blood. —— **οὔτι μοι αἰτίη ἐσσί**: vid. note on I. 153. This passage is imitated by Vergil, *Æn.* II. 601:

> "Non tibi Tyndaridis facies invisa Lacænæ,
> Culpatusve Paris; divum inclementia, divum,
> Has evertit opes, sternitque a culmine Troiam."

166–170. **ὥς .... ἐξονομήνῃς**: the same construction as ὄφρα ἴδῃ above, the words οὔτι .... Ἀχαιῶν being parenthetical: *that you may* at once *name* (aor. subj.). —— **πελώριον**, *huge, vast.* —— **ὅστις ὅδ' ἐστίν** explains τὸν ἄνδρα more fully, *who is that.* —— **ἤτοι**, *surely.* —— **κεφαλῇ** is to be taken with μείζονες as dat. of the degree of difference. H. 781; C. 468; G. 188, 2. —— **καὶ μείζονες**, *even taller.* —— **καλόν** and **γεραρόν** qualify the omitted obj. of ἴδον. —— **οὔπω**, *never yet.* —— **γεραρόν**, *kingly*, one who holds a γέρας: vid. inf. 211. —— **βασιλῆϊ ἀνδρί**. H. 625, a; C. 393, e. This idea of the regal bearing and dignity of a king distinguishing him from all others is common in the poets, both ancient and modern.

171, 172. **δῖα γυναικῶν**, *most divine of women:* the positive in a superlative sense: a poetical construction. Note the distinguishing accent of δῖα. γυναικῶν: part. genitive. —— **αἰδοῖός τέ μοί ἐσσι**, *thou art both reverenced and feared by me.* Reverence and fear "were the combined sentiments which subjects felt toward kings." —— **φίλε ἑκυρέ**. Both final

ε's receive the accent of the foot, thus taking the place of long syllables. —— **δεινός** denotes reverential fear.

173–175. **ὡς ὄφελεν . . . . κακός**, *would that wretched death had pleased me:* vid. note on I. 415. —— **ἁδεῖν**: 2d aor. infin. of ἀνδάνω. —— **ὁππότε.** An ellipsis: *rather than to have done as I did* (is to be supplied), *when*, etc. —— **γνωτούς**: relations generally, but usually applied to *brothers.* —— **παῖδά τε τηλυγέτην** (i. e., Hermione, daughter of Menelaos), *my darling daughter;* lit., *latest born*, hence *dearest.* —— **ὁμηλικίην** = ὁμήλικας.

176–180. **ἀλλὰ . . . . τέτηκα**, *but these things did not come to pass* (i. e., I did not prefer death), *therefore* (**τό** = διὰ τοῦτο) *I pine away with weeping.* —— **ὅ με**: two accusatives with the verb of asking. H. 724; C. 480, c; G. 164. —— **οὗτος**, sc. ἐστί. —— **ἀμφότερον**, *at once; τέ, τέ, both, and.* This was the favorite verse in Homer of Alexander the Great. —— **δαὴρ αὖτ' . . . . ἔην γε**, *moreover, he was the brother-in-law of me, the shameless one, if it was really he.* —— **ἔσκε.** H. 478 D; C. Page 73; G. 127, I. N. 2. —— **κυνώπιδος**: appos. with ἐμοῦ implied in the possessive pronoun **ἐμός.** H. 633, b; C. 394, c; G. 137, N. 1. —— **εἴποτ' ἔην γε** seems to imply a doubt in the mind of Helen as to whether Agamemnon ever was her brother. Some take it as a wish that he were so now.

181–183. **τόν**: Agamemnon. —— **ἠγάσσατο**, "*gazed admiringly at.*" —— **μοιρηγενές**, "*born with happy destiny*, i. e., to be a great king." —— **ὀλβιόδαιμον**, "*favored of heaven.*" —— **ἦ ῥά . . . . Ἀχαιῶν**, *truly, as I now see, many Achaian youths were made subject to thee* (but I did not know until now how many). "He speaks as an eastern potentate, who views subjects rather as slaves than as free people." P. —— **δεδμήατο** = δέδμηντο. H. 376 D. d; C. 300, c; G. 119, 3. The use of ῥά νύν and of the pluperfect suggests an ellipsis. —— **κοῦροι**: vid. II. 562.

184-187. **ἤδη**, *before now.* —— **καὶ Φρυγίην**, *Phrygia also*, besides other places. By *Phrygia* the poet here means the portion of Greater Phrygia lying east of the Troad along the banks of the Sangarios, in later times a portion of Bithynia. —— **ἀμπελόεσσαν**: a general epithet of Phrygia. —— **αἰολοπώλους**, *with swift steeds.* —— **Ὀτρῆος** and **Μύγδονος** were brothers of Hekuba, the wife of Priam. —— **ἀντιθέοιο**, *match for a god.* —— **ἐστρατόωντο**, *were encamped:* for ἐστρατῶντο: plur. imperf. ind. mid. of στρατάω. The regular form would be ἐστρατεύοντο, from στρατεύω. —— **Σαγγαρίοιο**: now *Sakari* (Turkish, *Ayala*), one of the chief rivers of Asia Minor; so called from the town Σαγγία in Phrygia, near which were its sources.

188–190. **ἐπίκουρος ἐών.** The story was that Priam, with a body of auxiliaries, went into Phrygia, to aid Otreus and Mydon, kings of that country, against the Amazons. —— **μετὰ τοῖσιν ἐλέχθην**, *with these I was numbered.* —— **ἤματι τῷ**, *on that eventful day:* vid. II. 482. —— **Ἀμα-**

ζόνες = "female warriors of mythical antiquity, said to have dwelt on the banks of the Thermōdon." —— **ἀντιάνειραι** (*each*) *a match for a man.* —— **ἀλλ' οὐδ' οἱ**, *but not even these*, i. e., our combined forces. *οὐδέ* is emphatic, not connective.

191-194. Δεύτερον αὖτ', *a second time, again*, modifies *ἐρέειν'*. —— **εἴπ' ἄγε μοι** (*μοι* limits *εἴπε*), *at once name to me.* Mark the force of the aorist. —— **τόνδε**, used proleptically, is the *ὅδε* of *ὅστις ὅδ' ἐστίν*. —— **μείων κεφαλῇ**, *shorter by a head.* As it appears from v. 168 that Agamemnon was a *head* shorter than others, and as Odysseus is a *head* shorter than he, we are here to infer that Odysseus was *two* heads under ordinary height. The name Ὀδυσσεύς (of which the older form appears to be the Latin *Olixes*) means *shorter*, Ὀλίζων. —— **εὐρύτερος ἰδέσθαι**, *broader to look upon.* H. 952; C. 663, d; G. 261, 1 and 2; M. 93, 2, N. 3, b. —— **ὤμοισιν, στέρνοισιν.** H. 780; C. 467, b; G. 184, 5. —— **ἰδέ** = *ἠ δέ* = *καί*.

195-198. οἱ may be regarded as *possessive* or *ethical.* H. 767; 770; C. 453, b; 462, e; G. 184, 3; 184, 3, N. 6. —— **αὐτός**: antithetical to *τεύχεα.* —— **κτῖλος ὥς**, *like a tame ram*, trained to precede and lead the flock home. So in Daniel VIII. 3, the king of Persia is represented as a ram. —— **ἐπιπωλεῖται** (*moves about among*) = Lat. *obit* (spoken of the *leader*, who went his rounds to *inspect*). —— **ἀρνειῷ . . . . πηγεσιμάλλῳ**, *for my part, I liken him to a thick-fleeced ram.* *πηγεσιμάλλῳ* = *πηγέτι μαλλῷ.* —— **οἰῶν** limits *πῶϋ*, which is itself governed by *δία* in *διέρχεται*, *keeps passing through.* These last two verses, considered by some as tautological, are not vain repetitions, but are added to make the comparison plainer.

199-202. ἐκγεγαυῖα: 2d perf. part. fem. of *ἐκγίγνομαι.* —— **οὗτος δ' αὖ** is contrasted with *οὗτός γε* in v. 178. —— **Λαερτιάδης**, sc. *ἐστί.* —— **τράφη**, *grew up:* 2d aor. pass.; but *ἐθρέφθη* (aor. pass.), *was brought up.* —— **δήμῳ**, *land.* The word is often used by Homer in this sense. —— **περ**, a short form of *περισσῶς*, *exceedingly*, is used as an intensive particle: here with *κραναῆς.* —— **πυκνά**, *wise.*

203-206. ἀντίον ηὔδα, *addressed*, takes the acc. (*τήν*) like the compound *προσέφη.* —— **ὦ γύναι**, *O woman:* "the courteous form of address down to the Christian era." —— **ἤδη γὰρ καὶ ποτ'**, *for on another occasion also.* —— **δεῦρο ἤλυθε.** Odysseus and Menelaos went to Troy, from Tenedos, after the arrival of the Greeks there, but before the declaration of war, to demand the restoration of Helen, and to bring about a peaceful settlement of the difficulties, and they had been entertained in the house of Antenor, who had advocated their views. Through the influence of Antimachos, however, whom Paris had bribed, their mission was fruitless. —— **σεῦ ἕνεκ'**, *respecting thee.* —— **ἀγγελίης**: nom. sing. masc. in appos. with Ὀδυσσεύς; = *ἄγγελος.*

207–211. **ἐξείνισσα**, *I received* (them) *as guests.* —— **ἐν μεγάροισι φίλησα**, *I entertained* (them) *in my halls*, lit., made friends of them. —— **φυὴν ἐδάην**, *I became acquainted with their make*, i. e., their *personal appearance*, not *natural talents.* —— **ἀγρομένοισιν**: syncop. 2d aor. mid. part. of *ἀγείρω.* —— **ἔμιχθεν** = *ἐμίχθησαν.* —— **στάντων** (sc. *αὐτῶν*): gen. abs. —— **ὤμους** (sc. *'Οδυσσῆος*): acc. of specification. —— **ἄμφω ἑζομένω**, *when both were sitting:* nom. abs. for *ἄμφοιν ἑζομένοιν.* —— **'Οδυσσεύς**: part. appos. with **ἄμφω**; the other part, **Μενέλαος δὲ ἧττον γεραρός**, being omitted.

212–215. **πᾶσιν**, *before all;* local dat. for *ἐνὶ δήμῳ.* —— **ὕφαινον**, *they wove* or *began to weave.* Compare Shakespeare, *Henry VI.*, Pt. II., Act III., Sc. 2:

> "My brain, more busy than the laboring spider,
> *Weaves tedious snares*, to trap mine enemies."

—— **ἐπιτροχάδην**, *glibly*, i. e., without dwelling on the points made. —— **παῦρα μέν . . . . ὕστερος ἦεν**, *few words indeed, but very clearly, since he was not loquacious nor rambling in speech, although he was younger by birth.* —— **λιγέως** = Lat. *liq-* in *liquidus.* —— **πολύμυθος** = *πολύ* + *μῦθος*, *of many words.* —— **ἀφαμαρτοεπής** = *ἀπό* + *ἁμαρτάνω* + *ἔπος*, *wandering from the subject* or *missing the point.* The Laconians were remarkable for their brevity of speech; hence the term *Laconism* for a short, pithy saying.

216–219. **ὅτε δή.** Force of *δή*? —— **ἀναΐξειεν**, *sprang up.* *ὅτε* with the optative denotes indefinite frequency. H. 914 B; C. 641; G. 233; M. 62. —— **στάσκεν, ἴδεσκε, ἔχεσκεν**: iterative forms of *ἵστημι*, *εἴδω*, and *ἔχω* respectively. —— **κατὰ χθονός**, *down on the ground*, repeats the idea in *ὑπαὶ ἴδεσκε.* "This is a rare use of the genitive which commonly means 'down *from*.'" —— **σκῆπτρον . . . . ἐνώμα**, *and he did not move his scepter backward and forward*, i. e., he used no gestures. —— **ἀλλ' ἀστεμφὲς ἔχεσκεν**, sc. *σκῆπτρον*: *fixed*, e. g., as leaning on it. —— **ἀΐδρεϊ**, *stupid, unskilled* in the art of addressing an assembly.

220–224. **φαίης κε**, *you would say:* vid. note on *ἕλοι*, II. 12. —— **ζάκοτόν τέ τιν' ἔμμεναι**, *that he was a surly fellow.* *ἔμμεναι* = *εἶναι.* —— **ἄφρονά** (= *amentem*) **τ' αὔτως**, *and likewise a simpleton;* lit., *and even so a simpleton.* —— **ἀλλ' ὅτε δή ῥ'**, *but when now, I say, when.* Note the force of *ῥα.* —— **μεγάλην**, *loud.* —— **ἵει**: imper. ind. of *ἵημι.* Some editors read *εἴη* to correspond with the opt. after *ὅτε* in v. 216. —— **ἔπεα . . . . χειμερίῃσιν**, *words like wintry snow-flakes*, i. e., falling thick and fast as snow-flakes. A beautiful comparison. —— **ἄν ἐρίσσειε**, *could* (*for an instant*) *contend with.* Observe the force of the aorist. Vid. *φαίης κε* above. —— **ὧδ'** modifies *ἀγασσάμεθ'.* —— **ἰδόντες** denotes the cause of their admiration.

225–227. **Τὸ τρίτον αὖτ'**, *in the third place, again.* —— **Αἴαντα**: the son of Telamon. —— **τίς τ' ἄρ'**: vid. note on I. 8. —— **ἔξοχος Ἀργείων**, *out-topping the Argives.* H. 753, g, C. 406, a; G. 180, 1. This may be construed as the genitive after the comparative implied in **ἔξοχος**. —— **κεφαλὴν** and **ὤμους** are acc. of specification, denoting the part to which *ἔξοχος* applies.

228–231. **τανύπεπλος**, *richly clad.* —— **δῖα γυναικῶν**: cf. v. 171. —— **Αἴας**, *Ajax*, the son of Telamon; from the island of Salamis. —— **πελώριος**, *huge, gigantic.* —— **ἕρκος**, *bulwark:* used of Achilles in I. 284. —— **Ἰδομενεύς**, *Idomeneus:* king of Crete. —— **ἑτέρωθεν**, *on the other side;* lit., *from another point*, denoting direction from where Idomeneus stood. Observe that, although Priam had not asked his name, Helen proceeds to speak of him, and to narrate her own pleasant recollections of him. H. 217; C. 192; G. 61. —— **θεὸς ὥς**: vid. note on v. 2. —— **ἀγοί** = *ἡγεμόνες*. —— **ἠγερέθονται**: from *ἠγερέθομαι* = Attic *ἀγείρω*.

232–238. **πολλάκι**, *often.* —— **ὁπότε . . . . ἵκοιτο**: indefinite frequency. Vid. note on *ἀναΐξειεν* in v. 216. —— **οὕς κεν εὖ γνοίην**, *whom I might know well.* H. 872, a; C. 636, a; G. 226, 2 (b), N. 1; M. 52, 2. —— **τοὔνομα** = *τὸ οὔνομα*, sc. *ὤν*. —— **δοιώ** = *δύο*. H. 290 D. 2; C. 25, b; G. 77, N. 1. —— **Κάστορα, Πολυδεύκεα**, *Kastor* and *Polydeukes*, twin brothers of Helen. "The ancient critics remarked that Helen is strangely described as missing her brothers for the first time in the ninth year of the war." P. —— **πύξ**, *in boxing:* an adverb. —— **μοι** depends on *μία* (= *μοι ἡ αὐτή*), and explains *αὐτοκασιγνήτω*; lit., *whom one mother with me brought forth.* Note that no allusion is here made to the egg of Leda, which Euripides speaks of in *Hel.* 258.

239–242. **ἑσπέσθην, ἕποντο.** Note the change in person. —— **αὖτ'** answers *μέν* in the preceding verse. —— **οὐκ ἐθέλουσι . . . . ἀνδρῶν**, *they are not willing to plunge into the fight of heroes.* —— **αἴσχεα και ὀνείδεα**, *taunts* (that I had disgraced myself) *and jeers.* —— **δειδιότες**: 2d perf. part. of **δείδω**. For constr. H. 969, b; C. 674; G. 277, 2; M. 109, 4. —— **ἅ μοί ἐστιν** = Lat. *quæ mihi sunt.*

243, 244. These verses are thrown in by Homer to inform the reader that they were already dead (which Helen does not seem to know), having fallen in combat with Lynceus and Idas while besieging Sparta. Hygin. Poet. Ast. II. 22. Although in Pindar, *Pyth.* XI. 62, and the *Odyssey* XI. 299–304, they are said to come to life every other day, and to enjoy divine honors, "here they seem spoken of as dead, and without any allusion to deification or hero-worship; though this may be the result of studied brevity." —— **τοὺς δέ**: Kastor and Polydeukes; obj. of *κάτεχεν*. —— **ἤδη**, *already.* —— **αὖθι**, *there*, = *ἐν Λακεδαίμονι*: vid. I. 492.

245, 246. The narrative is now resumed from v. 120. —— **Κήρυκες**:

Trojans, who now brought the victims provided by Trojans, to the Skaian gate, through which they descended to the plain to meet the Grecian envoys. —— **ἀνὰ ἄστυ**, *throughout the city.* —— **θεῶν** limits *ὅρκια πιστά*, *firm pledges* = the victims (pledges of faithful oaths), which were necessary for the ratification of the truce. —— **εὔφρονα**, "*that maketh glad the heart of man.*" —— **καρπὸν ἀρούρης**: not used merely as poetical, "but because it represented a fruit-offering, as the lambs did the blood-offering."

247–249. **ἀσκῷ ἐν αἰγείῳ**, *in a goat-skin bottle.* They are still used in Spain for carrying wine. Cf. St. Matt. IX. 17. —— **κρητῆρα**, *mixer*, i. e., the vessel in which on ordinary occasions the wine and water were mixed. It stood on a tripod in the most conspicuous portion of the room, and near to the most distinguished guests. It was now to contain the wine of both parties (for the *σπονδαὶ* were *ἄκρητοι*) mixed together, and this was to be drawn from it in *cups* (*κύπελλα*). Vid. note on *μίσγον*, v. 270. —— Note the frequent use of the epithet **χρύσεος**. —— **ὤτρυνεν γέροντα**, *he urged on the old man* (Priam).

250–258. **Ὄρσεο**: 2d sing. 2d aor. imv. of *ὄρνυμι*. —— **καλέουσιν**, sc. *σοί*. Vid. note on v. 259. —— **καταβῆναι**: infin. denoting purpose. H. 951; C. 671, a and e; G. 265, N. —— **ἵνα . . . . τάμητε**: final clause denoting the purpose of *καταβῆναι*. The subjects of *τάμητε* are *συ*, understood, and *ἄριστοι*. —— **αὐτὰρ . . . . ἔποιτο** (opt. of wish): vid. notes on vv. 136–138, to which these are very similar. —— **οἱ δ' ἄλλοι . . . . καλλιγύναικα**: vid. notes on vv. 73–75. **ναίοιμεν**: opt. of wish. —— **νέονται**, *let these return:* subj. with short mood vowel.

259–263. **ῥίγησεν δ' ὁ γέρων**, *shuddered* lest he might lose his son. —— **ἐκέλευσε δ' ἑταίροις**, *but yet he ordered his companions*, in spite of his fear. This is an Epic construction: In Attic we have the acc. with the infin. after *κελεύω*. —— **τοὶ δ'** refers to *ἑταίροις*. —— **ἂν** (= *ἀνά*) is to be joined with *ἔβη*, i. e., mounted the chariot. The poet has not yet mentioned Priam's descent from the tower. —— **κατὰ . . . . τεῖνεν**, *and drew back the reins*, i. e., toward himself, to keep the horses from starting until Antenor had ascended. —— **οἱ** is governed by *πάρ* = *παρά*, *beside him.* —— **δίφρον** = *εἰς δίφρον*. H. 722; C. 472, g; G. 162. —— **Σκαιῶν**, sc. *πυλῶν*: cf. v. 145. —— **ἔχον**, *held*, "*kept in hand*," i. e., *directed.*

264–269. **Ἀλλ' ὅτε δή**: vid. note on v. 221. —— **ἵππων** is here used for *δίφρου*. —— **ἐς μέσσον**, *into the space between.* —— **ἐστιχόωντο**, *they strode*, *went on foot with solemn measured tread* = Lat. *incedebant:* from *στιχάω*. —— **ὤρνυτο δ' αὐτίκ' ἔπειτα**, *and then straightway uprose*, so as to receive them politely. —— **ἂν** (vid. *ἂν* above), sc. *ὤρνυτο*: quasi-elliptical. —— **κήρυκες**: on both sides, "who now brought together the victims provided by both Greeks and Trojans. —— **κρητῆρι**: local dat. H. 783; C. 469, b; G. 190. Vid. note on v. 247.

270. μίσγον, *mixed the wine* of the Greeks and the Trojans together, as a symbol of their union; *not* of mixing with *water*, which is expressed by the verb *κεράσαι*. Again, it was the *very essence* of the *σπονδαί* that they should be perfectly pure; hence *ὁ ἄκρατος*, without *οἶνος*, came to mean *pure wine*. —— **βασιλεῦσιν**, *of the leaders:* dat. of advantage. —— **ἔχευαν**: from *χέω*.

271-275. μάχαιραν, *a* short *knife* or *dagger*, kept in a sheath for any emergency like the present; *not* a saber nor curved sword. —— **οἱ**: vid. note on I. 104. —— **πάρ** = *παρά*. —— **ἄωρτο**: pluperf. pass. of *ἀείρω*. H. 518 D. 2. —— **Τρώων .... ἀρίστοις**, *distributed it* (sc. *τρίχας*) *to the chieftains of the Trojans and the Achaians.* This was done that each might be a party to the oath, and have a token, as a sign of the necessity of his using his utmost endeavors to secure a fulfillment of the treaty. —— **τοῖσιν**: vid. note on I. 58. —— **μεγάλ'**, *earnestly*, or perhaps *loudly*, so that all might hear.

276-278. Ζεῦ πάτερ: cf. II. 412. —— **Ἴδηθεν**, *from Ida*, where he had an altar and sanctuary. —— **Ἠέλιός θ'**: nom. for voc. —— **ὃς πάντ' ἐφορᾷς**: in his daily course. The *active* interest taken in the world, and all things on it, by the Sun-god, is here beautifully expressed by the *ἐπί* in composition with *both* verbs (*ὁράω*, *to see*, simply, but *ἐφοράω*, *to watch with superintending care;* so *ἀκούω*, *to hear*, but *ἐπακούω*, *to hearken unto*). —— **Ποταμοί**, *river-gods* of the Trojans. —— **Γαῖα**, *Gaia* or *Earth.* —— **οἳ ὑπένερθε**, *ye who below*, i. e., Hades and Persephone, as is shown by the dual *τίνυσθον*. —— **καμόντας**, "*who now rest from their labors*"*:* a euphemism for *θάνοντας*.

279-287. ὅτις = *ὅστις*. —— **ἔστε**: imperative; as an indicative it would have no accent. —— **φυλάσσετε**, *preserve.* —— **πιστά**, sc. *ὥστε εἶναι*. —— **εἰ μέν κεν** = *ἐὰν μέν*. —— **αὐτός** is opposed to *ἡμεῖς* in the next verse. —— **νεώμεθα**, *let us go.* —— **Τρῶας .... ἀποδοῦναι**, sc. *δός* from v. 322 (H. 957; C. 670; G. 269; M. 101), *grant that the Trojans may at once restore Helen.* Observe the force of the aorist, as denoting *immediate* restitution. —— **τιμὴν** = *ποινήν*, *quit money for bloodshed.* Perhaps an equivalent of the expenses of the war is meant. —— **ἥντιν' ἔοικεν**, sc. as subj. *ἀποτινέμεν*. —— **πέληται**, *shall remain;* either in the sense of establishing a precedent, or so great as to be accepted in all time as a full acquittance of the claim. For the mood, H. 851, a; C. 613, b; G. 213, 2, R; M. 12 (b).

288-291. The phrase **εἰ δ' ἂν .... οὐκ ἐθέλωσιν**, = *ἐὰν δὲ μὴ ἐθέλωσιν*, is remarkable. We must regard *οὐκ ἐθέλωσιν* as one word. H. 1028; G. 219, 3 and N. For the form of the sentence, H. 898; C. 631, c; G. 223; M. 50, 1, and N. 2, b. —— **Ἀλεξάνδροιο πεσόντος**. H. 971, b; C. 675, a; G. 183; 277, 4; M. 111. —— **αὐτὰρ ἐγὼ καὶ ἔπειτα**, *I, however, even*

after that, even if Helen be regained. —— **εἵως** = ἕως. H. 1055, 7; C. 701, h; G. 239. —— **τέλος**, *end*, i. e., the true end, the capture and destruction of the city. —— **κιχείω**: for the form, vid. I. 26; for the mood, H. 921; C. 641; G. 239, 2; M. 66, 2.

292–297. **ἀπὸ + τάμε**: from ἀποτέμνω, *he cut open*. —— **στομάχους**, *throats*. —— **χαλκῷ** = μαχαίρῃ of v. 271. —— **ἀσπαίροντας**, *panting*. —— **θυμοῦ** (= ψυχῆς), *life*. —— **δευομένους**: pres. part. of δέομαι. —— **μένος** (= θύμος), *strength* of life. —— **εἵλετο**: from αἱρέω. —— **δεπάεσσιν**: dat. of place with ἀφυσσάμενοι. —— **ἔκχεον**, *they poured it out* on the ground as a libation. —— **τὶς** = ἕκαστος, *each one*. —— **εἴπεσκεν**, *kept repeating*.

299. **ὁππότεροι .... πημήνειαν**, sc. ἀλλήλους (*grant that*), *whichever of the two parties shall first do wrong contrary to the sworn truce*. The optative here denotes simply a possibility without any expectation of reality. πρότεροι is here strictly personal. —— **ὑπέρ**, lit., *over*, *beyond*. This use is poetical.

300. **ὧδε**: explained by ὡς ὅδε οἶνος. In pledging oaths of covenant the victims were not eaten, as on ordinary occasions of sacrifice, but, if sacrificed by people of the country, were buried in the ground; if, however, by strangers, they were thrown into the sea or a river. —— **σφ'** = σφί = σφίσι. —— **ἐγκέφαλος**, sc. μυελός, *head-marrow*, i. e., *brains*. —— **ῥέοι**: opt. of wish.

301. **αὐτῶν** and **τεκέων** limit ἐγκέφαλος instead of a dat. in appos. with σφί, which we would expect. —— **ἄλλοισι** = ὑπ' ἄλλων. —— **δαμεῖεν**, *be made subject*, as slaves and concubines. H. 869; C. 638, f; G. 213, 3, R. "So above, 183, πολλοὶ δεδμήατο κοῦροι refers to the entire control over subjects." P.

302, 303. **οὐδ' ἄρα πώ**, *but not just yet*: vid. note on II. 419. —— **τοῖσι**: vid. note on I. 58. —— **Δαρδανίδης**. Priam was removed from Dardanos by five generations, *Il.* XX. 220 seq. The royal line was: Dardanos, Erichthonios, Tros, Ilos, Laomedon, Priamos.

304–309. **μεθ.** H. 742; C. 432, a; G. 171, 2. —— **ἠνεμόεσσαν**: vid. II. 606. Compare Scott's "Albyn's *hills of winds*." —— **οὔπω** here is *in no way*. —— **ἐν ὀφθαλμοῖσιν ὁρᾶσθαι**, *to see with my own eyes*. Observe the force of the middle. ἐν ὀφθαλμοῖσιν strengthens the idea in the verb. —— **Μενελάῳ**. H. 772; C. 450; G. 186, N. 1. —— **Ζεὺς μέν που .... ἄλλοι**, *Zeus and the other deathless gods*, *no doubt*, *know this*, but I do not know. He does not doubt that the combatants will fight to the death. —— **τόγε** is explained by the next verse. —— **θανάτοιο** = gen. of cause (H. cf. 729, a, R; C. 410; G. 173), *produced by death*. —— **πεπρωμένον ἐστίν**. Note the fatalism which distinguishes Priam's character and compare v. 164 sup.

310–313. **ἐς δίφρον ἄρνας θέτο**: that he might carry them to the city

for burial, as they could not be eaten, being victims of malediction. The Greeks threw their portion of the victims into the sea. —— ἂν δ' ἄρ' .... βήσατο δίφρον: vid. vv. 261 and 262. —— ἀψόρροι = pred. adj. modifying τώ, where our idiom requires an adverb. For the number, H. 634; C. 494.

314–316. The μονομαχία, or third part of the book, commences here. —— χῶρον .... διεμέτρεον, *measured out the lists*, "perhaps, as in modern duels, to define the distance of the throw, or, as the Scholiast thinks, to assign a limit, beyond which a retreat would be a defeat." P. —— αὐτάρ responds to μέν (H. 1047, 2; C. 701, b), and ἔπειτα to πρῶτον. —— ἐν κυνέῃ (sc. δόρᾳ), *in a dog-skin* (*helmet*); hence used of any helmet. —— πάλλον, *were shaking them.* Some read βάλλον, on the ground that only one person shook the lots (cf. v. 324), but both authorized the act, and so may be said to have performed it.

317–319. ὁππότερος .... ἀφείῃ. H. 932, 2; C. 643, a; G. 248; M. 71. —— ἠρήσαντο, from ἀράομαι, is used absolutely. *What* they prayed is given below vv. 320–323. —— θεοῖσι .... ἀνίσχον, *and held their hands uplifted to the gods.* —— τίς, *each one.*

320–323. Ζεῦ .... μέγιστε: cf. v. 276. —— ὁππότερος .... ἔισω. This prayer must refer to Paris, as he was universally considered the author of the war, and was generally disliked by his own citizens, inf. 454. —— τάδε ἔργα refers to the war. —— ἔθηκεν, *caused.* —— τὸν δός, *grant now that*, etc. Observe the force of the aorist. —— δόμον Ἄϊδος εἴσω, i. e., to the lower world. —— ἡμῖν δ' is opposed to τόν (μέν). —— αὖ, *on the other hand.*

324–328. πάλλεν, *shook* them. —— ἂψ ὁρόων, *looking back;* thus avoiding even the appearance of partiality in dealing the lots. —— Πάριος = Πάριδος: gen. limiting κλῆρος. —— ἐκ-όρουσεν, *leaped forth:* of course drawn out by Hector. —— οἱ μέν: both Greeks and Trojans. —— ἵζοντο, lit., *seated themselves.* —— κατὰ στίχας: vid. above 113. —— ἑκάστῳ = ἑκάστου. —— ἔκειτο, *lay:* an instance of *zeugma.* H. 1059; C. 68, 4, g. It really belongs to both ἵπποι and τεύχεα, but is appropriate only with the latter, as the horses stood (ἵσταντο), while the arms only *were lying* on the ground. —— ἐδύσετο. Note the force of the middle.

330–333. κνημῖδας, *greaves.* —— κνήμῃσιν, *the shins*, or front of the leg from the ankle to the knee. —— ἐπισφυρίοις, *ankle-clasps*, by which the plates of the greaves were fastened together. —— ἀραρυίας: 2d perf. part. fem. of ἀραρίσκω. —— δεύτερον αὖ, *then*, responds to μὲν πρῶτα. —— θώρηκα is modified by Λυκάονος. As he had not expected the single combat with Menelaos, he did not have his own armor there. —— ἥρμοσε δ' αὐτῷ, *and it fitted him.* Observe that the verb is here used intransitively.

334–337. ξίφος: vid. note on II. 45. —— σάκος: obj. of βάλετο. The σάκος, made of wicker and leather, was longer than the ἀσπίς (made

of metal), but Homer uses them indiscriminately. —— **ἰφθίμῳ** = *αὐτοῦ ἰφθίμου ὄντος*. —— **κυνέην**: vid. note on *κυνέῃ* in v. 316. —— **ἵππουριν**, *crested with a horse's tail.* Cf. Verg. *Æn.* X. 869: "Aere caput fulgens *crista*que *hirsutus equina*." —— **δεινόν.** The design of these crests was to strike terror upon the foe. —— **ἔνευεν**, *kept nodding.* Observe the force of the imperfect.

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—— **μετ᾽**, *toward.* —— **ἄγχε = ἦγχεν**: from ἄγχω. —— **ἱμάς**: the strap which fastened the helmet under the chin; subj. of ἄγχε. —— **ὅς**, the subject of τέτατο, relates to ἱμάς. —— **οἱ**: dat. of interest. —— **τέτατο**: from τείνω. —— **τρυφαλείης**: a name given to the helmet, commonly derived from τρίς + φάλος, *thrice bossed.* Buttman, however, derives it from τρύω + φάλος, *pierced to receive the plume.*

373–376. **καί .... εἴρυσσέν .... καὶ .... ἤρατο .... εἰ μὴ .... ᾽Αφροδίτη**, *and now he would both have dragged him away, and would have gained for himself infinite glory, had not Aphrodite, the daughter of Zeus, just then quickly perceived it.* Cf. note on εἰ μὴ .... ἔειπεν, II. 156. —— **οἱ**, i. e., Menelaos: dat. of disadvantage. —— **βοὸς ἶφι κταμένοιο**, *of an ox killed by violence.* The thong made from the hide of an ox put to death was believed to be stronger than that made from one that died a *natural* death. —— **κεινή = κενή**, *empty*, as it was no longer fastened to Paris; but **κείνη** = ἐκείνη, *that.*

377–379. **τὴν μέν = τρυφάλειαν**, i. e., the helmet. —— **ἐπιδινήσας**, *whirling it round*, so as to give an impulse to the throw. —— **κόμισαν .... ἑταῖροι.** They carried it to their ships as a trophy of victory. —— **αὐτὰρ ὁ**, *but he*, refers to Menelaos. —— **ἄψ**, *again.* —— **κατακτάμεναι**, sc. αὐτόν, i. e., Paris.

380–382. **ἔγχεϊ**: dat. of instrument. Menelaos had probably recovered his own spear already cast, or received one from his companions; perhaps it may refer to the second spear (δύο δοῦρε, v. 18), which a hoplite usually carried. —— **τὸν δέ**, *and him*, i. e., Paris. —— **ἐξήρπαξ᾽**: from ἐξαρπάζω. —— **ὥστε θεός**, *as a goddess*, i. e., because she was a goddess. —— **κάδ** = κατά + **εἷσε** = καθεῖσε. —— **ἐν θαλάμῳ**: his own, in the city. —— **εὐώδεϊ, κηώεντι**, *fragrant and perfumed with burning fragrant wood* = fragrant with burning scent-wood.

383–385. **αὐτή**, i. e., in person. —— **καλέουσ᾽** = καλέσουσα: fut. part. (H. 422; C. 50 καλέω; G. 110, II. N. 1 [a]) denoting purpose. H. 969, c; C. 598, b; G. 277, 3. —— **ἴε** = ᾔει: imperf. of εἶμι. H. 477 D; C. Page 74; G. 127, II. N. 3. —— **τήν** = Helen. —— **πύργῳ ἐφ᾽ ὑψηλῷ**: vid. v. 153. —— **περὶ δὲ .... ἦσαν**, *and around her were many Trojan women.* Cf. v. 143. —— **χειρί**: dat. of means. —— **ἑανοῦ** (H. 738; C. 426, a; G. 171, 1, N.) limits λαβοῦσα. —— **ἐτίναξε**, sc. αὐτήν. —— **λαβοῦσα**, sc. ᾽Αφροδίτη.

386–389. **γρηΐ** limits εἰκυῖα (from ἔοικα). —— **μιν = ἑαυτήν**: obj. of προσέειπεν. —— **εἰροκόμῳ**, *a wool-carder*: appos. with γρηΐ. —— **οἱ**, = αὐτῇ, *for her.* —— **Λακεδαίμονι**: local dat. —— **ναιεταώσῃ** limits *οἱ* and denotes time, *when she was dwelling.* —— **ἤσκειν**: 3d sing. imperf. of ἀσκέω; contracted from ἤσκεεν. —— **μίν**, sc. τὴν γραῦν. —— **φιλέεσκεν**, *she* (Helen) *was wont to love*: iterative form of φιλέω. —— **τῇ**, i. e., τῇ γρηΐ. —— **μίν**, Helen, object of προσεφώνεε.

390–394. **οἰκόνδε.** H. 217; C. 688, e; G. 61. —— **κεῖνος**: adj. for adv. ἐκεῖ. H. 619 and b; C. 509, f; G. 138, N. 7. This is said as if she had pointed to the spot. —— **δινωτοῖσι**, *turned* in a lathe, i. e., "elegantly and richly made, Paris being always described as a man of refined taste." —— **λέχεσσιν.** What is signified by the plural? —— **κάλλεϊ . . . . εἵμασιν**, *resplendent both in beauty and in attire.* —— **οὐδέ κε . . . . ἀλλά** (sc. φαίης κε) . . . . **ἔρχεσθαι**, *you would not say* (i. e., no one would think) *that he had returned, after having just contended with a hero, but that he was going to the dance, or that just ceasing from the dance he had sat down.*

395–398. **τῇ**, i. e., Helen. H. 766; C. 460; G. 184. —— **θυμὸν . . . . ὄρινεν**: vid. note on II. 142. —— **καί ῥ' ὡς . . . . δειρήν**, *and when therefore she perceived her beautiful neck* through this guise of an old woman. Cf. Verg. *Æn.* I. 402: "*Dixit, et avertens rosea cervice refulsit.*" As soon as Helen perceives that it is Aphrodite who is addressing her, she becomes indignant at the recollection of her wrongs, and banishes from her breast the love which the mention of his name and beauty had excited. —— **ἱμερόεντα**, *lovely.* —— **ἔπειτα** responds to ὡς in v. 396.

399–402. **μέ**: obj. of ἠπεροπεύειν. —— **ταῦτα**: acc. of specification. —— **ἦ πῄ με . . . . ἄξεις**, *wilt thou lead me farther on to some one of the populous cities?* προτέρω is to be taken with ἄξεις. For the construction of πολίων, vid. H. 757; C. 420; G. 182, 2. —— **Φρυγίης** limits πολίων. Helen seems to fear that Aphrodite intends to repeat the circumstances and incidents attending her adventures with Paris. —— **τοί** limits φίλος. —— **καὶ κεῖθι**, *there also.* —— **φίλος**: to whom you have promised a fair bride.

403–406. **οὕνεκα**, *because.* —— **δὴ νῦν**, *just now.* δή marks exactness of time, and adds sarcastic force to the relative, and to the antecedent clause (v. 405). H. 1037, 4; C. 685, c. —— **στυγερήν**, *hateful one.* —— **ἄγεσθαι**: according to the terms of the combat. —— **τοὔνεκα**, *on this account.* In I. 111, the order of οὕνεκα and τοὔνεκα was inverted. —— **παρέστης**, *art thou come*, lit., *standest near.* —— **ἧσο**: imv. of ἧμαι. —— **παρ' αὐτόν** belongs to ἰοῦσα and παρ' αὐτῷ is implied with ἧσο. —— **ἰοῦσα** = ἴθι. —— **θεῶν . . . . κελεύθου**, *withdraw from the path of the gods*, i. e., give up all intercourse with them, but not your divinity.

407–409. **μηδ' ἔτι**, *and no longer.* —— **πόδεσσιν**: dat. of means. —— **ὑποστρέψειας**: opt. of wish. For the optative and imperative combined see above 74. —— **Ὄλυμπον**: end of motion. —— **περὶ κεῖνον ὀΐζυε**, *but always sit grieving by his side.* The idea is that a goddess degrades herself by marriage with a mortal as in the case of Thetis. Perhaps there is a reference to the legend of the marriage with Anchises. —— **εἰσόκε . . . . ποιήσεται** (= ποιήσηται): vid. note on II. 332. —— **ὅγε.** Note the contempt: *such a man as he.* —— **δούλην** = παλλακίδα. This is the only

passage in Homer in which δοῦλος is found, or its feminine. It is said with bitterness, as describing her own position, real or fancied.

410–412. **κεῖσε**, *thither*, i. e., to the chamber of Paris, as you suggest. —— **εἶμι**: present = future. —— **νεμεσσητὸν . . . . εἴη.** What is the protasis? —— **νημεσσητόν**, *reprehensible;* since, by the terms of the combat, she belongs no longer to Paris, but to Menelaos. —— **κείνου**: still contemptuous. —— **πορσυνέουσα**, *sharing*, lit., *preparing:* denotes the purpose. —— **ὀπίσσω**, *ever hereafter.* —— **μωμήσονται**, "*will mock at.* The derision of society seems to have been not less dreaded then than now." Boise. —— **ἄχε' ἄκριτα**, *woes without number*, on account of my present condition, without the reproach of her companions for an act which would prolong the war.

414–417. **μή μ' ἔρεθε**: vid. I. 32. —— **σχετλίη**, *wretched woman*, lit., *able to hold out, stubborn.* —— **μεθείω**: for μεθῶ; from μεθίημι: vid. note on I. 26. —— **τὼς** (= οὕτως) . . . . **ὡς**, *as much . . . . as.* —— **ἀπεχθήρω**: aor. subj. of ἀπεχθαίρω. —— **ἔκπλαγλ'** : neuter plural used as an adverb; *vehemently.* —— **μέσσῳ** (local dative) **δ' ἀμφοτέρων** (H. 757; C. 420; G. 182, 2), *in the midst of both Trojans and Greeks.* "If the verse be genuine ἀμφοτέρων, which should refer to Helen and Paris, may refer primarily to Paris and Menelaos, and so indirectly to both Trojans and Greeks. —— **οἶτον ὄληαι**: acc. of cognate notion. —— The four verbs, **μεθείω, ἀπεχθήρω, μητίσομαι,** and **ὄληαι**, are all in the same construction.

419, 420. **κατασχομένη**, *having covered herself:* 2d aor. mid. part. of κατέχω. —— **ἑανῷ**, *courtly robe;* but ἑᾱνῷ is the dat. of the adj., ἑανός, *flexible.* —— **σιγῇ**: dat. of manner; belongs to βῆ. —— **λάθεν** = ἔλαθεν, *escaped the notice of.* —— **ἦρχε δὲ δαίμων**, *and the goddess* (Aphrodite) *led the way.*

421–427. **Αἱ**, *these two:* made emphatic by position. —— **δόμον**: limit of motion. H. 722; C. 472, g: G. 162. —— **ἀμφίπολοι**: named in v. 144. —— **ἡ δ' . . . . δῖα**: vid. note on ἡ and γυνή in I. 348. —— **τῇ**: dat. of interest. —— **φιλομμειδής**: a common epithet of Aphrodite, usually translated *laughter-loving*, but it is more properly rendered *sweetly-smiling.* μειδάω, *to smile;* γελάω, *to laugh.* "The goddess, it is probable, still retains the guise of the old woman, and as such performs the menial office of handing the chair." P. —— **ἀντί'** = ἀντία, *in front of.* —— **θεά**: appos. with Ἀφροδίτη. —— **ὄσσε πάλιν κλίνασα** (Vergil's *aversa tuetur*), *turning away her eyes.* —— **ἠνίπαπε**: from ἐνίπτω.

428–431. **Ἤλυθες ἐκ πολέμου.** Imagine the tone in which this was said. —— **ὡς ὤφελες**: vid. note on I. 415. —— **αὐτόθ'**, i. e., on the field of battle. —— **ἀνδρί.** H. 769; C. 461; G. 188, 3. —— **ἦ μὲν δὴ πρίν γ' εὔχε'**, *ay, forsooth, formerly thou wert wont to boast.* Note the particles. —— **Μενελάου** depends on φέρτερος. —— **βίῃ, χερσί** (*skill in the use of*

weapons), and **ἔγχεϊ** limit *φέρτερος* as dat. of respect. —— **φέρτερος** is nominative to agree with the subject of *εὔχεο*. H. 940; C. 667; G. 134, 3.

432–436. ἀλλ' ἴθι . . . . Μενέλαον, *but come now, challenge Menelaos beloved of Ares.* —— **ἔγωγε**, *I for my part.* —— **παύεσθαι**, sc. *πολέμου*. —— **μηδέ**, *and not.* —— **ἀφραδέως**, *unadvisedly.* —— **μήπως**, *lest perchance.* —— **τάχ'**, *speedily.* —— **ὑπ' αὐτοῦ δουρί**, *beneath his spear.* —— **δαμήῃς** = *δαμῇς*: from *δαμάζω*. —— This passage is wonderfully sarcastic, and the taunts in themselves are intensified by particles, epithets, and cool advice. It well illustrates the character of Helen's love toward Paris, that she can so wound him in one breath, and in the next make love to him.

437–440. μύθοισιν is to be taken with *προσέειπεν*. —— **μή με . . . . θυμὸν ἔνιπτε.** Note the double accusative, according to the figure *σχῆμα καθ' ὅλον καὶ μερός*, the part being put in apposition to the whole. H. 625, c; C. 417, a; G. 137, N. 2. —— **γύναι**: respectful. —— **νῦν . . . . σὺν Ἀθήνῃ**, *now . . . . by the aid of Athene.* Pope remarks that Paris could make no other answer under such circumstances. —— **αὖτις**, *in turn*, i. e., on some future occasion. —— **ἐγώ**, sc. *νικήσω*. —— **παρὰ γὰρ θεοί εἰσι καὶ ἡμῖν**, *for we too have gods with us*, i. e., *on our side.* Here *παρά* is adverbial and *ἡμῖν* limits *εἰσί*.

441-446. ἀλλ' ἄγε δή, *but (on the other hand) come now.* *δή* is here a particle of transition, and *ἄγε* is hortatory. —— **τραπείομεν**: 2d aor. subj. pass. of *τέρπω* (not *τρέπω*), for *τραπέωμεν* = *τράπωμεν*. —— **εὐνηθέντε**: dual. —— **οὐ γάρ . . . . ἀμφεκάλυψεν**, *for never yet did love my senses* (vid. v. 438) *so enwrap in darkness.* He means that his love is so intense as nearly to becloud his reason. **ὧδε** is the antecedent of *ὥς* in v. 446. —— **οὐδ' ὅτε**, *not even when*, *οὐδέ* being here emphatic. —— **ἔπλεον, ἁρπάξας.** These words imply forcible abduction. —— **ἐν Κρανάῃ**: variously identified. " More probably the island Kranaa, in the Laconian gulf, opposite Gythium, now called *Marathonisi*, and described by a modern traveler as 'low and flat, and at a distance of only a hundred yards from the shore.' " —— **ὥς**: correl. to *ὧδε*, v. 442. —— **σεο-ἔραμαι.** H. 742; C. 432, e; G. 171, 2. —— **καί με γλυκὺς ἵμερος αἱρεῖ**, sc. *ὥς σεο νῦν*, *and as now a delicious longing for thee possesses me.*

"Nägelsbach remarks, in a note on this passage, that Helen is the counterpart of Paris, with the same weaknesses. Like him, she can see the right and deplore the wrong; and yet—though she has, in words of bitterest reproach, just painted Paris's character as coward and seducer, and has declared that, now that he has been vanquished by Menelaos, it would be a shame to go to him—she does not resist his allurements, and at last follows him not unwillingly. And thus, before ever Pandaros's arrow had wounded Menelaos, the two original causes of the war, Helen and Paris, had broken the compact." Keep.

448–452. **Τὼ μέν**, these two then: opposed to Ἀτρεΐδης δ' in the next verse. —— **τρητοῖσι**, *inlaid;* opposite of στιβάς, the straw bed of the lower classes. —— **ἀν'** (= ἀνά) **ὅμιλον**, sc. Τρώων, *through the crowd.* —— **ἐφοίτα**, *was* (in the meantime) *wandering.* —— **θηρί**: "scenting his prey, or rather, when it has escaped from him." —— **εἴ που .... θεοειδέα**, *if perchance, he might anywhere perceive the godlike Alexander:* vid. note on I. 66. —— **δεῖξαι**, *to point out:* for Aphrodite had concealed and removed him.

453–455. **οὐ μὲν γὰρ .... εἴ τις ἴδοιτο**, *for they had not concealed him out of friendship* (*nor would they conceal him*) *if any one of them should see him.* The best explanation of this passage is that one here given by Faesi, that the true apodosis of εἴ τις ἴδοιτο is οὐκ ἂν κευθάνοιεν, implied from the first clause, οὐ .... ἐκεύθανον, as the above translation shows. —— **ἶσον Κηρὶ μελαίνῃ**, *equally with black death.* μελαίνῃ has the sense of *gloomy.* —— **γάρ** introduces the reason why they would not conceal Paris. —— **ἀπήχθετο**: from ἀπεχθάνομαι. —— **Ἀγαμέμνων**, "who had drawn the treaty now announces the result, and awards the victory to Menelaos. Had this decision been carried out, there would have been an end of the war: but the treachery of Pandaros, in the next book, gives a new turn to affairs." P.

457–461. **φαίνεται**, sc. οὖσα (*seems to be*, and is), is for the more common impersonal construction τὴν νίκην εἶναι Μενελάου, φανερόν ἐστι. —— **Μενελάου**: pred. gen. —— **ἔκδοτε**, *at once give up:* aor. imv. —— **τιμήν**: vid. above 286 and 290. —— **ἀποτινέμεν**: infin. as imv., joined by καί to ἔκδοτε without any apparent difference of force. —— **ἥτε .... πέληται**: vid. notes on v. 287. —— **ἐπὶ δ' ᾔνεον ἄλλοι Ἀχαιοί**, *and the other Greeks shouted assent thereto.* Note the force of ἐπί, and that the Trojans are silent, thus virtually admitting the justice of the demand of Menelaos.

APPENDIX.

APPENDIX.

THE HOMERIC QUESTION.

There are some eight existing biographies of Homer, but all equally destitute of historical value. One of them claims to be by Herodotus, and another by Plutarch, but the earliest of them can not date much before the Christian era, while most of them belong to a still later period.

Between the earliest and latest dates assigned to Homer there is a difference of more than four hundred years, viz., from the middle of the eleventh to the latter half of the seventh century B. C. Herodotus would put him some four hundred years before his own time (cf. Hdt. 2, 53, Ἡσίοδον γὰρ καὶ Ὅμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μεν πρεσβυτέρους γενέσθαι καὶ οὐ πλείοσι), which would bring the date to the middle of the ninth century B. C.

Equally great is the uncertainty about the poet's birthplace. As the epigram expresses it:

> ἑπτὰ πόλεις διερίζουσιν περὶ ῥίζαν Ὁμήρου,
> Σμύρνα, Ῥόδος, Κολόφων, Σαλαμὶν, Ἴος, Ἄργος, Ἀθῆναι.

The Salamis here mentioned is in Cyprus. The names of other places were from time to time substituted in this list, till there were not less than twenty claimants for the honor.

The list of cities, and the order in which they occur, possibly point to the direction in which Epic poetry spread through Asia Minor and Greece.

In modern times the very existence of Homer, as the single author of the Iliad and the Odyssey, has been denied. The two poems have been regarded as a conglomeration of a number of separate lays by separate composers, and the name Ὅμηρος has been rendered "uniter," or "compiler" (from ὁμοῦ and ἄρω), or interpreted as representing some fictitious personage whom the Homeridæ (or guilds of Epic poets and reciters) claimed as their founder; just as the Eumolpidæ referred to a mythical Eumolpus, from whom they derived their position and their name.

The discussion of these points in their various bearings forms the so-called Homeric Question, the chief stimulus to which, in modern days, was

given by the publication of the "Prologomena ad Homerum" (1795), by F. A. Wolf, Professor of Philology in Halle.

The position which he sought to establish may be thus represented:

§ 1. The Homeric poems were not originally composed in the complete and elaborate form in which we now possess them; for—

(A.) They are too extensive to have been composed and transmitted without the use of writing, which only came into vogue with the introduction of prose composition.

(B.) There was no inducement to a poet to compose such extensive works, unless he could have readers as well as hearers.

(C.) Before the time of Peisistratus these poems did not exist as a whole.

(D.) There are many traces of later interpolations and of the piecing together of different parts, and many contradictions and inconsistencies.

§ 2. Both poems were probably formed out of short popular lays, each of which dealt only with a single action or adventure. These lays were communicated by oral transmission only, and were recited to the accompaniment of the lyre (κιθαρή). By-and-by these lays were combined into groups, more or less comprehensive, and, long afterward, were united by one man (called, in virtue of his task, Homerus) into a complete whole, which was first committed to writing by Peisistratus. In process of time the text was emended by the so-called Diasceuastæ, and finally fixed by Aristarchus the Grammarian, of Alexandria, in the present form.

These views of F. A. Wolf were taken up and pushed still further by Professor Lachmann, of Berlin, who applied them to the examination of the Iliad. He professed to detect in the poems sixteen (or, reckoning in the last two books, eighteen) separate lays, by different authors and without any mutual connection. Each lay, originally complete in itself, was afterward expanded, till, after many years of oral transmission (greatly facilitated by the work of the Homeridæ and other guilds of poets and reciters), the whole was thrown into its present shape by the recension of Peisistratus

This view is a distinct advance upon that of Wolf. It simply drops the notion of a Homer altogether, and regards the separate portions of the poem not as so many popular lays, but as distinct compositions of different poets. A new theory was propounded by Grote in his "History of Greece." Like a house, the original plan of which is gradually extended by subsequent additions, the Iliad is regarded by him as consisting of an earlier Achilleis (to which belong libb. i., viii., xi.–xxii., the 23d and 24th being

later), and an Iliad proper, consisting of libb. ii.–vii. and x. Both these portions seem to him as the work of the same generation, the latter being somewhat later, and possibly by a different author. The ninth book is a later composition. Modern criticism has dealt similarly with the Odyssey, and professes not only to detect many interpolations and discrepancies in the text, but to find in it two distinct Epic poems woven more or less closely together, viz., a Telemachia and an Odysseia (vid. "Die Telemachie," Hennings, Leips., 1858).

But as the "Homeric Question" implies discussion and controversy, we are prepared to find a strong party of scholars on the other side, supporting the view of the unity of authorship, if not of the personal existence of Homer. They would answer the positions laid down by Wolf as follows. They reply to—

§ 1. (A.) There were many persons in classic times who knew the Homeric poems by heart, as Niceratus (Xenoph. Symp., iii. 5), and the Greeks of Olbia on the Pontus (Dio. Chrys., 33). The poems of the Icelandic Skalds were preserved for more than two hundred years by oral transmission; and the songs of the national bards of the Kalmuck Tartars sometimes last a whole day long. When writing was an uncommon art, memory was far stronger (*μνήμη μνημοσυνομήτωρ*, Æsch. P. V., 461); but it is at least open to doubt whether Wolf's view of the late introduction of writing into Greece is not overstated.

(B.) Such poems offered sufficient inducement to bring vast audiences together, who could listen and applaud with delight and without weariness.

(C.) This statement is directly denied. An Iliad existed as a whole before the first Olympiad (776 B. C.). The arrangements made by Solon for the recitations at the Panathenæa presuppose a certain definite form of Iliad and Odyssey. The task of Peisistratus was restoration, not creation. He did not produce a combination that had not existed previously, but he settled it anew after it had been disturbed by the uncertainties of oral transmission. His was not so much a literary as a political act.

(D.) Contradictions and discrepancies may tell as much for the poet as against him. We accept them in Vergil, Dante, and Shakespeare, although the works of these poets were all written down from the very first. The poet is carried away by his own thought; he can not descend to all the minutiæ of detail. But, while it is impossible to regard the Homeric poems as a mosaic work, however perfect the joints, it is likely enough that in course of transmission many lines or whole scenes may have crept into the text or have been designedly interpolated.

The claimants for unity of authorship answer thus to—

§ 2. The Greek tragedians and Plato were strangely deceived in accepting as a poetic whole this mechanical combination of various lays; and those moderns who parade their long list of discrepancies forget to assign due importance to the remarkable uniformity and consistency that run through the various characters of the poems. It is not denied that Homer is indebted to tradition and to existing songs for many of the adventures of his heroes and for the general sketch of their characters; but to use this material and weave it into a harmonious Epic is the highest task of genius.

That it is necessary to assign different authors to the Iliad and the Odyssey was the decision of some of the older critics, e. g., Xenon and Hellanicus, circ. 100 B. C. Those who supported this view were called Χωρίζοντες or "separaters." They based it upon various differences, both in matter and in language, between the poems; and the list of these has been largely extended by modern critics. Among the most evident we may mention that in the Iliad (xviii. 382) the wife of Hephaistos is Charis; in the Odyssey she appears (viii. 274) as Aphrodite. Neleus in the Odyssey has three, in the Iliad twelve sons. Neoptolemus is but a child in the Iliad, a young warrior in the Odyssey. The Dioscuri are mortals in the Iliad; in the Odyssey they are deified. The gods of the Iliad live on the Mysian Olympus; the sovereignty of Zeus is hardly acknowledged. In the Odyssey the gods live in a supramundane region, and Zeus is unquestioned arbiter. In the two poems the state of society is different. The Iliad represents the feudal system in its strictest form; in the Odyssey the kings consult their people in a parliament, and the great chieftains, such as Menelaus, are not only fighting men, but merchants. As to differences in the language of the two poems, it may be said that there is a far greater number of abstract words in the Odyssey, and that the same word has not always the same meaning in both. But in attempting to establish any argument from the language, it would be necessary to take in the whole question of the place of composition, and the probable changes which the text may have undergone at the hands of the early critics and editors.

It is likely enough that Epic poetry developed itself from the songs of the priests when celebrating their rites; as, for example, the Pierians in Thrace had their mythic poets, Orpheus, Linus, Thamyris, Musæus, whose hymns are still quoted or alluded to. At any rate, there can be no doubt that the Iliad and Odyssey do not present themselves to us as first attempts in Epic poetry; their finish and perfection point to the climax rather than to the commencement of art. This view is corroborated by the allusions in the Homeric poems to other bards, such as Phemius in Ithaca,

and Demodocus at the Phæacian court, besides those mentioned in Od. iii. 267, and iv. 17; and by the allusions to the adventures of heroes and heroines which must have been recorded in other Epics, and which were evidently familiar to the hearers of the Homeric poems. A vast mass of these Epic legends, on the story of Thebes, the fate of Troy, and many other popular tales, were collected by the Alexandrian critics, and the collection was called ἐπικὸς κύκλος. The Greek tragedians found most of the subjects of their dramas in the poems of the Epic Cycle. They must have been of varying merit; some, no doubt, fit to compare with the Iliad and the Odyssey; others, of later date, mere imitations of earlier Epic, composed to fill up some gap in the continuity of the whole story. Such an author must Horace's *scriptor cyclicus* (A. P. 136) have been. The Trojan legend is completed in eight Epics:

1. Τὰ Κύπρια (ἔπη), by Stasinus. The poem begins with the first cause of the Trojan war, the apple of Discord flung down at the banquet that celebrated the nuptials of Peleus and Thetis; and the story is continued up to the beginning of
2. The Iliad.
3. Αἰθίοπις, by Arctinus, narrates the appearance on the scene of war of Penthesilea, who came to help the Trojans, and was slain by Achilles. It also records the prowess and death of Memnon, chieftain of the Æthiopians and son of Eos.
4. Ἰλιὰς μικρὰ, by Lesches, tells of the glories of Odysseus, and begins with the contest between him and Ajax for the possession of the arms of Achilles.
5. Ἰλίου πέρσις, by Arctinus, describes the fall and sack of Troy, the wooden horse, the sacrifice of Polyxena, etc.
6. Νόστοι, by Agias of Trœzen, recount the adventures of the Greek chieftains on the homeward voyage from Troy.
7. The Odyssey.
8. Τηλεγονία, by Eugammon, narrates the death of Odysseus through the misadventure of Telegonus, his son by Circe.

The Homeric poems were recited by Rhapsodists, whose name seems to refer not to the joining together of separate songs, but to the even flow of the Epic hexameter, unbroken by stanza or antistrophe. (Cf. Hesiod. Fragm., ἐν νεαροῖς ὕμνοις ῥάψαντες ἀοιδήν.) In later times they wore a distinguishing costume, viz., a long flowing cloak of crimson when they were reciting from the Iliad, of blue when they declaimed the Odyssey. The κιθαρὴ or φόρμιγξ, an instrument of four strings, was used for the accompaniment, which consisted in a prelude (ἀναβολὴ), a few chords struck during the *recitative*, as we should now call the vocal part, and a tune again

at the end of the performance. As much uncertainty was introduced into the text by the Rhapsodists, and the order of events was lost by careless recitation, each Rhapsodist perhaps only knowing one or two divisions of the poems (called ῥαψῳδίαι), Solon ordered that the Rhapsodists should recite ἐξ ὑποβολῆς, which seems to mean "according to cue, or hint," thereby keeping the proper sequence of the story; not, for example, to recite the ἀριστεία of Diomed after the death of Hector. Hipparchus, son of Peisistratus, similarly enjoined the recital of the poems without break at the Panathenæa, and if one Rhapsodist was unequal to the task, another should be ready to take up the recitation where the first left off (ἐξ ὑπολήψεως).

The recension of the text made by Peisistratus, in which he doubtless accommodated the language more or less to the familiar forms in use in his time, was the basis of all future recensions, though the original was lost during the Persian war. Many different editions (ἐκδόσεις) were produced; some the work of individual scholars (αἱ κατ' ἄνδρα), others the publications of cities where Epic poetry was the fashion (αἱ κατὰ πόλεις). But the text had been greatly disturbed by capricious interpolators and emenders (διασκευασταί), and the aim of the Alexandrian critics was as far as possible to reproduce the text of the Peisistratidean recension. Such a critical edition was called διόρθωσις. The library founded at Alexandria by Ptolemy Soter (283 B. C.), and enlarged by his son, was said to contain four hundred thousand books. The most famous of the librarians were Zenodotus, to whom we owe the present division into books of the Iliad and the Odyssey, Aristophanes of Byzantium, and Aristarchus from Samothrace. The last-mentioned scholar, the most famous name in Homeric criticism, prepared first an edition of Homer with a commentary (ὑπόμνημα); then he composed dissertations on special points (συγγράμματα), and again edited both Iliad and Odyssey.

The so-called Scholia are mainly excerpts from Homeric treatises by Herodian, Nicanor, Didymus, and Aristonicus; and the last of the commentators is Eustathius, Bishop of Thessalonica in the twelfth century, whose voluminous παρεκβολαὶ εἰς τὴν Ὁμήρου Ἰλιάδα καὶ Ὀδύσσειαν we still possess.—(From MERRY'S "Odyssey.")

THE VERSIFICATION OF HOMER.

I. RHYTHM AND METRE.

1. Greek verse, like English, has *rhythm* (ῥυθμός), or *regular movement;* and *metre* (μέτρον), that is, definite *measurement*, by feet and lines of a given length.

2. It is unlike English verse, in that a regular arrangement of *long and short syllables* is observed in its construction, while an English verse is a regular combination of *accented* and *unaccented* syllables.

3. Greek versification is based on QUANTITY. Syllables are combined into certain groups called FEET; and feet, singly or in pairs, are combined into VERSES.

II. THE STRUCTURE OF THE VERSE.

1. The measure of the Homeric verse is the *Hexameter*, which consists of six portions called *feet*. Each of these feet is either a *dactyl* or a *spondee*. A dactyl (δάκτυλος, *a finger*) consists of a long syllable followed by two short ones (— ◡ ◡, or in musical notation, ♩ ♪ ♪); a spondee (σπένδω, *to offer a libation*), of two long syllables (— — or ♩ ♩).

2. The fundamental foot is the *dactyl*, but a *spondee* is very often used instead: at the end of the verse it is invariably used. Therefore, the first four feet may be either dactyls or spondees, the fifth foot is *generally* a dactyl, and the sixth a spondee. The following is the scheme:

∠ ◡◡	∠ ◡◡	∠ ◡◡	∠ ◡◡	∠ ◡◡	∠ —
Ἄνδρα μοι	ἔννεπε	Μοῦσα, πο-	λύτροπον	ὃς μάλα	πολλά.
θώρη-	κας ῥή-	ξειν δηΐ-	ων ἀμ-	φὶ στή-	θεσσιν.
πλάγχθη ἐ-	πεὶ Τροί-	ης ἱε-	ρὸν πτολί-	εθρον ἔ-	περσεν.

REMARK 1.—The fifth foot is so commonly a dactyl, that when a spondee is admitted to this place the verse is called *spondaic.* The proportion of spondaic verses is about one in twenty.

REMARK 2.—A succession of dactyls produces a quick and lively motion, and a succession of spondees, a slow and heavy motion. The best effect is produced in successive verses by a variety in the number and arrangement of the dactyls and spondees.

at the end of the performance. As much uncertainty was introduced into the text by the Rhapsodists, and the order of events was lost by careless recitation, each Rhapsodist perhaps only knowing one or two divisions of the poems (called ῥαψῳδίαι), Solon ordered that the Rhapsodists should recite ἐξ ὑποβολῆς, which seems to mean "according to cue, or hint," thereby keeping the proper sequence of the story; not, for example, to recite the ἀριστεία of Diomed after the death of Hector. Hipparchus, son of Peisistratus, similarly enjoined the recital of the poems without break at the Panathenæa, and if one Rhapsodist was unequal to the task, another should be ready to take up the recitation where the first left off (ἐξ ὑπολήψεως).

The recension of the text made by Peisistratus, in which he doubtless accommodated the language more or less to the familiar forms in use in his time, was the basis of all future recensions, though the original was lost during the Persian war. Many different editions (ἐκδόσεις) were produced; some the work of individual scholars (αἱ κατ' ἄνδρα), others the publications of cities where Epic poetry was the fashion (αἱ κατὰ πόλεις). But the text had been greatly disturbed by capricious interpolators and emenders (διασκευασταί), and the aim of the Alexandrian critics was as far as possible to reproduce the text of the Peisistratidean recension. Such a critical edition was called διόρθωσις. The library founded at Alexandria by Ptolemy Soter (283 B. C.), and enlarged by his son, was said to contain four hundred thousand books. The most famous of the librarians were Zenodotus, to whom we owe the present division into books of the Iliad and the Odyssey, Aristophanes of Byzantium, and Aristarchus from Samothrace. The last-mentioned scholar, the most famous name in Homeric criticism, prepared first an edition of Homer with a commentary (ὑπόμνημα); then he composed dissertations on special points (συγγράμματα), and again edited both Iliad and Odyssey.

The so-called Scholia are mainly excerpts from Homeric treatises by Herodian, Nicanor, Didymus, and Aristonicus; and the last of the commentators is Eustathius, Bishop of Thessalonica in the twelfth century, whose voluminous παρεκβολαὶ εἰς τὴν Ὁμήρου Ἰλιάδα καὶ Ὀδύσσειαν we still possess.—(From MERRY'S "Odyssey.")

THE VERSIFICATION OF HOMER.

I. RHYTHM AND METRE.

1. Greek verse, like English, has *rhythm* (ῥυθμός), or *regular movement;* and *metre* (μέτρον), that is, definite *measurement*, by feet and lines of a given length.

2. It is unlike English verse, in that a regular arrangement of *long and short syllables* is observed in its construction, while an English verse is a regular combination of *accented* and *unaccented* syllables.

3. Greek versification is based on Quantity. Syllables are combined into certain groups called Feet; and feet, singly or in pairs, are combined into Verses.

II. THE STRUCTURE OF THE VERSE.

1. The measure of the Homeric verse is the *Hexameter*, which consists of six portions called *feet.* Each of these feet is either a *dactyl* or a *spondee.* A dactyl (δάκτυλος, *a finger*) consists of a long syllable followed by two short ones (– ⏑ ⏑, or in musical notation, ♩ ♪ ♪); a spondee (σπένδω, *to offer a libation*), of two long syllables (– – or ♩ ♩).

2. The fundamental foot is the *dactyl*, but a *spondee* is very often used instead: at the end of the verse it is invariably used. Therefore, the first four feet may be either dactyls or spondees, the fifth foot is *generally* a dactyl, and the sixth a spondee. The following is the scheme:

–́ ⏑⏑	–́ ⏑⏑	–́ ⏑⏑	–́ ⏑⏑	–́ ⏑⏑	–́ –
Ἄνδρα μοι	ἔννεπε	Μοῦσα, πο-	λύτροπον	ὃς μάλα	πολλά.
θώρη-	κας ῥή-	ξειν δηΐ-	ων ἀμ-	φὶ στή-	θεσσιν.
πλάγχθη ἐ-	πεὶ Τροί-	ης ἱε-	ρὸν πτολί-	εθρον ἔ-	περσεν.

Remark 1.—The fifth foot is so commonly a dactyl, that when a spondee is admitted to this place the verse is called *spondaic.* The proportion of spondaic verses is about one in twenty.

Remark 2.—A succession of dactyls produces a quick and lively motion, and a succession of spondees, a slow and heavy motion. The best effect is produced in successive verses by a variety in the number and arrangement of the dactyls and spondees.

III. ICTUS.—THESIS AND ARSIS.

1. The first syllable of each foot is pronounced with a *stress* or *elevation* of voice, which is called the *ictus* or rhythmic accent; the following short syllables (or the long one, if the foot be a spondee) are pronounced with a *depression* of voice. The ictus has nothing to do with the written word-accent, which was disregarded in versification.

2. That part of the foot which has the ictus is called the *Thesis* (θέσις, *down-beat*); the other part is called the *Arsis* (ἄρσις, *up-beat*).

REMARK 1.—The ictus is marked in the scheme by a stroke (–́).

REMARK 2.—"The names *thesis* and *arsis* came from the practice of marching, or of beating time with the foot. The Greeks used them as given above. In modern usage (which follows later Roman writers) they are commonly, but perversely, interchanged; *arsis* being used for the ictus part, and *thesis* for the other." H.

IV. CÆSURA AND DIÆRESIS.

1. In every well-constructed Hexameter there is at least one *Cæsura* (τομή, *cutting*), which is a break occasioned by the ending of a word in the middle of a foot. But as the harmony of the verse requires that the ending of the foot and of the word should *not* coincide, several words of an Hexameter verse may end in the middle of a foot, and hence there may be several cæsuras in an Hexameter; e. g.: in the verse,

χωόμενον | κατὰ θυμὸν | ἐϋζώνοιο | γυναικός,

the ending of the foot and of the word coincide only in the word κατά.

2. In a dactyl the word may end with a long syllable in the thesis (–́ | ⏑ ⏑), or with the first short in the arsis (–́ ⏑ | ⏑). In the former case the cæsura is called *masculine*, in the latter *feminine*.

3. The principal cæsuras are the following:

(a.) The most usual cæsura is the *feminine* in the *arsis* of the third foot; e. g.:

–́ ⏑ ⏑ –́ – –́ ⏑ ⏑ –́ – –́ ⏑ ⏑ –́ –

οὐλομέ- | νην ἣ | μυρί' ‖ 'Α- | χαιοῖς | ἄλγε' ἔ- | θηκεν.

NOTE.—In the first book of the Iliad, out of 611 verses, 356 have this cæsura.

(b.) Somewhat less common is the *masculine* after the *thesis* of the third foot; e. g.:

–́ ⏑ ⏑ –́ ⏑ ⏑ –́ – –́ ⏑ ⏑ –́ ⏑ ⏑ –́ –

μῆνιν ἄ- | ειδε, θε- | ά, ‖ Πη- | ληϊά- | δεω 'Αχι- | λῆος.

NOTE.—In the first book of the Iliad, 247 verses have this cæsura.

(c.) A third cæsura is the *masculine* after the *thesis* of the fourth foot; this is usually preceded by a masculine cæsura in the second foot; e. g.:

–́ ◡ ◡ | –́ – | –́ – | –́ – | –́ ◡ ◡ | –́ –

ἀρνύμε- | νος ‖ ἥν | τε ψυ- | χὴν ‖ καὶ | νόστον ἑ- | ταίρων.

NOTE.—This cæsura occurs 6 times in the first book of the Iliad.

(d.) Besides these principal cæsuras there are still other subordinate ones.

4. Besides the cæsura, the DIÆRESIS (διαίρεσις) also is of frequent occurrence; i. e., a separation of the verse, occasioned by the ending of the word and of the foot coinciding. The following are the principal diæreses:

(a.) After the *first* foot; e. g.:

ἤσθιον· ‖ αὐτὰρ ὁ | τοῖσιν ἀ- | φείλετο | νόστιμον | ἦμαρ,

(b.) After the *second* foot; e. g.:

ἀλλ' ὅτε | δὴ ἔτος ‖ ἦλθε, πε- | ριπλομέ- | νων ἐνι- | αυτῶν,

(c.) After the *fourth* foot; e. g.:

ἡρώ | ων, αὐ- | τοὺς δὲ ἑ- | λώρια ‖ τεῦχε κύ- | νεσσιν.

NOTE.—This last, called the BUCOLIC DIÆRESIS, is the most rythmical division, and consequently the best place for a pause in the sense.

REMARK.—Diæresis may occur after the *third* foot, but this is regarded as a blemish in the verse, unless preceded by a well-marked cæsural pause: that is to say, there must be no break which would allow the verse to fall into two equal parts; e. g.:

ἐννῆ- | μαρ μὲν ἀ- | νὰ στρατὸν ‖ ᾤχετο | κῆλα θε- | οῖο.

V. QUANTITY.

1. Quantity is the time occupied in pronouncing a syllable.

2. Syllables are in quantity either *long* or *short*.

NOTE.—A long syllable has in general twice the value of a short syllable, and is indicated by the sign –, or by a quarter note in music, ♩. This unit of measure is also called a *time* or *mora*.

REMARK.—A syllable is called *doubtful* when its vowel may be *either* short or long. By some writers such a syllable is called *common*.

RULES OF QUANTITY (Compare H. 92–94; C. 725–739; G. 19, 20).

PRELIMINARY REMARK.—Only a few general rules will be given here; the quantity of particular words, not embraced in these rules, may be learned by observation.

1. A syllable which has the short vowel ε or ο, followed by another vowel, or by a single consonant, is *short* by nature; e. g., τέκŏς, θεŏ́ς, βŏή.

2. A syllable which has the long vowel η or ω, or a diphthong, is *long* by nature; so all contracted and circumflexed syllables are *long* by nature; e. g., ἥρως, οὐρανός; ἄκων (for ἀέκων), ἐτίμᾱ (for ἐτίμᾰε), πᾶς, σῖτος, ψῦχος, νῦν.

3. A syllable which has a doubtful vowel, α, ι, υ, followed by another vowel, is *doubtful;* e. g., ῐλάος and ῑλάος. So most verbs in -ιω and -υω, comparatives in -ιων, nouns in -ιη, etc. In most cases, however, when so used, or when followed by a single consonant, or when used at the end of a word, it is *short* by position; e. g., ᾰείδοντες, δαιμονῐη, φῠή, μᾰχη, φῐλος, ἀργῠρεος.

Exceptions to 3.

(a.) α of nouns in the first Dec., which have the Gen. in -ας, is long in all the cases in which it occurs; e. g., ἡμέρᾱ, φιλίᾱ, ᾱς, ᾳ, ᾱν, etc.

(b.) α in the Dual of all nouns of the first Dec. is long; e. g., Nom. Sing. λέαινᾰ, Dual λεαίνᾱ.

(c.) α is long in the Gen. Sing. in -αο and Gen. Plur. in -άων; e. g., Ἀτρείδᾱο, ἀγοράων.

(d.) The ending -ας of the first Dec. is long, both in the Nom. and Gen. Sing., and in the Acc. Plur.; e. g., Nom. ταμίᾱς, Gen. σκιᾱς, Acc. Plur. δόξᾱς.

(e.) α of masculine and feminine participles in -ας is long; so also other words in -ας where ντ or ν has been dropped; e. g., ἀκούσᾱς (ἀκούσαντς), ἀκούσᾱσα, ἱστᾱ́ς, βᾱ́ς; γίγᾱς (γιγαντς), μέλᾱς (μελανς).

(f.) α is long in the third Pers. Plur. Perf. Ind. Act.; e. g., τετύφᾱσι.

(g.) υ is long in the Sing. of the Pres. and Imperf. Ind. Act. of verbs in -υμι, also in the masc. and fem. Sing. of the participle; e. g., δείκνῡμι, ἐδείκνῡν, δεικνῡ́ς, δεικνῡσα.—Other exceptions may be learned by observation.

4. A syllable which has a short or a doubtful vowel, followed by two consonants or a double consonant, is *long* by position; e. g., ἱκέσθαι, ἑκατόμβη, δέξᾱσθαι, ἔχθῑστος, φῠλλον.

5. In Homer a mute with a liquid commonly make a syllable *long* by position.

6. The final syllable of a word in verse is uniformly long by position—(a.) when it ends with a consonant, and the next word begins with a consonant; e. g., καὶ κάθι- | σον Τρώ- | ας; also (b.) when the final syllable ends with a short vowel, but the following word begins with a double consonant, or with two single consonants which are not a mute and a liquid; e. g., ἀδμή- | την, ἣν | οὔπω ὑ | πὸ ζυγὸν | ἤγαγεν | ἀνήρ. A mute and a liquid, in this case, always makes the syllable in the thesis long, while the syllable in the arsis may be either long or short, according to the necessities of the verse; e. g., μή μοι | δῶρ' ἐρα- | τὰ πρόφε- | ρε χρυ- | σέης Ἀφρο- | δίτης; on the contrary, in the arsis, αὐτὰρ ὁ | πλησίον | ἑστή- | κει.

7. A long vowel or diphthong at the end of a word is usually made

short in Homer before a word beginning with a vowel, but it remains long when it is in the thesis, or when the following word has the digamma (II. § 1); e. g., *ἡμένῃ | ἐν βέν- | θεσσιν; — υἷες, ὁ | μὲν Κτεά | τοῦ, ὁ δ' ἄρ' | Εὐρύτοῦ | 'Ακτορί- | ωνος; — αὐτὰρ ὁ | ἔγνῶ | ᾗσιν ἐ- | νὶ φρεσὶ | φώνη- | σέν τε* (*ᾗσιν = Fῇσιν*).

8. A long vowel or dipththong in the middle of a word, before a following vowel, is but seldom shortened; e. g., *ἐπειή* (◡ ◡ —), *ἔμπαιος* (— ◡ ◡), *οἶος* (◡ ◡), *βέβλῆαι*.

9. The ictus can make a short syllable long, both at the beginning of a word—e. g., *ἀσπίδος | ἀκάμα- | τον πῦρ*—and also at the end, in which case it is generally followed by a liquid, or a *σ* or *δ*, the sound of which is easily doubled in pronunciation, or by a word with the digamma; e. g., *καὶ πεδί- | ἄλω | τεῦντα; — θυγατέ- | ρᾱ ἥν* (*= Fήν*).

10. Not unfrequently in Homer, merely from the necessities of the verse, a short vowel in the arsis is measured as long when it stands between two long vowels; e. g., *ὑπο- | δέξῐ- | η*.

THE DIALECT OF HOMER.

THE language of Homer and his school is the older Ionic. These poets, however, were not satisfied with their own dialect merely, but selected from all the dialects, in accordance with the true principles of art, those forms which were adapted to the nature of their poetry; the regular laws of versification, also, had much influence in forming the language. Thus they produced a peculiar and definite poetic language, called the Epic or Homeric, the chief peculiarities of which are hereafter given.

I. THE DIGAMMA.

1. The Greek language had originally a special labial breathing, the sound of which corresponds nearly to the English *w*. From its form *F*, which resembles one gamma standing upon another, it is called *Digamma* (double gamma).

2. The Æolians retained this character the longest; among the other Grecian tribes it disappeared very early. "In Ionia neither the character nor any sound answering to it was known in historical times. In all probability, indeed, the letter never was used for the Ionic dialect." Monro.

3. Its sound, however, was in some instances changed into the smooth labial *β*, e. g., *βία*, arising from *Fίς* (later *ἴς*), Lat. *vis*. In some instances it was softened into the vowel *υ*, and after other vowels coalesced with these and formed the diphthongs *αυ*, *ευ*, *ηυ*, *ου*, *ωυ*; e. g., *ναῦς* instead of *νάFς*, *navis*, *βοῦς* (*βόFς*), *bŏos*, *bōs*, Gen. *bŏ-vis*. In others still it was merely changed into a smooth breathing, which at the beginning of the word is indicated by the *spiritus lenis*, but in the middle of the word and before *ρ* it was not indicated by any character; e. g., *Fίς*, *vis*, *ἴς*; *εἰλέω*, *volvo;* *ὄFις*, *ovis;* *Fρόδον*, *ῥόδον*. Finally, it was also changed at the beginning of some words into a rough breathing, which was indicated by a *spiritus asper;* e. g., *ἕσπερος*, *vesperus*, *ἕννῡμι*, *vestio*.

4. In the Homeric poems, the character denoting the breathing *F* does not exist; but it is very clear that in the time of Homer many words were pronounced with the digamma; e. g., *ἄγνῡμι*, *ἅλις*, *ἁλῶναι*, *ἄναξ*, *ἁνδάνω*, *ἄστυ*, *ἔαρ*, *ver*, *ἕδνον*, the forms of *ἕιδω* (*video*), *εἴκοσι* (Dor. *Fίκατι*, Lat. *viginti*), *εἴκω*, *εἴλω*, *εἴρω*, *ἕκαστος*, stem *ἑκα-* (*ἑκηβόλος*, etc.), *ἕκητι*, *ἑκών*,

ἐκυρός, ἕλιξ, ἔλπομαι, ἕξ, ἑου, ἕο, οἷ, ἕ, ἔπος, εἶπον, ἔργον, ἔῤῥεω, ἐρύω, Root Fεσ- (ἕννυμι, ἐσθής, εἶμα), Lat. *vestis*, ἕσπερος, Lat. *vesper*, ἔτης, ἔτος, ἡδύς, ἰάχω, ἰαχή, root Fικ- (ἴκελος, εἴκελος, ἔοικα), ἴον violet, Lat. *viola*, Ἶρις, ἶς, ἶφι, ἴσος, ἰτέη, οἶκος, cf. Lat. *vicus*, οἶνος (*vinum*), ὅς ἥ ὅν *his*.

5. This is obvious from several facts:

(a.) Words that have the digamma cause no hiatus; e. g., πρὸ ἕθεν (= προ Fέθεν).

(b.) Hence also a vowel capable of elision, when placed before such a word can not be elided; e. g., λίπεν δέ ἑ (= δέ Fε), instead of δ' ἕ.

(c.) The ν ἐφελκυστικόν is wanting before words which have the digamma; e. g., δαῖέ οἱ (= δαῖέ Fοι), instead of δαῖέν οἱ.

(d.) οὐ instead of οὐκ is found before the digamma; e. g., ἐπεὶ οὔ ἑθέν ἐστι χερείων (= οὔ Fεθεν), instead of οὔχ ἕθεν.

(e.) In compounds neither elision nor crasis takes place; e. g., διαειπέμεν (= διαFειπέμεν), instead of διειπέμεν, ἀαγής, instead of ἀFαγής.

(f.) Long vowels are not shortened (I. v. 7) before words that have the digamma; e. g., κάλλεϊ τε στίλβων καὶ εἵμασι (= καὶ Fείμασι).

II. CHANGE OF VOWELS.

1. SUBSTITUTION.

1. η and ε are interchanged; e. g., ἠΰς and ἐΰς, νηός and νεός (Gen. of νηῦς).

2. Diphthongs interchange with short vowels, viz., αι, ει, οι, with ᾰ, ε, ο; e. g., βαθείης and βαθέης, ὀλοιός and ὀλοός, αἰετός and ἀετός.

3. ει and ου are commonly found where the Attic uses ε and ο; e. g., ξεῖνος for ξένος, πουλύς for πολύς.

4. Similarly η is used instead of long ᾱ after ε, ι, and ρ; e. g., Βορέης, φιλιήν, ἀγορή for Βορέας. φιλιάν, ἀγορά.

5. The shortening of the first of two vowels is sometimes accompanied by the lengthening of the second, as in the Gen. ending -εω for -ᾱο: the Subj.; e. g., στέω-μεν and φθέωμεν for στήομεν and φθήομεν; so also the particle εἷος for ἕως. This is called *Metathesis of Quantity*.

2. CONTRACTION.

1. The Homeric language often varies in the use of contracted and uncontracted forms, according to the necessities of the verse; e. g., ἀέκων and ἄκων. The particular instances of contraction will be seen below, under the contract declensions and conjugations.

2. Contraction is comparatively rare; but, when it does occur, the rules are the same as in Attic (H. 37–41; C. 118–123; G. 9), except that εο and εου contract into ευ, and οη contracts into ω in the verbs βοᾷν, *to cry*, and

νοεῖν, *to think*; e. g., βώσας (for βοήσας), ἀγνώσασκεν (for ἀγνοήσασκεν); so also ὀγδώκοντα, instead of ὀγδοήκοντα. There are also some peculiar and unusual contractions which are noticed in the notes as they occur.

3. DIÆRESIS.

1. Diæresis is the separation of a diphthong into its vowels. The use of this is not rare in Homer; it occurs most frequently in those words where the two vowels are separated by the digamma; e. g., πάϊς, ἀϋτμή, *breath* (from ἄFω), ἐΐσκω, ἐϋκτίμενος, ὄϊς (ὄFις, *ovis*), ὀΐομαι (cf. *opinor*).

4. CRASIS.

1. The use of crasis is limited to a few cases, particularly κἀγῴ, τἆλλα, οὑμός, οὕνεκα, ὥριστος, ὡὑτός, instead of καὶ ἐγώ, τὰ ἄλλα, ὁ ἐμός, ὁ ἄριστος, ὁ αὐτός.

2. For the rules, which are the same as in Attic, vid. H. 76, 77, and 82; C. 124–126; G. 11.

3. The concurrence of vowels in Homer is often only apparent, as they were once separated by the digamma; which, of course, forbade either contraction, crasis, or elision.

5. SYNIZESIS.

1. Synizesis, i. e., the contraction of two vowels into one, which is perceptible only in the pronunciation, but is not indicated by the form of the word, is of very frequent occurrence:

(a.) In the middle of words, most frequently in the following combinations of vowels: εα, εᾳ, εαι, εας; εο, εοι, εου; εω, εῳ; e. g., στήθεα, ἡμέας, θεοί, χρυσέοις, τεθνεῶτι; much more seldom in αε, ια, ιαι, ιη, ιῃ, οι; e. g., ἀεθλεύων, πόλιας, πόλιος; οο only in ὄγδοον; υοι only in δακρύοισι; ηι in δηΐοιο, δηΐων, δηΐοισι, ἤια.

(b.) Between two words in the following combinations of vowels: η α, η ε, η η, η ει, η ου, η οι; ει ου; ω α, ω ου; the first word is one of the following: ἤ, ἦ, δή, μή, and ἐπεί, or a word with the inflection-endings η, ῳ; e. g., ἢ οὐ, δὴ ἀφνειότατος, μὴ ἄλλοι, εἰλαπίνη ἠὲ γάμος, ἀσβέστῳ οὐδ' υἱόν.

6. HIATUS.

Hiatus, i. e., a harshness in the pronunciation arising from the concurrence of two vowels, one of which ends a word and the other begins the following word, is generally avoided by the Greeks, but especially in verse. In the Homeric Hexameter, however, it is admitted in the following cases:

(a.) With long vowels or diphthongs, either in the thesis, e. g., ἀντιθέ | ῳ 'Οδυ | σῆϊ, or in the arsis, in which case the long vowel or diphthong is is short; e. g., οἴκοι ἔ | σαν.

(b.) When the vowel does not admit elision, or but seldom; e. g., παιδὶ ἀμύνεν.

(c.) When two words are separated by a punctuation-mark; e. g., ἀλλ' ἄνα, εἰ μέμονάς γε.

(d.) In the feminine cæsura, after the first short syllable in the third foot of the verse: e. g., κεινὴ | δὲ τρυφά | λεια | ἅμ' | ἕσπετο | χειρὶ πα | χείῃ.

(e.) In the diæresis, after the first and fourth foot of the verse; e. g., ἔγχεϊ | 'Ιδομενῆος; — πέμψαι ἐπ' 'Ατρείδῃ 'Αγαμέμνονι | οὖλον "Ονειρον.

(f.) When the first word has the apostrophe; e. g., δένδρε' ἔθαλλεν.

(g.) Words which have the digamma occasion no hiatus, as the concurrence of vowels is only apparent.

7. ELISION.

1. Elision occurs very frequently, namely:

(a.) The α in the Neut. Pl. and in the Acc. Sing. of the third Dec.; seldom in the Aorist-ending σα; e. g., ἄλειψ' ἐμέ; usually in the particle ἄρα.

(b.) The ε in the personal pronouns ἐμέ, μέ, σέ, etc.; in the Voc. of the second Dec.; in the Dual of the third Dec.; in endings of the verb; and in particles, e. g., δέ, τέ, τότε, etc. (but never in ἰδέ).

(c.) The ι in the Dat. Pl. of the third Dec., much more seldom in the Dat. Sing., and indeed only when the connection is such that it could not be mistaken for the Acc.; e. g, χαῖρε δὲ τῷ ὄρνιθ' 'Οδυσσεύς; in ἄμμι, ὔμμι, and σφι; in adverbs of place in -θι, except those derived from substantives; in εἴκοσι; finally, in all the endings of the verb.

(d.) The ο in ἀπό and ὑπό (but never in πρό), in δύο, in neut. pronouns (except τό), and in all endings of the verb.

(e.) ῠ is never elided.

(f.) αι in the endings of the verb, -μαι, -σαι, -ται, -σθαι, -νται.

(g.) οι in μοι, σοι, and in the particle τοι.

2. For the rules of Elision, vid. H. 79–82; C. 127–129; G. 12.

8. APHÆRESIS.

1. Aphæresis, i. e., the elision of ε at the beginning of a word after a final vowel or diphthong, is found especially with μή and ἤ; e. g., μὴ 'γώ for μὴ ἐγώ.

2. Similarly initial ε followed by a vowel may often be dropped; e. g., ἐ-έλπομαι and ἔλπομαι, ἐ-είκοσι and εἴκοσι.

9. APOCOPE.

1. Apocope (ἀποκοπή), i. e., the rejection of a short final vowel before a word beginning with a consonant, occurs in the prepositions ἄν, κάτ, πάρ, for ἀνά, κατά, παρά, seldom in ἀπ and ὑπ for ἀπό and ὑπό, and in the conjunction ἄρ for ἄρα.

2. The apocopated forms are used both as separate words and in composition; the accent recedes to the first syllable, and the final consonant is assimilated as follows:

(a.) ν, before β, π, φ, μ, is changed to μ; e. g., ἂμ βωμοῖσι, ἂμ πέλαγος, ἂμ φόνον, ἀμμένω.

(b.) κάτ assimilates its τ to the following consonant, except that the rough mute is preceded by the corresponding smooth; e. g., κὰδ δύναμιν, κὰκ κεφαλῆς, κὰγ γόνυ, κὰπ φάλαρα. Examples of ἀπό and ὑπό are ἀππέμψει and ὑββάλλειν, instead of ἀποπέμψει and ὑποβάλλειν.

III. CHANGE OF CONSONANTS.

1. δ and θ remain before μ (contrary to H. 53; C. 148; G. 16, 3); e. g., ἴδμεν and κεκορυθμένος instead of ἴσμεν and κεκορυσμένος.

2. The metathesis of ρ with a preceding vowel occurs not unfrequently; e. g., κραδίη for καρδία, κάρτερος for κράτερος, βάρδιστος (from βραδύς); also in the second Aor.: ἔπραθον, ἔδραθον, ἔδρακον (from πέρθω, δαρθάνω, δέρκομαι).

3. A parasitic β is often found after μ before ρ and λ; e. g., βροτός for μβροτός (root μορ-, μρο-; Lat. *mor-ior*), με-μβλωκα (from root μολ-, μλω). At the beginning of a word the μ is dropped; but it remains in composition; e. g., ἄ-μβροτος.

4. Aspiration is often transposed; e. g., κιθών, Καλχηδών for χιτών, Χαλκηδών; the smooth is often used for the rough, especially in words which are strengthened in some other way; e. g., εὔκηλος, οὖλος, ἠέλιος, ὔμμες, for ἕκηλος, ὅλος, ἥλιος, ὑμεῖς.

5. In Homer consonants *can* be doubled after short vowels, according to the necessities of the verse, in the following cases:

(a.) The liquids and σ on the addition of the augment, when there are three successive short syllables; e. g., ἔλλαβον, ἔμμαθον, ἔννεον, ἔσσευα; also in composition; e. g., ἄρρηκτος (ῥήγνυμι).

(b.) In composition, also, the liquids and σ are doubled; e. g., νεόλλουτος (from νέος and λούω).

(c.) The σ in the inflection of the Dat. in -σι, and of the Fut. and Aor.; e. g., νέκυσσιν, φράσσομαι, κάλεσσα.

(d.) The σ in the middle of several words; e. g., ὅσσον, τόσσον, ὀπίσσω, etc.

(e.) Of the mutes π is doubled in the interrogatives which begin with ὀπ-;

e. g., ὅππως, etc.; — κ in πέλεκκον, πελεκκάω; — τ in ὅττι, ὅττεο, ὅττευ; — δ in ἔδδεισε, ἀδδεές, ἄδδην.

Remark.—The doubling of ρ, when the augment is prefixed and in composition (H. 49; C. 146; G. 15, 2), can be omitted if the verse requires it; e. g., ἔρεζον (from ῥέζω), χρυσόρυτος. For the same reason, though but seldom, one of the consonants which otherwise usually occur doubled is omitted; e. g., Ὀδυσεύς, Ἀχιλεύς, φάρυγος, instead of Ὀδυσσεύς, Ἀχιλλεύς, φάρυγγος.

IV. THE DECLENSIONS.

1. SPECIAL TERMINATIONS.

1. In addition to the marks for the cases, the Homeric dialect has the suffix -φι(ν), which expresses the relation of the Dat., and in connection with prepositions, that of the Gen. This suffix is always appended to the unchanged theme of the word, is confined, for the most part, to certain oft-recurring words and phrases, and (except θεόφιν) is not found with a word denoting a person; e. g.:

I. Dec. only in the Sing.: ἀγέληφι, ἀπὸ νευρῆφιν.

II. Dec. in Sing. and Pl.; all these forms, without respect to the accentuation of the Nom., are paroxytones (όφι): θεόφιν (for θεῶν), ἀπ' ὀστεόφιν (for ὀστέων), *of bones*.

III. Dec. almost exclusively in the Plur.: ὄρεσφι(ν), *upon the mountains*, ἐκ στήθεσφι, ναῦφι.

2. There are three local suffixes:

(a.) Answering to the question *where?* in -θι, as οἴκοθι, Ἰλιόθι, οὐρανόθι.

(b.) To the question *whence?* in -θεν, as οἴκοθεν, θεόθεν; also with prepositions, as ἀπ' οὐρανόθεν, κατὰ κρῆθεν. This is often equivalent to the genitive ending.

(c.) To the question *whither?* in -δε appended to the accusative case, as ἀγορήνδε, λόχονδε, ἅλαδε (also εἰς ἅλαδε), and the analogous forms φύγαδε, οἴκαδε.

2. FIRST DECLENSION.

1. Instead of the long ᾱ, η is used through all the cases of the Sing.; e. g., Πηνελοπείης, Πηνελοπείῃ, from Πηνελόπεια; φρητρή, γενεή, Βορέης, Βορέῃ, Βορέην.

Exceptions: θεά, *goddess*, ᾶς, ᾷ, άν; Ναυσικάᾱ, Φειᾱ; Αἰνείᾱς, Αὐγείᾱς, Ἑρμείας, and other proper names in -ας pure. The Voc. of νύμφη is νύμφα.

2. Abstract substantives in -εια and -οια, derived from adjectives in -ης and -ους, and also some other feminines, change short ᾰ of the Attic dialect into η; e. g., ἀληθείη, ἀναιδείη, εὐπλοίη, κνίσση, instead of ἀλήθεια, ἀναίδεια, εὔπλοια, κνίσσᾰ.

3. The Nom. Sing. of masculines, in a great number of words, has the ending -ᾰ (like the Latin), instead of -ης, according to the necessities of the verse; e. g., ἱππότᾰ, αἰχμητά, μητίετα, εὐρύοπα. The Voc., in all these, retains the ending -ᾰ.

4. In the Gen. Sing. of masculines Homer has the following endings: -ᾱο, -ω, and -εω; of which ᾱο is the original form; ω is a contraction of αο, and used after vowels; εω is the true Ionic form, and is always pronounced as one syllable by *synizesis*, and in relation to the accent ω is always considered short; e. g., Ἑρμείας, Gen. Ἑρμείᾱο and Ἑρμείω; Βορέης, Gen. Βορέᾱο and Βορέω; Ἀτρείδης, Gen. Ἀτρείδᾱο and Ἀτρείδεω.

5. The Gen. Plur. of masculines and feminines has the ending -άων, and -έων, rarely contracted into ῶν. εων is regularly pronounced with *synizesis;* e. g., κλισιάων, κλισιῶν, πυλάων, πυλέων.

6. The Dat. Plur. ends in -ησι(ν), -ης, and -αις (only in θεαῖς and ἀκταῖς); e. g., κλισίῃσι(ν), πέτρῃς πρὸς μεγάλῃσι.

3. SECOND DECLENSION.

1. In the Gen. Sing. Homer has two forms -ου and -οιο; e. g., ὤμου, ὤμοιο, from ὦμος, ὁ, *shoulder.*

2. In the Gen. and Dat. Dual he has -οιιν (instead of -οιν); e. g., ὤμοιιν.

3. In the Dat. Plur.: -οισι(ν) and -οις; ὤμοισιν, ὤμοις.

NOTE.—In the *genitive singular* the case ending -ιο with ο- of the stem gives the ending -ο-ιο, as given above: thence comes -ο-ο and by contraction -ου.

4. THE ATTIC DECLENSION. In the Gen. Sing. Homer has -ῷο, instead of -ω; e. g., Πενελεῷο, from Πηνέλεως. In γάλως, *sister-in-law*, Ἄθως, and Κῶς, the ως produced by contraction is resolved by ο; e. g., γαλόως, Ἀθόως, Κόως.

5. CONTRACTED FORMS of the Second Dec. occur but seldom, νοῦς, usually νόος, χειμάῤῥους and χειμάῤῥοος, Πάνθους, Πάνθου, Πάνθῳ. With those in -εος, -εον, Homer either lengthens the ε to ει, or employs *synizesis*, as the nature of the verse requires; e. g., χρύσειος.

4. THIRD DECLENSION.

1. In the Gen. and Dat. Dual Homer has -οιιν (as in Decl. II) for -οιν; e. g., ποδοῖιν.

2. In the Dat. Plur. he has both -σι(ν) and -εσσι(ν), e. g., παισί (for παιδ-σί) and παίδ-εσσι. Rarely also -εσι; e. g., αἴγ-εσι. He has also sometimes -σσι after vowels; e. g., νέκυ-εσσι. In some words like ἔπεσ-σι, δέπασ-σι, ποσ-σί (= ποδ-σί), ἔρισσι (= ἐριδ-σι), the first σ belongs to the stem.

3. The Acc. Sing. of those in *-υς* sometimes has the ending *-α*; e. g., *εὐρέα πόντον*, *ἰχθύα*, *νέα*, instead of *εὐρύν*, *ἰχθύν*, *ναῦν*.

4. Those in *-ις*, Gen. *-ἴδος*, especially proper names, *often* have the inflection *-ιος*, etc., and in the Dat. always; e. g., *Θέτῖ*, *ἔριν*. In the Acc. we *always* have *Ἶριν*, *Θέτιν*, *θοῦριν*. Note that no oxytones ever form the Acc. in *-ιν*.

5. The words *γέλως*, *laughter*, *ἱδρώς*, *sweat*, and *ἔρως*, *love*, which properly belong to the third Dec., in particular cases in Homer are declined like the Attic second Dec.: *γέλω* and *γέλων*, instead of *γέλωτα*; *γέλῳ*, instead of *γέλωτι*; *ἱδρῶ*, *ἱδρῷ*, instead of *ἱδρῶτα*, *ἱδρῶτι*; *ἔρῳ*, instead of *ἔρωτι*.

6. The neuter *οὖς*, *ὠτός*, *ear*, in Homer has the form *οὖας*, *οὔατος*, Pl. *οὔατα*, *οὔασι*, once *ὠσί*. The neuters *στέαρ*, *fat*, *οὖθαρ*, *breast*, and *πεῖραρ*, *issue*, have *-ἄτος* in the Gen.: *στέατος*, *οὔθατα*, *πείρατα*, *πείρασι*. In the neuters *τέρας*, *κέρας*, and *κρέας*, the *τ* is dropped; e. g., *τέραα*, *-άων*, *-άεσσι*; Dat. *κέρᾳ*, Plur. *κέρα*, *κεράων*, *κεράεσσι*, and *κέρασι*; Plur. *κρέα*, *κρεάων*, *κρεῶν*, and *κρειῶν*, *κρέασιν*.

7. In the words mentioned in H. 188; C. 210; G. 57, Homer can either retain or omit *ε*, as the verse may require; e. g., *ἀνήρ*, *ἀνέρος* and *ἀνδρός*, *ἀνέρι* and *ἀνδρί*, etc. (but only *ἀνδρῶν*, *ἀνδράσι*, and *ἀνδρέσσι*); *γαστήρ*, *-έρος*, *-έρι*, and *γαστρός*, *γαστρί*, *γαστέρα*, *γαστέρες*; *Δημήτερ*, *Δήμη (τερος) τρος*, *Δήμη (τερα) τρα*; *θυγάτηρ*, *θυγα (τέρος) τρός*, etc., *θυγατέρεσσι*, but *θυγατρῶν*; *πατήρ* and *μήτηρ*, *-τέρος* and *-τρός*, etc.

8. The word *ἰχώρ*, *blood of the gods*, in the Acc. has *ἰχῶ* instead of *ἰχῶρα*, and *κυκεών*, *ὁ*, *mixed drink*, in the Acc. has *κυκεῶ* or *κυκειῶ*.

9. To H. 206; C. 212; G. 53; 54, belong *-αυς*, *-ευς*, *-ους*. Of *γραῦς*, these occur in Homer only Nom. *γρηῦς*, *γρηύς*, Dat. *γρηΐ*, and the Voc. *γρηῦ* and *γρηΰ*. The word *βοῦς* does not admit contraction, thus: *βόες*, *βόας*, Dat. Plur. *βόεσσι* and *βουσί*.

10. H. 206; C. 212; G. 53, 3. In common nouns in *-εύς* and in the proper name *Ἀχιλλεύς*, *η* is used instead of *ε* in all the forms in which *υ* (*F*) of the stem is dropped; e. g., *βασιλεύς*, Voc. *-εῦ*, Dat. Plur. *-εῦσι* (except *ἀριστήεσσιν*, from *ἀριστεύς*), but *βασιλῆος*, *-ῆϊ*, *-ῆα*, *-ῆες*, *-ῆας* (*α* in the Acc. Sing. and Plur. is short). Among the proper names, the following are to be specially noticed: *Ὀδυσσεύς*, *Ὀδυσσῆος* and *Ὀδυσῆος* and *Ὀδυσσέος*, also *Ὀδυσσεῦς* (contracted), *Ὀδυσῆϊ* and *Ὀδυσεῖ*, *Ὀδυσσῆα* and *Ὀδδυσέα*, also *Ὀδυσῆ*; *Πηλεύς*, *Πηλῆος* and *-έος*, *-ῆϊ* and *-έϊ*, *-ῆα*. The others, as *Ἀτρεύς*, *Τυδεύς*, generally retain *ε*, and contract *-εος* in the Gen. by *synizesis*, and sometimes *-εα* in the Acc. into *η*, thus: *Τυδέος*, *-έϊ*, *-έα* and *-ῆ*.

11. Nouns in *-ης* and *-ες*, Gen. *-εος*, retain for the most part the uncontracted forms. The Gen. Sing. remains uncontracted; the Nom. Plur. is *-εες* and *-εις*; the Gen. Plur. remains uncontracted (except when the end-

ing *-εων* is preceded by a vowel, in which case contraction takes place; e. g., *ζαχρεῶν* from *ζαχρηέων*, which is from *ζαχρηής*, *impetuous*), also the Acc. Plur. *-εας*. *Ἄρης* is thus declined: *Ἄρηος* and *-εος*, Dat. *Ἄρηΐ*, *Ἄρῃ*, *Ἄρεΐ*, Acc. *Ἄρη* and *Ἄρην*; Voc. *Ἆρες* and *Ἄρες*.

12. Proper names in *-κλῆς* contract *εε* into *η*; e. g., *Ἡρακλέης*, *-κλῆος*, *-ῆΐ*, *ῆα*, Voc. *Ἡράκλεις*; but adjectives in *-έης* have both *-ει* and *-η*; e. g., *ἀκλεής*, *ἀκληεῖς*, *ἀγακλῆος*, but *ἐϋκλείας* (Acc. Plur.) from *ἐϋκλεής*, Gen. *ἐϋῤῥεῖος*, from *ἐϋῤῥεής*. So the forms *δυσκλέᾶ*, *ὑπερδέα*, instead of *-εέα*, occur.

13. Of words in *-ως*, Gen. *-ωος*, in Homer the contracted forms *ἥρῳ* Dat. and *Μίνω* Acc. occur. Of the words in *-ώς* and *-ω*, Gen. *-όος*, only *χρώς* and its compounds are uncontracted: *χροός*, *χροΐ*, *χρόα*.

14. Of the words in (a.) *α ς*, Gen. *α ο ς*. The Dat. Sing. is uncontracted or contracted, according to the necessities of the verse; e. g., *γήραϊ* and *γήρᾳ*. But the Nom. and Acc. Pl. are always contracted; e. g., *δέπα*.—(b.) *ο ς*, Gen. *ε ο ς*. According to the necessities of the verse, both the uncontracted and contracted forms are used (except in the Gen. Pl., which always remains uncontracted; also in the Gen. Sing., except in some substantives which contract *εος* into *ευς*; e. g., *Ἐρέβευς*, *θάρσευς*); Dat. *θέρεϊ* and *θέρει*, *κάλλεϊ* and *κάλλει*. Nom. and Acc. plurals in *εα* commonly remain uncontracted, but must be pronounced with *synizesis;* e. g., *νείκεα*, *βέλεα*. —In *σπέος*, *κλέος*, *δέος*, *χρέος*, *ε* is sometimes lengthened into *ει*, sometimes into *η*, thus: Gen. *σπείους*, Dat. *σπῆϊ*, Acc. *σπέος* and *σπεῖος*, Gen. Pl. *σπείων*, Dual *σπέσσι* and *σπήεσσι*; *χρέος* and *χρεῖος*; *κλέᾱ* and *κλεῖα*.

15. *ῑ ς*, Gen. *ῐ ο ς*; *ῡ ς*, Gen. *ῠ ο ς*. The Dat. Sing. is contracted; e. g., *ὀϊζυῖ*, *πληθυῖ*, *νέκυι*. The Acc. Pl., as the verse may require, is sometimes uncontracted, sometimes, and indeed more commonly, contracted; e. g., *ἰχθῦς*, instead of *ἰχθύας*, *δρῦς*. The Nom. Pl. never suffers contraction, but is pronounced with *synizesis;* e. g., *ἰχθύες* (dissyllable). The Dat. Pl. ends in *ύσσι* and *ύεσσι* (dissyllable); e. g., *ἰχθύσσιν* and *ἰχθύεσσιν*.

16. *ῐ ς* and *ῐ*, Gen. *ῐ ο ς* (Att. *εως*); *ῠ ς* and *ῠ*, Gen. *ῠ ο ς* (Att. *εως*). (a.) Words in *ις* retain the *ι* of the stem through all the cases, and are always contracted in the Dat. Sing., and sometimes in the Acc. Pl.; e. g., *πόλις*, *ιος*, *ῑ*, Pl. *ιες*, *ίων*, *ισι*, *ιας*, and *ῑς*. The Dat. Sing. has also the endings *εϊ* and *ει*; e. g., *πόσεϊ* and *πόσει*, from *πόσις*. In some words the *ι* of the stem is changed into *ε* in other cases also; e. g., *ἐπάλξεις* (Acc.), *ἐπάλξεσιν*, especially in *πόλις*, which, moreover, as the verse requires, can lengthen *ε* into *η*, thus: Gen. *πόλιος*, *πόλεος*, and *πόληος*, etc., and in *ὄϊς*, *ovis*, Dat. Pl. *ὀΐεσσιν*, *οἴεσιν*, *ὄεσιν*. (b.) Words in *ῠς*, which in the Att. Gen. end in *εως*, have *εος*, and in the Dat. Sing. both the uncontracted and contracted forms; e. g., *εὐρέϊ*, *πήχει*, *πλατεῖ*. In the other cases the uncontracted forms

are commonly used, though these are generally to be pronounced with *synizesis*.

5. ANOMALOUS WORDS (Cf. H. 216; C. 21; G. 60, 5).

1. Γόνυ (τό, *knee*) and δόρυ (τό, *spear*):

Sing.	γούνατος and γουνός	δούρατος and δουρός, δούρατι and δουρί
Pl. N.	γούνατα and γοῦνα	δούρατα and δοῦρα; Dual δοῦρε
G.	γούνων	δούρων
D.	γούνασι (σσι) and γούνεσσι	δούρασι and δούρεσσι.

2. Κάρα (τό, *head*):

Sing. N.	κάρη			
G.	κάρητος	καρήατος	κρατός	κράατος
D.	κάρητι	καρήατι	κρατί	κράατι
A.	κάρη (κρᾶτα, *Masc.*, *Od.* VIII. 92).			
Plur. N.	κάρᾱ	καρήατα (and κάρηνα)		
G.	κράτων	(and καρήνων)		
D.	κρασί			
A.	κράατα	(and κάρηνα).		

3. Ναῦς (ἡ, *ship*):

Sing N.	νηῦς	Plur.	νῆες and νέες
G.	νηός and νεός		νηῶν and νεῶν
D.	νηΐ		νηυσί, νήεσσι, νέεσσι
A.	νῆα and νέα		νῆας and νέας.

4. Χείρ (ἡ, *hand*), Dat. χερί, Acc. χέρα, Dat. Pl. χείρεσιν, χείρεσσιν, and χερσί.

5. Υἱός (ὁ, *son*), is declined in Homer with three stems,—

υἱο: N. υἱός, A. υἱόν, V. υἱέ (υἱοῦ and υἱῷ are very rare);
υἱυ: G. υἱέος, D. υἱέϊ (υἱεῖ), A. υἱέα, Plur. υἱέες (υἱεῖς), υἱέας (υἱεῖς);
υἱ: G. υἷος, D. υἷι, A. υἷα, Plur. υἷες, υἱάσι, υἷας, Dual υἷε.

6. ADJECTIVES.

1. The feminine of Adjectives of the First and Second Declensions is regularly formed in η instead of ᾱ, as ὁμοίη, αἰσχρή, except δῖα.

2. Adjectives in -ος are sometimes of two, sometimes of three, terminations. The Attic rule, that compound adjectives have only two terminations, is not strictly observed, for an uncompounded Adjective may have but two, as is the case with πικρός, etc., and the compounded three, as εὐξέστη, ἀπειρεσίη.

3. The Adjectives βαθύς and ὠκύς sometimes have the feminine form -έᾰ or -έη instead of -ειᾰ; e. g., βαθέης, βαθέην, ὠκέα.

4. Adjectives in -ήεις, -ήεσσα, -ῆεν often occur in the contracted form: -ῆς, -ῆσσα, ῆν; e. g., τιμῆς. Those in -όεις, -όεσσα, -όεν contract οε into ευ; e. g., λωτεῦντα for λωτόεντα.

5. Of πολύς (stems πολυ- and πολλο-) Homer has the forms πολλός, -ή, -όν regular. He has besides these, the following forms:

Nom. Sing. πολύς and πουλύς, πολύ and πουλύ, πολύν and πουλύν;
Gen. πολέος; Acc. πολύν and πουλύν; Nom. Plur. πολέες and πολεῖς; Gen. πολέων; Dat. πολέσι, πολέσσι, and πολέεσσι; Acc. πολέας and πολεῖς.

6. In the COMPARISON of adjectives the endings -ώτερος and -ώτατος are sometimes used, even when the vowel of the preceding syllable is long; e. g., ὀϊζῡρώτατος, λᾱπρώτατος, κακοξεινώτερος. Adjectives in -ύς and -ρος have comparison in -ίων and -ιστος, though sometimes also the regular form; e. g., γλυκύς, γλυκίων; βαθύς, βάθιστος; οἶκτρος, οἴκιστος and οἰκρότατος. In fact, the forms in -ίων and -ιστος are much more frequently used than in Attic.

7. The following ANOMALOUS FORMS OF COMPARISON occur:

ἀγαθός, Comp. ἀρείων; λωΐων and λωΐτερος; Sup. κάρτιστος.
κακός, Comp. κακώτερος; χερείων, χερειότερος, χειρότερος; Sup. ἥκιστος.
ὀλίγος, Comp. ὀλίζων.
πολύς: defective forms πλέες, πλέας.
ῥηΐδιος, Comp. ῥηΐτερος; Sup. ῥήϊστος and ῥηΐτατος.
βραδύς, Comp. βράσσων; Sup. βάρδιστος.
μακρός, Comp. μάσσων.
παχύς, Comp. πάσσων.
(κερδαλέος, *gainful*, from κέρδος, *gain*), Comp. κερδίων; Sup. κέρδιστος.
(noun ῥῖγος, *cold*), Comp. ῥῖγίων; Sup. ῥίγιστος.
(κηδεῖος, *dear*, from κῆδος, *care*), Sup. κήδιστος.

7. THE ARTICLE.

In Homer the article is usually a demonstrative pronoun, and has the following peculiar forms: Gen. Sing. τοῖο; Gen. and Dat. Dual τοῖϊν, Nom. Plur. τοί and ταί; Gen. Fem. τάων; Dat. τοῖσι, τῇσι, and τῇς.

8. PRONOUNS.

1. The forms of the Personal Pronouns are as follows:

	(*a*.) *First Person.*	(*b*.) *Second Person.*	(*c*.) *Third Person.*
S. N.	ἐγώ, before a vowel ἐγών	σύ, τύνη	
G.	ἐμέο, ἐμεῦ, μεῦ (μευ) ἐμεῖο, ἐμέθεν	σέο, σεῦ (σευ) σεῖο, σέθεν, τεοῖο	ἕο, εὖ (εὑ), οὗ εἷο, ἕθεν
D.	ἐμοί, μοι	σοί, τοι, τεΐν	ἑοῖ, οἷ (οἱ)
A.	ἐμέ, με	σέ (σε)	ἑέ, ἕ (ἑ), μιν
Dual N.	νῶϊ	σφῶϊν, σφῶϊ, σφώ	
G. and D.	νῶϊν	σφῶϊν, σφῷν	σφωΐν (σφωϊν)
A.	νῶϊ and νώ	σφῶϊ and σφώ	σφωέ (σφωε)
Plur. N.	ἡμεῖς, ἄμμες	ὑμεῖς, ὔμμες	
G.	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων (σφεων), σφῶν (σφων), σφείων
D.	ἡμῖν, ἧμιν, ἄμμι(ν)	ὑμῖν, ὔμμι(ν)	σφίσι(ν) [σφισι(ν)], σφί(ν) [σφι(ν)]
A.	ἡμέας, ἧμας, ἄμμε	ὑμέας, ὔμμε	σφέας (σφεας), σφᾶς (σφας), σφε.

2. The compound forms of the reflexive pronouns ἐμαυτοῦ, σεαυτοῦ, etc., never occur in Homer; instead of them he uses the personal pronouns and the pronoun αὐτός *separately;* e. g., ἔμ' αὐτόν, ἐμοὶ αὐτῷ, ἐμεῦ αὐτῆς, ἕ αὐτήν, οἱ αὐτῇ.

3. The special forms of the Possessive Pronouns are:

	Singular.	*Dual.*	*Plural.*
First Person		νωΐτερος, -ᾱ, -ον	ἁμός and ἀμός (ᾰ), -ή, -όν (Attic ἡμέτερος).
Second Person	τεός, -ή, -όν (Attic σός)	σφωΐτερος, -ᾱ, -ον	ὑμός, -ή, -όν (Attic ὑμέτερος).
Third Person	ἑός, -η, -ον (Attic ὅς)		σφός, -ή, -όν (Attic σφέτερος).

4. In the Demonstratives the poets have κεῖνος for ἐκεῖνος. For τοῖσδε, from ὅδε, Homer rarely has τοῖσδεσσι and τοῖσδεσι. For the rare forms of ὁ, ἡ, τό, vid. 7 above.

5. In Relative Pronouns, Homer has ὅ for ὅς; οἷο, ὅου, and ὅο, for οὗ; ἕης for ἧς; ᾗσι and ᾗς, instead of αἷς.

6. The Pronouns τίς, interrogative, and τις, indefinite, have in Homer the following forms:

	INTERROGATIVE.				INDEFINITE.			
	Singular.		*Plural.*		*Singular.*		*Plural.*	
	M. F.	N.	M. F.	N.	M.F.	N.	M. F.	N.
N.	τίς	τί	τίνες	τίνα	τις	τι	τινές	τινά and ἄσσα
G.	τέο, τεῦ		τέων		τεο, τευ		τεῶν	
D.	τέῳ		τέοισι		τεῷ, τῷ		τέοισι	
A.	τίνα	τί	τίνας	τίνα	τινά	τι	τινάς	τινά and ἄσσα

7. The following are the forms of the Indefinite Relative ὅστις:

	Singular.	*Plural.*
N.	ὅστις, ὅτις; ἥτις; ὅ, τι, ὅ, ττι	οἵτινες; ἅτινα and ἄσσα
G.	ὅτευ, ὅτεο, ὅττεο, ὅττευ	ὅτεων
D.	ὁτέῳ, ὅτῳ	ὁτέοισι
A.	ὅντινα, ὅτινα; ἥντινα; ὅ, τι, ὅ, ττι	οὕστινας, ὅτινας; ἅστινας; ἅτινα and ἄσσα.

NOTE.—"Homer also uses ὅς τε, which may be regarded as ὅσ-τις with the second stem undeclined." Monro.

V. THE VERB.

1. AUGMENT AND REDUPLICATION.

1. The augment, either syllabic or temporal, is prefixed or omitted, as the verse requires; e. g., λῦσε, θέσαν, ὁρᾶτο, ἕλε. In the Perf. the temporal augment is omitted only in single words; e. g., ἄνωγα.

NOTE.—In connection with his use of the augment, Homer has several peculiar usages: (a.) After the syllabic augment λ, μ, ν, and σ are often doubled; (b.) ρ may be doubled or not at will; e. g., ἔρρεον, ἔρεξα; (c.) When the augment is omitted, the accent is thrown back toward the beginning of the word as far as possible; and, (d.) All monosyllabic forms having a long vowel are circumflexed.

2. Words which have the digamma always take the syllabic augment; e. g., ἁνδάνω, ἕαδον; εἴδομαι, ἐεισάμεν, and also in the Part. ἐεισάμενος. The

ε seems to be lengthened on account of the verse in εἰοικυῖα and εὔαδε (ἔϜαδε from ἁνδάνω).

3. The verbs οἰνοχοέω and ἁνδάνω take the syllabic and the temporal augment at the same time, viz., ἐῳνοχόει, yet more frequently ᾠνοχόει, ἑήνδανε and ἥνδανε.

4. The second Aor. Act. and Mid. frequently take the reduplication; this remains in all the moods, and also in the Infin. and Part. The simple augment ε is but seldom prefixed to this in the indicative; thus, e. g., κέλομαι, *to command*, ἐκεκλόμην; φράζω, *to say*, πέφραδον, ἐπέφραδον; φένω, ἔπεφνον and πέφνον; πείθω, πεπίθοιμεν; λαγχάνω, λέλαχον, λαμβάνω, λελαβέσθαι.

5. Some of the reduplicated Aorists give also a reduplicated Future; e. g., πεπιθήσω, πεφιδήσομαι, κεκαδήσω, κεχολώσομαι, κεχαρήσομαι.

6. The reduplication of ρ occurs in ῥερυπωμένος, from ῥυπόω, *to make foul*. On the contrary, the Perfects ἔμμορα (from μείρομαι) and ἔσσυμαι (from σεύω), are formed according to the analogy of the reduplication of verbs beginning with ρ.

7. Κράομαι makes ἔκτημαι in the Perf. In δέγμαι (from δέχομαι) the reduplication is lost; in δείδεγμαι and δείδια it is irregular. In ἐνίπαπον (from ἐνίπτω) and ἐρύκακον the reduplication is peculiar, the *last* consonant being repeated after an α.

8. The following are examples of Homeric Perfects with the Attic reduplication: ἀλάομαι, *to wander*, ἀλ-άλημαι; ᾿ΑΧΩ (ἀκαχίζω), *to grieve*, ἀκ-ήχεμαι, ἀκ-άχημαι; ἐρείπω, *to demolish*, ἐρ-ερίπτω; ἐρίζω, *to contend*, ἐρ-ήρισμαι.

9. Homeric Aorists with the Attic reduplication: ἀλέξω, *to ward off*, ἤλ-αλκον, ἀλ-αλκεῖν, ἀλαλκών; ἐνίπτω, *to chide*, ἐν-ένῖπον; ὄρνυμι, *to excite*, ὤρ-ορε; and with the reduplication in the middle: ἐρύκω, *to restrain*, ἠρύκακον, Inf. ἐρυκακέειν, and ἐνίπτω, ἠνίπαπεν.

2. PERSONAL ENDINGS, AND MOOD VOWELS.

1. First Pers. Sing. Act. Several subjunctives have the ending -μι; e. g., κτείνωμι, instead of κτείνω, ἐθέλωμι, ἴδωμι, τύχωμι, ἵκωμι, ἀγάγωμι.

2. Second Pers. Sing. Act. The ending -σθα occurs in the second Pers. Pres. Ind. of verbs in -μι; e. g., τίθησθα, διδοῖσθα; also frequently in the Subj. of other verbs; e. g., ἐθέλῃσθα, εἴπῃσθα; more seldom in the Opt.; e. g., κλαίοισθα, βάλοισθα. The ending -σῐ occurs in ἐσ-σί, *thou art*.

3. Third Pers. Sing. Act. The Subj. sometimes has the ending -σι(ν); e. g., ἐθέλῃσι(ν), ἄγῃσι, ἀλάλκῃσι, δῴησι (instead of δῷ), μεθίῃσι; the Opt. only in παραφθαίησι.

4. Personal endings of the Plup. Active:

First Pers. Sing. ε α (so always); e. g., πεποίθεα, ἐτεθήπεα, ᾔδεα, instead of ἐπεποίθειν, etc.

Second " " ε α ς; e. g., ἐτεθήπεας, instead of ἐτεθήπεις.

Third " " ε ε(ν); e. g., ἐγεγόνεε, καταλελοίπεε, ἐβεβρώκεεν.

Remark.—The third Pers. Sing. Plup. Act. in ει, and also the same Pers. of the Impf. in ει, occur in Homer before a vowel with ν ἐφελκυστικόν; e. g., ἑστήκειν, βεβλήκειν, ᾔσκειν, Impf. from ἀσκέω.

5. The second and third Pers. Dual of the historical tenses, Act. and Mid., are sometimes exchanged for each other: τ ο ν and σ θ ο ν, instead of την and σθην; e. g., διώκετον, θωρήσσεσθον, instead of διωκέτην, θωρησσέσθην.

6. The second Pers. Sing. Mid. appears either in the uncontracted form εαι, ηαι, εο, αο—e. g., λείπεαι, λιλαίεαι, ἀφίκηαι, ἐρύσσεαι, ἐπαύρηαι, ὑπελύσαο, ἐγείναο—or in the contracted form ῃ (from εαι, ηαι), ε υ (from εο), ω (from αο); e. g., ἀφίκῃ, ἔπλευ, ἔρχευ, ἐκρέμω. The endings εεαι and εο are also lengthened into ε ι α ι and ε ι ο, or one ε is dropped; e. g., μυθεῖαι, νεῖαι, ἔρειο, σπεῖο;—μυθέαι (instead of μυθέεαι), πωλέαι, ἔκλεο, ἐπώλεο.—In the Perf. and Plup. Mid. or Pass. σ is sometimes dropped; e. g., μέμναι (and μέμνῃ, formed from μέμνε-σ-αι), βέβληαι, ἔσσυο.

7. The first Pers. Dual and Pl. Mid. ends in μεσθον and μεθον, μεσθα and μεθα; e. g., φραζόμεσθα and μεθα.

8. The third Pers. Pl. Ind. Perf. and Plup. Mid. or Pass. and Opt. Mid. has the ending α τ α ι, α τ ο, instead of νται, ντο; e. g., ἀκηχέαται, πεφοβήατο, ἐστάλατο, ἀρησαίατο, γενοίατο. Before these endings smooth or middle labial or palatal mutes become rough; e. g., τετράφαται; from τρέπω.

9. The third Pers. Pl. Aor. Pass. has the ending ε ν (instead of ησαν); e. g., τράφεν, instead of στρέφησαν. In the Subj. the uncontracted form in εω is generally used, and ε is often lengthened to ει or η while the connecting vowel in the Dual and Plur. is shortened; e. g., δαείω (ἐδάην), μιγήῃς, μιγέωσι.

10. The long mood-vowels of the Subj., viz., ω and η, are frequently shortened into ε and ο, as the verse may require; e. g., ἴομεν, instead of ἴωμεν, στρέφεται, instead of στρέφηται. The shortened form does not appear in the Sing. nor in the third Pers. Plur. Act. It is very common in the first Aor. Subj., which thus has the same form as the future Ind.

11. The Inf. Act. has the endings έ μ ε ν α ι, έ μ ε ν, and ε ι ν (ε being the mood-vowel and μεναι the ending); e. g., τυπτέμεναι, τυπτέμεν, τύπτειν. Verbs in άω and έω have ήμεναι (the η arising from the contraction of the mood-vowel ε and the final vowel of the stem); e. g., γοήμεναι (γοάω), φιλήμεναι (φιλέω). With the ending ήμεναι, that of the Pass. Aorists corresponds; e. g., τυπήμεναι, instead of τυπῆναι. In the Pres. of verbs in μι,

the endings μεναι and μεν are appended immediately to the unchanged stem of the Pres., and in the second Aor. to the pure stem; e. g., τιθέ-μεναι, τιθέ-μεν; ἱστά-μεναι; διδό-μεναι, δεικύ-μεναι; θέ-μεν, δό-μεναι. There is an exception in the case of the second Aor. Inf. Act. of verbs in α and υ, which, as in the Ind., retain the long vowel; e. g., στή-μεναι, δῦ-μεναι. The second Aorist Inf. Act. sometimes ends in -έειν; e. g., ἰδέειν.

12. The Impf. and Aor. Ind. take the endings σκον, ες, ε(ν), in the Mid. σκόμην, ου (εο, ευ), ετο, when a *repeated* action is to be denoted; hence this is called the *Iterative form;* it regularly omits the augment; e. g., δινεύ-ε-σκον, βοσκ-έ-σκοντο, νικά-σκομεν, καλέ-ε-σκε, ἐλάσ-α-σκεν, δό-σκε, δύ-σκε, στά-σκε.

Remark.—In verbs in ω, the mood-vowel of the Ind. is used before these endings; in those in άω, αεσκον is abridged into ασκον, which, as the verse may require, can be lengthened into αασκον (e. g., ναιετάασκον); those in έω have έεσκον, seldom εσκον (e. g., καλέσκετο), also είεσκον (e. g., νεικείεσκον); in verbs in μι the mood-vowel is omitted.

3. CONTRACTION AND RESOLUTION IN VERBS.

1. A. Verbs in άω. In these the uncontracted form occurs only in single words and forms, e. g., πέραον, κατεσκίαον; always in ὑλάω and those verbs which have a long α for their characteristic, e. g., διψάων, πεινάων, ἔχραε (from χρά-ω, *to attack*). In some verbs α is changed into ε; e. g., μενοίνεον, from μενοινάω, ἤντεον, from ἀντάω, ὁμόκλεον, from ὁμοκλάω.

2. Instead of the uncontracted and contracted forms, there is a resolution of the contracted syllable by a similar vowel, ᾱ (ᾳ) being resolved into ἄᾱ (ἄᾳ) or ᾱᾰ (ᾱᾳ), and ω into οω or ωω; e. g., ὁράασθαι (instead of ὁράσθαι), μενοινάᾳ (instead of μενοινᾷ), ὁρόω (instead of ὁρῶ), δρώωσι (instead of δρῶσι).

Remark.—In the Dual forms, προσαυδητήν, συλήτην, συναντήτην, φοιτήτην (from verbs in άω), αε is contracted into η, and in ὁμαρτήτην and ἀπειλήτην (from verbs in έω), εε is contracted into η, instead of into ει.

3. When ντ comes after a contracted syllable, the short vowel may follow such contracted syllable; e. g., ἡβώοντα, instead of ἡβῶντα, γελώοντες. In the Opt. also the protracted ωοι, instead of ῳ, is found in ἡβώοιμι, instead of ἡβάοιμι (= ἡβῷμι).

4. B. Verbs in έω. Contraction does not take place in all the forms in which ε is followed by the vowels ω, ῳ, η, ῃ, οι, and ου, e. g., φιλέωμεν, φιλέοιμι, etc.; yet such forms must commonly be pronounced with synizesis. In others, contraction is omitted or takes place, as the verse may require; e. g., φιλέει, ἐρέω, ὀτρυνέουσα; αἱρεύμην, γένευ, the changes being εε and

εει into ει, sometimes εε into η, εο or εου to ευ. Sometimes ε is lengthened into ει; e. g., ἐτελείετο, μιγείῃ (instead of μιγῇ, second Aor. Pass.).

5. C. Verbs in όω. These follow either the common rules of contraction, e. g., γουνοῦμαι; or they are not contracted, but lengthen ο into ω, so that the forms of verbs in όω resemble those of verbs in άω, e. g., ἰδρώοντα, ἰδρώουσα, ὑπνώοντας (comp. ἡβώοντα); or they become wholly analogous to verbs in άω, since they resolve οῦσι (third Pers. Pl. Pres.) into όωσι, οῦντο into όωντο, οῖεν into όῳεν; e. g. (ἀρό-ουσι), ἀροῦσι, ἀρόωσι (comp. ὁρόωσι); (δηϊόοντο) δηϊοῦντο, δηϊόωντο (comp. ὁρόωντο); (δηϊόοιεν) δηϊοῖεν, δηϊόῳεν (comp. ὁρόῳεν).

4. FORMATION OF THE TENSES.

1. The Attic Fut. occurs in verbs in ίζω; e. g., κτεριοῦσι. In verbs in έω, the ending έω is often used instead of έσω; e. g., κορέεις, instead of κορέσεις, μαχέονται, instead of μαχέσονται. In verbs in άω, after dropping σ, a corresponding short vowel is placed before the vowel formed by contraction; e. g., ἀντιόω, ἐλόωσι, δαμᾷ. Of verbs in ύω, ἐρύουσι and τανύουσι occur.

2. The following liquid verbs form the Fut. and first Aor. with the ending σω and σα: κείρω, *to shear off* (κέρσαι); κέλλω, *to land* (κέλσαι); εἴλω, *to press* (ἔλσαι); κύρω, *to fall upon* (κύρσω); ἌΡΩ (ἀραρίσκω), *to fit* (ἆρσαι); ὄρ-νυμι, *to excite* (ὄρσω, ὦρσω); διαφθείρω, *to destroy* (διαφθέρσαι); φύρω, *to mix* (φύρσω).

3. The following verbs form the Fut. without the tense-characteristic σ: βέομαι or βείομαι (second Pers. βέῃ), *I shall live; δήω, I shall find;* κείω or κέω, *I shall lie down.*

4. The following form the first Aor. without the tense-characteristic σ: χέω, *to pour out*, ἔχευα; σεύω, *to put in motion*, ἔσσευα; ἀλέομαι and ἀλεύομαι, *to avoid*, ἠλεύατο, ἀλευάμενος, ἀλέασθαι; καίω, *to burn*, ἔκηα and ἔκεια.

5. The endings of the second Aor. are sometimes exchanged with those of the first Aor.: βαίνω, *to go*, ἐβήσετο, Imp. βήσεο; δύομαι, *to plunge into*, ἐδύσετο, Imp. δύσεο, Part. δυσόμενος; ἄγω, *to lead*, ἄξετε, ἀξέμεν; ἱκνέομαι, *to come*, ἷξον; ἐλέγμην, *I laid myself down to sleep*, Imp. λέξο, λέξεο; ὄρνυμι, *to incite*, Imp. ὄρσεο (ευ); φέρω, *to bear*, οἶσε, οἰσέμεναι; ἀείδω, *to sing*, Imp. ἀείσεο.

6. The Future of liquid verbs is commonly uncontracted; e. g., ἀγγελέω.

7. In the first Aor. Pass. of some verbs, ν is prefixed before the ending θην, as the verse may require, viz., διακρινθῆτε, κρινθείς, ἐκλίνθη, ἱδρύνθην (from ἱδρύω), ἀμπνύνθη (from πνέω).

8. Several second Aorists, in order to make a dactyl, are formed by a transposition (*metathesis*) of the consonants; e. g., **ἔδρακον**, instead of **ἔδαρκον** (from **δέρκομαι**), **ἔπραθον** (from **πέρθω**), **ἔδραθον** (from **δαρθάνω**), **ἔμβροτον**, instead of **ἥμαρτον** (from **ἁμαρτάνω**). In like manner, on account of the meter, a vowel of the stem is dropped; e. g., **ἀγρόμενος**, from **ἀγερόμην** (**ἀγείρω**, *to assemble*); **ἔγρετο**, from **ἐγερόμην** (**ἐγείρω**), *to awaken*, **πέφνον**, **ἔπεφνον** (ΦΕΝΩ, *to put to death*).

9. Homer forms a first Perf. only from pure verbs, and such impure verbs as assume **ε** in forming the tenses, or are subject to metathesis; e. g., **χαίρω**, **κεχάρηκα** (from ΧΑΙΡΕΩ); **βάλλω**, **βέβληκα** (from ΒΛΑ). Besides these, he forms only second Perfects; but even in pure verbs and in the impure verbs just mentioned, he rejects the **κ** in single persons and moods, and regularly in the Part.: thus these forms become analogous to those of the second Perf.; e. g., **κεκμηώς**, from **κάμνω**; **κεχαρηώς**, from **χαίρω**; **βεβᾰώς**, from **βαίνω** (ΒΑΩ).

5. CONJUGATION IN **μι**.

1. Even in Homer the forms of **έω** and **όω** occur in the second and third Pers. Sing. Pres. and Impf.; e. g., **ἐτίθει**, **διδοῖς**, **διδοῖ**. Also a reduplicated Fut. of **δίδωμι** occurs: **διδώσομεν** and **διδώσειν**.

2. Verbs in **υμι** form an Opt. both in the Act. and Mid.; e. g., **ἐκδῦμεν** (instead of **ἐκδυίημεν**), from **ἐκδύω**; **φῦη** (instead of **φυίη**), from **φύω**; **δαινῦτο**. So also **φθῖο**, **φθῖτο**, Opt. of **ἐφθίμην**, from **φθίω**.

3. The third Pers. Pl. Impf. and second Aor. in **ε-σαν**, **η-σαν**, **ο-σαν**, **ω-σαν**, **υ-σαν**, is shortened into **εν**, **ᾰν**, **ον**, **ῠν**; e. g., **ἔτιθεν**, instead of **ἐτίθεσαν**; **ἔθεν**, instead of **ἔθεσαν**; **ἔστᾰν**, instead of **ἔστησαν**; **ἔδιδον**, instead of **ἐδίδοσαν**; **ἔδον**, instead of **ἔδοσαν**; **ἔφῠν**, instead of **ἔφυσαν**.

4. In the second Pers. Sing. Imp. Pres. and second Aor. Mid., Homer rejects **σ** and uses the uncontracted form; e. g., **δαίνυο** (instead of **δαίνυσο**), **μάρναο**, **φάο**, **σύνθεο**, **ἔνθεο**.

5. The short stem-vowel is lengthened before the personal endings beginning with **μ** and **ν**, as the verse may require; e. g., **τιθήμενος**, **διδοῦναι** (instead of **διδόναι**), **δίδωθι**, **ἴληθι**.

6. THE FOLLOWING FORMS OF SO-CALLED IRREGULAR VERBS IN -**μι** ARE NOT FOUND IN THE ATTIC DIALECT.

1. The principal peculiarities of the verbs **ἵστημι**, **τίθημι**, **ἵημι**, **δίδωμι**, are given as follows:

	ἵστημι	τίθημι	ἵημι	δίδωμι
Indic. Pres.				
2d Sing.		τιθησθα	ἵεις	διδοῖσθα / διδοῖς
3d Sing.		τιθεῖ	ἵει	διδοῖ
3d Plur.		τιθεῖσι	ἱεῖσι	διδοῦσι
Indic. 1st Aor.			ἕηκα	
" Imperf.			ἵειν	ἐδίδων
Imperat.	ἵστα			δίδωθι
Infin. Pres.	ἱστάμεναι	τιθήμεναι	ἱέμεν[αι]	διδόμεν / διδοῦναι
" 2d Aor.	στήμεναι	θέμεν[αι]	ἕμεν	δόμεν[αι]
" Perf.	ἑστάμεν[αι]			
Subjunctive				
2 Aor.				
1st Sing.	στέω (στείω), βείω	θέω (θείω)	μεθ-είω	
2d Sing.	στήῃς	θήῃς (θείῃς)		[δῷσι
3d Sing.	στήῃ, ἐμβήῃ, φήῃ	θήῃ (θείῃ)	ᾗσι, ἀν-ήῃ	δώῃσι, δώῃ,
Dual	παρ-στήετον	θείετον		
1st Plur.	στέωμεν(στείομεν)	θέωμεν (θείομεν)		δώομεν
2d Plur.	στήετε	θείετε		
3d Plur.	περι-στήωσι	θέωσιν, θείωσι		δώωσι

2. In the third Plural of Past tenses εν is a common termination for εσαν, as τίθεν, ἵεν: also ἔσταν and στὰν = ἔστησαν, ἔφαν = ἔφασαν, ἔφυν = ἔφυσαν, ἔβαν and βάν = ἔβησαν. Notice also the forms ἑσταώς, ἕστατε, and for τιθήμενος.

3. Εἶμι (*ibo*) has the following peculiar forms:

	Pres. Indic.	*Subjunct.*	*Opt.*	*Inf.*
Second Sing.	εἶσθα	ἴῃσθα		ἴμεν(αι), ἴμεν
Third Sing.		ἴῃσιν	ἰείη	
First Plur.		ἴομεν		

Imperf. *First Sing.* ᾖια, ᾖιον *Third Sing.* ᾖιε(ν), ᾖε, ἴε(ν)
Dual ἴτην
First Plur. ᾔομεν, ἴμεν *Third Plur.* ᾖισαν, ἴσαν, ᾖιον
Fut. εἴσομαι Aor. I. εἰσάμην, ἐεισάμην Dual III. ἐεισάσθην

4. Εἰμὶ (*sum*) has the following:

	Pres. Indic.	*Conjunct.*	*Opt.*	*Imp.*
First Sing.		ἔω, μετ-είω		
Second Sing.	ἐσσὶ, εἰς	ἔῃς	ἔοις	ἔσσο
Third Sing.		ἔῃσι, ᾖσι, ἔῃ	ἔοι	
First Plur.	εἰμὲν			
Second Plur.			εἶτε	
Third Plur.	ἔᾱσι	ἔωσι	εἶεν	

Inf. ἔμμεν[αι] and ἔμεν[αι].

Particip. ἐὼν, ἐοῦσα, ἐὸν, Gen. ἐόντος.

Imperf. First Sing. ἦα, ἔα, ἔον, Second ἔησθα, Third ἦεν, ἔην, ἤην, Third Plur. ἔσαν, εἵατο (instead of ἧντο, from ἥμην).

Iterative tense ἔσκον, Fut. ἔσσομαι, Third Sing. ἐσσεῖται.

5. Under φημὶ we find φῇῃ (Third Sing. Conjunct.), φὰς (Particip.), φάο (Imp. 2d Sing.).

6. Under κεῖμαι we have κέαται, καίαται, and κέονται, = κεῖνται: κέατο, κείατο = ἔκειντο; κῆται = κέηται. Iterative tense κεσκόμην, Fut. κέω, κείω, Inf. κειέμεν, Particip. κέων.

7. Under ἧμαι, ἕαται, εἵαται for ἧνται: ἕατο, εἵατο for ἧντο.

8. Under οἶδα. Pres. Indic. Second Sing. οἶδας, First Plur. ἴδμεν.

Subjunct. First Sing. εἰδέω, First Plur. εἴδομεν, Second εἴδετε, Particip. ἰδυῖα, Inf. ἴδμεναι, ἴδμεν.

Imperf. Second Sing. ἠείδης, Third ᾔδεε, ἠείδη, Third Plur. ἴσαν, Fut. εἰδήσω.

7. VERBS IN ω, WHICH IN THE SECOND AOR. ACT. AND MID., IN THE PERF. AND PLUP. ACT., AND PRES. AND IMPF., FOLLOW THE ANALOGY OF VERBS IN μι.

1. *Second Aor. Act. and Mid.*

A. THE CHARACTERISTIC IS A VOWEL: α, ε, ι, ο, υ.

βάλλω, *to throw*, second Aor. Act. (ΒΛΑ-, ἔβλην) ξυμβλήτην, Inf. ξυμβλήμεναι (instead of -ῆναι); second Aor. Mid. (ἐβλήμην) ἔβλητο, ξύμβληντο, Subj. ξύμβληται, βλήεται, Opt. βλεῖο (from ΒΛΕ-), Inf. βλῆσθαι, Part. βλήμενος. Hence the Fut. βλήσομαι.

γηράω or **γηράσκω**, *to grow old*, second Aor. Act. third Pers. Sing. ἐγήρᾱ, Part. γηράς.

κτείνω, *to kill*, second Aor. Act. ἔκτᾰν, Pl. ἔκτᾰμεν, third Pers. Pl. ἔκτᾰν, Subj. Pl. κτέωμεν, Inf. κτάμεναι, κτάμεν, Part. κτάς; second Aor. Mid. with passive sense, ἀπέκτατο, κτάσθαι, κτάμενος.

	ἵστημι	τίθημι	ἵημι	δίδωμι
Indic. Pres.				
2d Sing.		τιθησθα	ἵεις	διδοῖσθα διδοῖς
3d Sing.		τιθεῖ	ἵει	διδοῖ
3d Plur.		τιθεῖσι	ἱεῖσι	διδοῦσι
Indic. 1st Aor.			ἕηκα	
" Imperf.			ἵειν	ἐδίδων
Imperat.	ἵστα			δίδωθι
Infin. Pres.	ἱστάμεναι	τιθήμεναι	ἱέμεν[αι]	διδόμεν διδοῦναι
" 2d Aor.	στήμεναι	θέμεν[αι]	ἕμεν	δόμεν[αι]
" Perf.	ἑστάμεν[αι]			
Subjunctive 2 Aor.				
1st Sing.	στέω (στείω), βείω	θέω (θείω)	μεθ-είω	
2d Sing.	στήῃς	θήῃς (θείῃς)		[δῷσι
3d Sing.	στήῃ, ἐμβήῃ, φήῃ	θήῃ (θείῃ)	ᾗσι, ἀν-ήῃ	δώῃσι, δώῃ,
Dual	παρ-στήετον	θείετον		
1st Plur.	στέωμεν (στείομεν)	θέωμεν (θείομεν)		δώομεν
2d Plur.	στήετε	θείετε		
3d Plur.	περι-στήωσι	θέωσιν, θείωσι		δώωσι

2. In the third Plural of Past tenses εν is a common termination for εσαν, as τίθεν, ἵεν: also ἕσταν and στὰν = ἔστησαν, ἔφαν = ἔφασαν, ἔφυν = ἔφυσαν, ἔβαν and βάν = ἔβησαν. Notice also the forms ἑσταώς, ἕστατε, and for τιθήμενος.

3. Εἶμι (*ibo*) has the following peculiar forms:

	Pres. Indic.	*Subjunct.*	*Opt.*	*Inf.*
Second Sing.	εἶσθα	ἴησθα		ἴμεν(αι), ἴμεν
Third Sing.		ἴησιν	ἰείη	
First Plur.		ἴομεν		

Imperf. *First Sing.* ἤια, ἤιον *Third Sing.* ἤιε(ν), ᾖε, ἴε(ν)
Dual ἴτην
First Plur. ᾔομεν, ἴμεν *Third Plur.* ᾔισαν, ἴσαν, ᾔιον
Fut. εἴσομαι Aor. I. εἰσάμην, ἐεισάμην Dual III. ἐεισάσθην

4. Εἰμί (*sum*) has the following:

	Pres. Indic.	*Conjunct.*	*Opt.*	*Imp.*
First Sing.		ἔω, μετ-είω		
Second Sing.	ἐσσὶ, εἰς	ἔῃς	ἔοις	ἔσσο
Third Sing.		ἔῃσι, ᾖσι, ἔῃ	ἔοι	
First Plur.	εἰμὲν			
Second Plur.			εἶτε	
Third Plur.	ἔᾱσι	ἔωσι	εἶεν	

Inf. ἔμμεν[αι] and ἔμεν[αι].

Particip. ἐὼν, ἐοῦσα, ἐὸν, Gen. ἐόντος.

Imperf. First Sing. ἦα, ἔα, ἔον, Second ἔησθα, Third ἦεν, ἔην, ἤην, Third Plur. ἔσαν, εἵατο (instead of ἦντο, from ἥμην).

Iterative tense ἔσκον, Fut. ἔσσομαι, Third Sing. ἐσσεῖται.

5. Under φημὶ we find φῄῃ (Third Sing. Conjunct.), φὰς (Particip.), φάο (Imp. 2d Sing.).

6. Under κεῖμαι we have κέαται, καίαται, and κέονται, = κεῖνται: κέατο, κείατο = ἔκειντο; κῆται = κέηται. Iterative tense κεσκόμην, Fut. κέω, κείω, Inf. κειέμεν, Particip. κέων.

7. Under ἧμαι, ἕαται, εἵαται for ἧνται: ἕατο, εἵατο for ἧντο.

8. Under οἶδα. Pres. Indic. Second Sing. οἶδας, First Plur. ἴδμεν.

Subjunct. First Sing. εἰδέω, First Plur. εἴδομεν, Second εἴδετε, Particip. ἰδυῖα, Inf. ἴδμεναι, ἴδμεν.

Imperf. Second Sing. ἠείδης, Third ᾔδεε, ἠείδη, Third Plur. ἴσαν, Fut. εἰδήσω.

7. VERBS IN ω, WHICH IN THE SECOND AOR. ACT. AND MID., IN THE PERF. AND PLUP. ACT., AND PRES. AND IMPF., FOLLOW THE ANALOGY OF VERBS IN μι.

1. Second Aor. Act. and Mid.

A. THE CHARACTERISTIC IS A VOWEL: α, ε, ι, ο, υ.

βάλλω, *to throw*, second Aor. Act. (ΒΛΑ-, ἔβλην) ξυμβλήτην, Inf. ξυμβλήμεναι (instead of -ῆναι); second Aor. Mid. (ἐβλήμην) ἔβλητο, ξύμβληντο, Subj. ξύμβληται, βλήεται, Opt. βλεῖο (from ΒΛΕ-), Inf. βλῆσθαι, Part. βλήμενος. Hence the Fut. βλήσομαι.

γηράω or **γηράσκω**, *to grow old*, second Aor. Act. third Pers. Sing. ἐγήρᾱ, Part. γηράς.

κτείνω, *to kill*, second Aor. Act. ἔκτᾰν, Pl. ἔκτᾰμεν, third Pers. Pl. ἔκτᾰν, Subj. Pl. κτέωμεν, Inf. κτάμεναι, κτάμεν, Part. κτάς; second Aor. Mid. with passive sense, ἀπέκτατο, κτάσθαι, κτάμενος.

οὐτάω, *to wound*, second Aor. Act. third Pers. Sing. οὖτα, Inf. οὐτάμεναι, οὐτάμεν; second Aor. Mid. οὐτάμενος, *wounded.*

πελάζω, *to approach*, second Aor. Mid. ἐπλήμην, πλῆτο, πλῆντο.

πλήθω (πίμπλημι), *to fill*, second Aor. Mid. ἔπλητο, Opt. πλείμην (from ΠΛΕ-), Imp. πλῆσο.

πτήσσω, *to shrink with fear*, second Aor. Act. third Pers. Dual καταπτήτην.

φθάνω, *to anticipate*, second Aor. Mid. φθάμενος.

REMARK.—From ἔβην come the forms βάτην (third Pers. Dual) and ὑπέρβᾰσαν (third Pers. Pl.), with a short stem-vowel.

ΔΑΩ, Epic stem of διδάσκω, *to teach*, second Aor. Act. (ΔΑΕ-), ἐδάην, *I learned*, Subj. δαείω, Inf. δαήμεναι.

φθί-νω, *to destroy* and *vanish*, second Aor. Mid. ἐφθίμην, Opt. φθίμην, φθῖτο, Imp. φθίσθω, Inf. φθίσθαι, Part. φθίμενος.

βιβρώσκω, *to eat*, second Aor. Act. ἔβρων.

πλώω, *to swim*, second Aor. Act. ἔπλων, Part. πλώς, Gen. -ῶντος.

κλύω, *to hear*, second Aor. Act. Imp. κλῦθι, κλῦτε, κέκλῦθι, κέκλῦτε.

λύω, *to loose*, second Aor. Mid. λῦτο, λύντο.

πνέω, *to breathe*, second Aor. Mid. (ΠΝΥ-), ἄμπνῦτο, instead of ἀνέπνῦτο, *he took breath.*

σεύω, *to put in motion*, second Aor. Mid. ἐσσύμην, *I strove*, ἔσσυο, σύτο.

χέω, *to pour*, second Aor. Mid. χύντο, χύμενος.

B. THE CHARACTERISTIC IS A CONSONANT.

ἅλλομαι, *to leap*, second Aor. Mid. ἆλσο, ἆλτο, ἐπάλμενος, ἐπιάλμενος, Subj. ἄληται.

ἀραρίσκω (ʼΑΡΩ), *to fit*, second Aor. Mid. ἄρμενος, *fitted to.*

γέντο, *he seized*, arising from Ϝέλτο (from ἑλεῖν, second Aor. of αἱρέω).

δέχομαι, *to take*, second Aor. Mid. ἔδεκτο, Imp. δέξο, Inf. δέχθαι; the first Pers. ἐδέγμην and the Part. δέγμενος, like the Perf. δέδεγμαι, signify *expect.*

ἐλελίζω, *to whirl*, second Aor. Mid. ἐλέλικτο.

ἱκνέομαι, *to come*, second Aor. Mid. ἵκτο; ἵκμενος, *favorable.*

λέγομαι, *to lie down*, *select*, *to count over*, second Aor. Mid. ἐλέγμην, ἔλεκτο, λέκτο.

μιαίνω, *to soil*, μιάνθην (third Pers. Dual, instead of ἐμιάν-σθην).

μίγνῡμι, *to mix*, second Aor. Mid. μίκτο.

ὄρνῡμι, *to excite*, second Aor. Mid. ὦρτο, Imp. ὄρσο, ὄρσεο, Inf. ὄρθαι, Part. ὄρμενος.

πάλλω, *to brandish*, *hurl*, second Aor. Mid. πάλτο, *he sprang.*

πέρθω, *to destroy*, second Aor. Mid. πέρθαι, instead of πέρθ-σθαι.

πήγνῡμι, *to make firm*, *to fix*, second Aor. Mid. πῆκτο, κατέπηκτο.

2. *Perf. and Plup. Active.*

A. THE STEM ENDS IN A VOWEL.

γίγνομαι, *to become*, Perf. Pl. *γίγἄμεν, -ἄτε, -άᾱσι(ν)*, Inf. *γεγάμεν*, Part. *γεγαώς*, Plup. *ἐκγεγάτην*.

βαίνω, *to go*, Perf. Pl. *βέβαμεν*, etc.; Plup. *βεβασαν*.

δείδω, *to fear*, Inf. *δειδίμεν*, instead of *δειδιέναι*, Imp. *δείδιθι, δείδιτε*; Plup. *ἐδείδιμεν, ἐδείδισαν*.

ἔρχομαι, *to come*, Perf. Pl. *εἰλήλουθμεν*.

θνήσκω, *to die*, Perf. Pl. *τέθναμεν, τεθνᾶσι*, Imp. *τέθναθι*, Inf. *τεθνάμεν* and *τεθνάμεναι*, Part. *τεθνηώς, -ῶτος, τεθνεῶτι*; Plup. Opt. *τεθναίην*.

ΤΛΑΩ, *to dare*, Perf. Pl. *τέτλαμεν*, Imp. *τέτλαθι*, Inf. *τετλάμεν*, Part. *τετληώς*.

ΜΑΩ, *to desire*, Perf. Pl. *μέματον, -ἄμεν, -ἄτε, -άᾱσι*, Imp. *μεμάτω*, Part. *μεμαώς, -ῶτος* and *-ότος*; Plup. *μέμασαν*.

B. THE STEM ENDS IN A CONSONANT.

PRELIMINARY REMARK.—The *τ* of the inflection-ending, when it comes immediately after the stem-consonant, is changed into *θ* in some Perfects.

ἄνωγα, *to command*, *ἄνωγμεν*, Imp. *ἄνωχθι, ἀνώχθω, ἄνωχθε*.

ἐγρήγορα, *to awake* (from *ἐγείρω*, *to awaken*), Imp. *ἐγρήγορθε*, Inf. *ἐγρηγόρθαι*; hence *ἐγρηγόρθασι*, instead of *ἐγρηγόρασι*.

πέποιθα, *to trust* (from *πείθω*, *to persuade*), Plup. *ἐπέπιθμεν*.

οἶδα, *to know* (from ΕΙΔΩ, *video*), *ἴδμεν*, instead of *ἴσμεν*, Inf. *ἴδμεναι*.

ἔοικα, *to be like* (from ΕΙΚΩ), second and third Pers. Dual *ἔικτον*; third Pers. Plup. Dual *ἐίκτην*; hence, Perf. Mid. or Pass. *ἔικτο*.

πάσχω, *to suffer*, Perf. *πέποσθε*, instead of *πεπόνθατε*.

3. *Present and Imperfect.*

ἀνύω, *to accomplish*, Opt. Impf. *ἄνῦτο(ἄ)*.

τανύω, *to expand, to stretch*, *τάνῦται* (instead of *τανύεται*).

ἐρύω and **εἰρύω**, *to draw*, *εἰρύαται*, instead of *εἴρυνται*, Inf. *ἔρυσθαι, εἴρυσθαι*, in the sense of *to protect, to guard*.

ἔδω, *to eat*, Inf. *ἔδμεναι*.

φέρω, *to bear*, Imp. *φέρτε*, instead of *φέρετε*.

8. MEANINGS OF THE TENSES.

The meanings of the chief Tenses may be shortly summed up as follows:

The *Aorist* is used of a *single* action or event (or of any series of events regarded as a single fact).

The *Perfect* is used of a *state* of things.

The *Present* is used of progressive or repeated action—an event or series of events regarded as a *process*.

These meanings have nothing to do with the distinctions of past, present, and future Time. The notion of past Time is given by the Augment; accordingly it is only found in the augmented forms of the Indicative, in which it is combined with the general meaning of the Tense. Thus the Pluperfect (Pf. with Augm.) denotes a past *state*, the Imperfect (Pres. with Augm.) a *process* going on in the past. The Aorist is peculiar in having no Indicative form for present time: but the general meaning above assigned to it appears sufficiently in the other Moods—most clearly, perhaps, in the Imperative and Infinitive.

1. *The Aorist.*

It is only necessary to mention uses of the Aorist in which it does not answer to the English Past Tense.

1. The *Aorist* is used of an action *just completed*, where we should use the Perfect with "have"; as Il. I. 362, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος; *why dost thou weep* (Pres.), *and what sorrow has touched thy heart?* II. 114, νῦν δὲ κακὴν ἀπάτην βουλεύσατο, *now he has resolved on a wicked deceit:* XXII. 393, ἠράμεθα μέγα κῦδος, ἐπέφνομεν Ἕκτορα δῖον, *we have gained great glory, we have slain Hector.*

In a context relating to past time this Aorist is equivalent to the English Pluperfect, as αὐτὰρ ἐπεί ῥ' εὔξαντο, *when they had made their prayer:* II. 642, οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος, *nor was he himself still living, and Meleager had died.*

2. The *Aorist* is used (as well as the Pres.) when no particular time is thought of, where we can only use the Present. Thus it is found—

(a.) In *general sayings;* as Il. I. 218, ὅς κε θεοῖς ἐπιπείθηται μάλα τ' ἔκλυον αὐτοῦ, *whoso obeys the gods, him surely they hear.* This is the "Gnomic Aorist," or Aor. of maxims.

(b.) in *Comparisons*, as Il. III. 23, ὥστε λέων ἐχάρη, *as a lion rejoices.*

2. *The Perfect.*

1. The *Perfect* in Homer ought to be translated, if possible, by a Present Tense;—such instances as ἕστηκα, *I stand*, γέγηθα, *I rejoice*, μέμνημαι, *I remember*, are not exceptional, but the contrary. Accordingly —to take a few examples from the first book of the Iliad—

ἔμμορε is not "has divided," but *has for his share;*

εἰρύαται is not "have saved," but *keep safe;*

προ-βέβουλα is not "I have wished rather," but *I prefer;* and so generally.

2. Note the number of Homeric Perfects, expressing states of mind or body, *temper*, *attitude*, etc.: κέκμηκα, *I am weary;* ἔρριγε, *shudders;* τέτηκα, *I waste away;* ὄρωρε, *is astir;* ἔολπα, *I hope;* μέμονα, *I am eager;*

τέθηπα, *I am in amazement;* σέσηπε, *is rotten;* δεδεγμένος, *in waiting;* πεποτήαται, *are on the wing;* δέδορκε, *is gazing;* ἔσσυμαι, *I am in hot haste;* δεδάκρυσαι, *art in tears;* τέτληκας, *thou hast the heart;* πεφυζότες, *in flight.*

3. Verbs expressing *sustained sounds*, especially the cries of animals, are usually in the Perfect; e. g., βέβρυχε, *roars;* γέγωνε, *shouts aloud;* κεκληγώς, μεμηκώς, τετριγώς, λεληκώς, ἀμφ-ιαχυῖα.

3. The Present and Imperfect.

The *Imperfect* is used of an action the time of which is fixed by reference to some other event, as in Il. I. 424, χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ᾽ ἅμα πάντες ἕποντο (= the gods all following). So in v. 496, Θέτις δ᾽ οὐ λήθετ᾽ ἐφετμέων, *Thetis* meanwhile *did not forget:* II. 85, οἱ δ᾽ ἐπανέστησαν πείθοντό τε, *they rose up in obedience to*, etc.

Homer constantly uses the Imperfect in this way where the later language would use a Participle, or a subordinate clause; e. g.:

Il. XXII. 277, ἂψ δ᾽ Ἀχιλῆϊ δίδου, λάθε δ᾽ Ἕκτορα (= διδοῦσα ἔλαθε).

Il. XV. 372, εἴ ποτέ τίς τοι .... εὔχετο νοστῆσαι, σὺ δ᾽ ὑπέσχεο = "if, when any one prayed to thee, thou didst promise."

4. Transitive and Intransitive Tenses.

1. The Present is often *Transitive* in meaning, when the Second Aorist and Perfect are *Intransitive*, as in ἵστημι, φύω, etc. Homeric instances of this are:

ἔλπω, *I encourage;*	Pf. ἔολπα, *I am in hope.*
τεύχω, *I make;*	Pf. τέτευχε, *is made, subsists.*
ὄρνυμι, *I rouse;*	Pf. ὄρωρεν, *is astir.*

So several Verbs are Middle in the Present, and Active in the Second Aorist and Perfect; βούλομαι, βέβουλα: δέρκομαι, ἔδρακον, δέδορκα: ἔρχομαι, ἤλυθον, ἐλήλυθα, etc.

2. The *Reduplicated Aorist* is nearly always Transitive or Causative: ἐκ-λέλαθον, *made to forget* (Il. II. 600); ἤραρε, *fitted;* ἤκαχε, *vexed;* πέφραδε, *showed, set forth;* δέδαεν, *taught;* πεπιθεῖν, *to persuade.* Sometimes it is *intensive*, as ἐκέκλετο, *shouted;* τεταλών, *seizing;* λελαβέσθαι, *to seize hold of.*

3. The *First Aorist* is usually Transitive: ἔβησα, ἔστησα, ὤλεσα, ὦρσα. Hence the Middle in εἴσατο, *he made himself like;* ἐείσατο, *he went*, etc.

9. MEANINGS OF THE MOODS.

1. The Subjunctive in Principal Clauses.

The Subj. in independent or Principal Clauses expresses either (1) what the speaker *wills* or *purposes*, or (2) what he *insists upon* as sure to happen.

1. Simple *will* is expressed by the First Sing., as ἀλλ' ἄγε . . . . ἀρήϊα τεύχεα δύω, *come, I will put on my armor;* (εἰ δέ κε μὴ δώησιν) ἐγὼ δέ κεν αὐτὸς ἕλωμαι, (*if he do not give her*) *I will take her myself.* This Subj. stands to the Fut. Indic. nearly as the English, *I will* to *I shall.*

2. In the First Plur. the Subj. acquires a "*Hortatory,*" and quasi-Imperative force, as in Attic.

3. With an interrogative tone it becomes "*Deliberative,*"—"shall I," or "shall we," do so and so?—and this is also an Attic use.

4. In the Second and Third Person the Subj. generally takes the second meaning, that of *insistance* or *confident expectation,* especially as to events in which the speaker has a share or interest; thus answering to the English *thou shalt, he shall,* etc.; as Il. I. 205, τάχ' ἄν ποτε θυμὸν ὀλέσσῃ, *quickly shall he lose his life* (a threat of what the speaker will do). So in the phrase, καί ποτέ τις εἴπῃσι, *men shall one day say,* used in sanguine anticipations.

5. With μή the Subj. expresses either *Prohibition* (as in Attic) or *Fear,* warning, etc., as Il. II. 195, μή τι χολωσάμενος ῥέξῃ κακόν, *I will not have him work a mischief* (= *I fear he may*).

6. With οὐ the Subj. has the emphatic Future meaning, as Il. I. 262, οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι, *I never saw, and never may see, such men.*

2. The Optative in Principal Clauses.

1. The Opt. without ἄν or κεν (i. e., in unconditional sentences, see § 3) usually expresses a *Wish* or *Prayer.*

2. In the *Second Person* it is equivalent to a gentle or respecful Imperative; as Il. XI. 791, ταῦτ' εἴποις 'Αχιλῆϊ, *suppose you say this to Achilles:* Od. IV. 192, πίθοιό μοι, *I pray you listen.*

3. The Opt. of *Wish* is also found with εἰ or αἴ (more commonly εἴθε, αἴθε, εἰ γάρ, αἴ γάρ); e. g., Il. XXIV. 74, ἀλλ' εἴ τις καλέσειε, κ. τ. λ., *would that some one would call.* It is usual to complete such sentences by supplying καλῶς ἂν ἔχοι, or the like; but probably in these cases εἰ does not mark a condition at all. Note that εἴθε (or αἴθε) is generally used in hopeless wishes, as Il. XI. 670, εἴθ' ὣς ἡβώοιμι, κ. τ. λ.

4. Sometimes the Opt. expresses not so much wish as *Concession,* willingness that something should take place; as Il. IV. 18, ἤτοι μὲν οἰκέοιτο πόλις, κ. τ. λ., *the city may as well continue to be inhabited.* So in the First Person, Il. XXIII. 151, Πατρόκλῳ ἥρωϊ κόμην ὀπάσαιμι φέρεσθαι, *I am ready to give the lock of hair as a gift to Patroclus.*

5. Lastly, the Opt. with ἄν or κεν (see § 3, 4) usually expresses *Supposition,* willingness to admit something to be true, as Il. I. 100, τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν, *then we may hope to appease him.*

6. Homer sometimes has the Opt. with ἄν or κεν to express what *would*

have taken place in an event which has not happened (where an Attic writer would use the Indicative with ἄν), as Il. V. 311, *καί νύ κεν ἔνθ' ἀπόλοιτο . . . . εἰ μὴ ἄρ' ὀξὺ νόησε*, *would then have perished, if*, etc.; XVII. 70, *ἔνθα κε ῥεῖα φέροι . . . . εἰ μὴ, κ. τ. λ.*

3. *Use of ἄν and κεν in Principal Clauses.*

The general rule is that ἄν or κεν is used in order to show that a *particular* occasion or state of things is contemplated.

1. The Subj. of *Purpose* in an independent clause takes κεν when the purpose is coupled in any way with a future event, as Il. XVI. 129, *δύσεο τεύχεα θᾶσσον ἐγὼ δέ κε λαὸν ἀγείρω*, *put on your armor and* (*while you do so*) *I will collect the people;* so Il. I. 137, 183, etc.

2. The Subj. of *emphatic prediction* usually takes ἄν or κεν, as Il. III. 54, *οὐκ ἄν τοι χραίσμῃ* (*when you meet Menelaus*), *it shall not avail you.* But the Subj. is unqualified whenever the speaker avoids confining himself to a particular occasion: as in *καί ποτέ τις εἴπῃσι*, and the use with οὐ, § 1, 6.

3. The Opt. of pure *Wish* never takes ἄν or κεν—a wish as such being unconditional. When the Opt. expresses *Concession* or readiness to accept a state of things, κεν may be used; but only (it seems) in disjunctive sentences, as Il. XXII. 253, *ἕλοιμί κεν ἤ κεν ἁλοίην*, *I am ready to slay or be slain:* cf. § 5, 1, f.

4. The Opt. of *Supposition* generally takes ἄν or κεν, as an assertion about the likelihood of an event is almost necessarily made in view of particular circumstances. Occasionally, however, Homer expresses the *unconditional possibility* of an event by the unqualified Opt.: as Od. III. 231, *ῥεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι*, where *ἐθέλων* expresses the only condition. So with οὐ, Il. XIX. 321, *οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι*, *I do not suppose I can suffer a worse ill.* This last use is the counterpart of the Subj. with οὐ (§ 1, 6).

4. *Subordinate Clauses.*

The Subordinate Clauses which contain a Subj. or Opt. may generally be assigned to one of two groups, viz.:

1. *Conditional* Clauses, together with such Relative and Temporal Clauses (i. e., Clauses with ὅς, ὅτε, ἕως, etc.), as have the effect of imposing a condition or limitation upon the Principal Clause.

2. *Final* Clauses, viz., those which give the end or aim of the action expressed by the Principal Clause.

The difference between these two kinds of Clauses is not generally shown by the form of the Clause; thus:

(1) A Clause introduced by a Relative may express—

(a.) A condition, as ξεινοδόκον κακὰ ῥέξαι ὅ κεν φιλότητα παράσχῃ, *to do evil to a host who* (i. e., *when he*) *has given friendly treatment.*

(b.) An end, as ἢ ἄλλον πέμπωμεν ἱκανέμεν ὅς κε φιλήσῃ, *shall we send him to another who* (i. e., *in order that he*) *shall entreat him well?*

(2) ὄφρα and ἕως sometimes express a condition (*so long as*), sometimes a purpose.

(3) ὡς with the Subj. most commonly expresses purpose, but has the force of a limitation in sentences like ὡς ἂν ἐγὼν εἴπω πειθώμεθα πάντες. So in comparisons, as ὡς δὲ λέων . . . . ἄξῃ, *as a lion breaks*, etc.

(4) Clauses with εἰ are commonly conditional, but may also express purpose, as εἶμ' αὐτὴ πρὸς Ὄλυμπον ἀγάννιφον αἴ κε πίθηται (not *if he has listened*, but) *in the hope that he will listen.*

5. The Subjunctive in Subordinate Clauses.

The general rule regarding ἄν or κεν is the same as for independent Clauses.

1. The Subj. in Conditional and Temporal Clauses does not take ἄν or κεν when the reference is meant to be *general* or indefinite; viz.:

(a.) In *maxims* and sayings of general application; as Il. I. 80, κρείσσων γὰρ βασιλεὺς ὅτε χώσεται ἀνδρὶ χέρηϊ· εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ, κ. τ. λ., *a king has the best of it when he has a quarrel with a common man: for even if he has swallowed his rage for the day*, etc.

(b.) In *similes*, with ὅτε and ὡς ὅτε (*passim*).

(c.) Of events happening *repeatedly*, or at an *indefinite* time, as Il. I. 163, οὐ μὲν σοί ποτε ἶσον ἔχω γέρας ὁππότ' Ἀχαιοὶ Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον, *when the Greeks take one of the Trojan towns;* I. 230, δῶρ' ἀποαιρεῖσθαι ὅστις σέθεν ἀντίον εἴπῃ, i. e., *from any man who speaks against thee;* so I. 341, 543, etc.

(d.) After a *negative* Principal Clause, as Od. I. 206, οὐδ' εἴπερ τε σιδήρεα δέσματ' ἔχῃσιν (he will not be long away), *even if iron bonds hold him;* so Il. V. 258; XX. 363; XXI. 322.

But ἄν or κεν is used in these Clauses—

(e.) When a particular event is in view; as Il. I. 128, ἀποτίσομεν αἴ κέ ποθι Ζεὺς δῷσι πόλιν Τροίην . . . . ἐξαλαπάξαι, *we will repay you if ever Zeus gives us Troy to sack* (contrast Il. I. 163, quoted above).

(f.) When alternative suppositions are distinguished; as Il. 6, 224:

τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσῳ
εἰμί, σὺ δ' ἐν Λυκίῃ ὅτε κεν τῶν δῆμον ἵκωμαι.

not "when I come as I shall," but *whenever I come in my turn.*

Note.—Here κεν is used in spite of the indefinite character of the Clause; the principle being the same as in the indefinite use of the Art.

(οἱ μέν .... οἱ δέ = *some* .... *others*), viz., that the contrast gives a *quasi*-definiteness.

2. The Subj. of Purpose generally takes ἄν or κεν when the Principal Clause refers to the future (i. e., when the purpose is expressly connected with an expected state of things); e. g., Il. II. 440, ἴομεν ὄφρα κε θᾶσσον, κ. τ. λ., *let us go, that we may* (by our going, etc.). Note, however, that ἵνα does not take ἄν or κεν, and ὄφρα only in a few places.

The Subj. with μή = "lest" does not take ἄν or κεν; cp. the corresponding Principal Clauses (§ 1, 5).

3. The dependent "Deliberative" Subj., referring to a future deliberation, takes κεν; as Il. IX. 619, φρασσόμεθ' ἤ κε νεώμεθ' ἐφ' ἡμέτερ' ἤ κε μένωμεν, *we shall consider, are we to return or to stay.*

6. *The Optative in Subordinate Clauses.*

The general principle is that the Opt. indicates an event not regarded in any way as coming within the speaker's agency. The use of the Opt. in reference to the past is the commonest application of this principle, but not the only one.

1. The Opt. is used in Conditional and Temporal Clauses—

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(b.) When the case to which the condition applies is matter of mere *supposition;* Il. IX. 125, οὔ κεν ἀλήϊος εἴη ἀνὴρ ᾧ τόσσα γένοιτο, *he were no empty-handed man to whom such things come.*

(c.) After a *Past Tense:* Il. I. 610, ἔνθα πάρος κοιμᾶθ' ὅτε μιν γλυκὺς ὕπνος ἱκάνοι, *there he slept whenever sweet sleep came to him;* cp. the Subj. of indefinite frequency, § 5, 1 (c.).

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(c.) After a Past Tense in the Principal Clause (*passim*). But if the thing intended is future at the time of speaking, the Subj. may be used after a Past Tense, as Il. V. 127, ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον ἣ —

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ἀπῆεν ὄφρ' εὖ γιγνώσκῃς, κ. τ. λ., *I have taken away the dimness from thine eyes, so that thou shalt know*, etc.

3. Clauses with ἤ . . . . ἤ of Deliberation, depending upon a Past Tense, have the Opt. without ἄν or κεν.

7. ἄν and κεν with the Future Indicative.

This use is found both in independent and in Subordinate Clauses. The force of the Particle is generally obvious; Il. I. 139, ὁ δέ κεν κεχολώσεται ὅν κεν ἵκωμαι (I will do so and so), *and he* (for his part) *will be angry to whom I shall come;* so Il. I. 175, 523; II. 229, 258.

8. The Infinitive.

1. The Infinitive expresses *aim*, *direction*, or *consequence:* as ξυνέηκε μάχεσθαι, *brought together to fight* (*for fighting*); λεῖπε φορῆναι, *left to him to hear;* δὸς ἄγειν, *give* (*her*) *for taking away*, etc.

2. It is often used after a Noun or Adverb, to limit or explain its application; as Il. II. 553, τῷ δ' οὔ πώ τις ὅμοιος ἐπιχθόνιος γένετ' ἀνὴρ κοσμῆσαι, *no one was like him for ordering*, etc.; Il. IV, 510, ἐπεὶ οὔ σφι λίθος χρὼς οὐδὲ σίδηρος χαλκὸν ἀνασχέσθαι, *their flesh is not stone or iron for withstanding*, i. e., so as to withstand; Il. IV. 345, ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι, *there roast meat is liked for eating*, i. e., "you like to eat roast meat there."

NOTE.—Note that this is grammatically simpler than the regular construction φίλον ἐστὶ κρέα (Acc.) ἔδμεναι (lit., *there is pleasure for eating meat*).

3. The Inf. is often found in Homer with the force of an Imperative, but chiefly where an Imperative precedes, the Inf. serving to carry on or complete the command, e. g.:

Il. I. 322, ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος,
χειρὸς ἑλόντ' ἀγέμεν Βρισηΐδα, κ. τ. λ.
III. 458, ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν.

So in other cases where the context prepares us for a request or command: especially in prayers after an invocation, as Il. II. 412, Ζεῦ κύδιστε . . . . μὴ πρὶν ἐπ' ἠέλιον δῦναι, κ. τ. λ.

10. HOMERIC SYNTAX.

All peculiarities in the syntax of Homer are fully explained, as they occur, by references to the Grammars.

SELECTIONS

FOR

SIGHT-READING

FROM

HOMER'S ILIAD.

I.

ΙΛΙΑΔΟΣ Δ.

Ὁρκίων σύγχυσις. Ἀγαμέμνονος ἐπιπώλησις.

Οἱ δὲ ϑεοὶ πὰρ Ζηνὶ καϑήμενοι ἠγορόωντο
χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
νέκταρ ἐῳνοχόει· τοὶ δὲ χρυσέοις δεπάεσσιν
δειδέχατ' ἀλλήλους, Τρώων πόλιν εἰςορόωντες.
αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεϑιζέμεν Ἥρην
κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·
Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ ϑεάων,
Ἥρη τ' Ἀργείη καὶ Ἀλαλκομενηῒς Ἀϑήνη.
ἀλλ' ἤτοι ταὶ νόσφι καϑήμεναι, εἰςορόωσαι
τέρπεσϑον· τῷ δ' αὖτε φιλομμειδὴς Ἀφροδίτη
αἰεὶ παρμέμβλωκε, καὶ αὐτοῦ Κῆρας ἀμύνει·
καὶ νῦν ἐξεσάωσεν ὀϊόμενον ϑανέεσϑαι.
ἀλλ' ἤτοι νίκη μὲν Ἀρηϊφίλου Μενελάου·
ἡμεῖς δὲ φραζώμεϑ', ὅπως ἔσται τάδε ἔργα,
ἤ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
ὄρσομεν, ἢ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
ἤτοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
αὖτις δ' Ἀργείην Ἑλένην Μενέλαος ἄγοιτο.
Ὣς ἔφαϑ'· αἱ δ' ἐπέμυξαν Ἀϑηναίη τε καὶ Ἥρη·
πλησίαι αἵγ' ἥσϑην, κακὰ δὲ Τρώεσσι μεδέσϑην.

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κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·
Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρη τ' Ἀργείη καὶ Ἀλαλκομενηῒς Ἀθήνη.
ἀλλ' ἤτοι ταὶ νόσφι καθήμεναι, εἰσορόωσαι
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αἰεὶ παρμέμβλωκε, καὶ αὐτοῦ Κῆρας ἀμύνει·
καὶ νῦν ἐξεσάωσεν ὀϊόμενον θανέεσθαι.
ἀλλ' ἤτοι νίκη μὲν Ἀρηϊφίλου Μενελάου·
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Ὣς ἔφαθ'· αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη·
πλησίαι αἵγ' ἥσθην, κακὰ δὲ Τρώεσσι μεδέσθην.

ἤτοι Ἀθηναίη ἀκέων ἦν, οὐδέ τι εἶπεν,
σκυζομένη Διῒ πατρί, χόλος δέ μιν ἄγριος ᾕρει·
Ἥρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προςηύδα
Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες!
πῶς ἐθέλεις ἅλιον θεῖναι πόνον ἠδ' ἀτέλεστον,
ἱδρῶ θ', ὃν ἵδρωσα μόγῳ! καμέτην δέ μοι ἵπποι
λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοῖό τε παισίν.
ἔρδ'· ἀτὰρ οὔ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
Τὴν δὲ μέγ' ὀχθήσας προςέφη νεφεληγερέτα Ζεύς·
δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
τόσσα κακὰ ῥέζουσιν, ὅτ' ἀσπερχὲς μενεαίνεις
Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πτολίεθρον;
εἰ δὲ σύγ' εἰςελθοῦσα πύλας καὶ τείχεα μακρά,
ὠμὸν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας
ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
ἔρξον, ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
ὁππότε κεν καὶ ἐγὼ μεμαὼς πόλιν ἐξαλαπάξαι
τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασιν,
μήτι διατρίβειν τὸν ἐμὸν χόλον, ἀλλά μ' ἐᾶσαι.
καὶ γὰρ ἐγώ σοι δῶκα ἑκὼν ἀέκοντί γε θυμῷ.
αἳ γὰρ ὑπ' ἠελίῳ τε καὶ οὐρανῷ ἀστερόεντι
ναιετάουσι πόληες ἐπιχθονίων ἀνθρώπων,
τάων μοι πέρι κῆρι τιέσκετο Ἴλιος ἱρή,
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.
οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἐΐσης,
λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.
Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
ἤτοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόληες,
Ἄργος τε Σπάρτη τε καὶ εὐρυάγυια Μυκήνη·
τὰς διαπέρσαι, ὅτ' ἄν τοι ἀπέχθωνται πέρι κῆρι·
τάων οὔτοι ἐγὼ πρόσθ' ἵσταμαι, οὐδὲ μεγαίρω.
εἴπερ γὰρ φθονέω τε, καὶ οὐκ εἰῶ διαπέρσαι,
οὐκ ἀνύω φθονέουσ'· ἐπειὴ πολὺ φέρτερός ἐσσι.

ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον.
καὶ γὰρ ἐγὼ θεός εἰμι, γένος δ' ἐμοὶ ἔνθεν, ὅθεν σοί·
καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
ἀμφότερον, γενεῇ τε, καὶ οὕνεκα σὴ παράκοιτις
κέκλημαι· σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
ἀλλ' ἤτοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισιν,
σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἕψονται θεοὶ ἄλλοι
ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι,
ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν,
πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.
Ὣς ἔφατ'· οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
Αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιούς,
πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.
Ὣς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην·
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
οἷον δ' ἀστέρα ἧκε Κρόνου παῖς ἀγκυλομήτεω,
ἢ ναύτῃσι τέρας, ἠὲ στρατῷ εὐρέϊ λαῶν,
λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἵενται·
τῷ εἰκυῖ' ἤϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
κὰδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἱπποδάμους καὶ ἐϋκνήμιδας Ἀχαιούς.
ὧδε δέ τις εἴπεσκεν, ἰδὼν ἐς πλησίον ἄλλον·
Ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
ἔσσεται, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησιν
Ζεύς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.
Ὣς ἄρα τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε.
ἡ δ' ἀνδρὶ ἰκέλη Τρώων κατεδύσαθ' ὅμιλον,
Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.
εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
λαῶν, οἵ οἱ ἕποντο ἀπ' Αἰσήποιο ῥοάων.
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·

Ἦ ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν·
πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο,
ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆϊ.
τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
αἴ κεν ἴδῃ Μενέλαον Ἀρήϊον, Ἀτρέος υἱὸν
σῷ βέλεϊ δμηθέντα, πυρῆς ἐπιβάντ' ἀλεγεινῆς.
ἀλλ' ἄγ', ὀΐστευσον Μενελάου κυδαλίμοιο·
εὔχεο δ' Ἀπόλλωνι Λυκηγενέϊ κλυτοτόξῳ,
ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην,
οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης.
Ὣς φάτ' Ἀθηναίη· τῷ δὲ φρένας ἄφρονι πεῖθεν.
αὐτίκ' ἐσύλα τόξον ἐΰξοον, ἰξάλου αἰγὸς
ἀγρίου, ὅν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας,
πέτρης ἐκβαίνοντα δεδεγμένος ἐν προδοκῇσιν,
βεβλήκει πρὸς στῆθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ·
τοῦ κέρα ἐκ κεφαλῆς ἑκκαιδεκάδωρα πεφύκει·
καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων,
πᾶν δ' εὖ λειήνας, χρυσέην ἐπέθηκε κορώνην.
καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
μὴ πρὶν ἀναΐξειαν Ἀρήϊοι υἷες Ἀχαιῶν,
πρὶν βλῆσθαι Μενέλαον Ἀρήϊον Ἀτρέος υἱόν.
αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἕλετ' ἰὸν
ἀβλῆτα, πτερόεντα, μελαινέων ἕρμ' ὀδυνάων·
αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν ὀϊστόν,
εὔχετο δ' Ἀπόλλωνι Λυκηγενέϊ κλυτοτόξῳ,
ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην,
οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης.
ἕλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βοεια·
νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.
αὐτὰρ ἐπειδὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἆλτο δ' ὀϊστὸς
ὀξυβελής, καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων.
Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
ἀθάνατοι. πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,

ἥ τοι πρόσθε στᾶσα, βέλος ἐχεπευκὲς ἄμυνεν.
ἡ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὡς ὅτε μήτηρ
παιδὸς ἐέργει μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ.
αὐτὴ δ' αὖτ' ἴθυνεν, ὅθι ζωστῆρος ὀχῆες
χρύσειοι σύνεχον, καὶ διπλόος ἤντετο θώρηξ·
ἐν δ' ἔπεσε ζωστῆρι ἀρηρότι πικρὸς ὀϊστός·
διὰ μὲν ἂρ ζωστῆρος ἐλήλατο δαιδαλέοιο,
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο,
μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἕρκος ἀκόντων,
ἥ οἱ πλεῖστον ἔρυτο, διαπρὸ δὲ εἴσατο καὶ τῆς.
ἀκρότατον δ' ἄρ' ὀϊστὸς ἐπέγραψε χρόα φωτός·
αὐτίκα δ' ἔῤῥεεν αἷμα κελαινεφὲς ἐξ ὠτειλῆς.
Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μιήνῃ
Μῃονὶς ἠὲ Κάειρα, παρήϊον ἔμμεναι ἵππων·
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
ἱππῆες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,
ἀμφότερον, κόσμος θ' ἵππῳ, ἐλατῆρί τε κῦδος·
τοῖοί τοι, Μενέλαε, μιάνθην αἵματι μηροὶ
εὐφυέες, κνῆμαί τ' ἰδὲ σφυρὰ κάλ' ὑπένερθεν.
Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ὡς εἶδεν μέλαν αἷμα καταῤῥέον ἐξ ὠτειλῆς·
ῥίγησεν δὲ καὶ αὐτὸς Ἀρηΐφιλος Μενέλαος.
ὡς δὲ ἴδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
ἄψοῤῥόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
τοῖς δὲ βαρυστενάχων μετέφη κρείων Ἀγαμέμνων,
χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·
Φίλε κασίγνητε, θάνατόν νύ τοι ὅρκι' ἔταμνον,
οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι.
ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὅρκια πιστὰ πάτησαν.
οὐ μέν πως ἅλιον πέλει ὅρκιον, αἷμά τε ἀρνῶν,
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ᾗς ἐπέπιθμεν!
εἴπερ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν,
ἔκ τε καὶ ὀψὲ τελεῖ· σύν τε μεγάλῳ ἀπέτισαν,
σὺν σφῇσιν κεφαλῇσι, γυναιξί τε καὶ τεκέεσσιν.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν.
ἔσσεται ἦμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρή,

καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο,
Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
αὐτὸς ἐπισσείῃσιν ἐρεμνὴν αἰγίδα πᾶσιν,
τῆςδ' ἀπάτης κοτέων· τὰ μὲν ἔσσεται οὐκ ἀτέλεστα.
ἀλλά μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
αἴ κε θάνῃς, καὶ πότμον ἀναπλήσῃς βιότοιο·
καί κεν ἐλέγχιστος πολυδίψιον Ἄργος ἱκοίμην.
αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
Ἀργείην Ἑλένην· σέο δ' ὀστέα πύσει ἄρουρα,
κειμένου ἐν Τροίῃ, ἀτελευτήτῳ ἐπὶ ἔργῳ.
καί κέ τις ὧδ' ἐρέει Τρώων ὑπερηνορεόντων,
τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
αἴθ' οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
ὡς καὶ νῦν ἅλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν.
καὶ δὴ ἔβη οἶκόνδε φίλην ἐς πατρίδα γαῖαν
σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών!
Τὸν δ' ἐπιθαρσύνων προςέφη ξανθὸς Μενέλαος·
θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
οὐκ ἐν καιρίῳ ὀξὺ πάγη βέλος, ἀλλὰ πάροιθεν
εἰρύσατο ζωστήρ τε παναίολος, ἠδ' ὑπένερθεν
ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμον ἄνδρες.
Τὸν δ' ἀπαμειβόμενος προςέφη κρείων Ἀγαμέμνων·
αἲ γὰρ δὴ οὕτως εἴη, φίλος ὦ Μενέλαε.
ἕλκος δ' ἰητὴρ ἐπιμάσσεται, ἠδ' ἐπιθήσει
φάρμαχ', ἅ κεν παύσῃσι μελαινάων ὀδυνάων.
Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προςηύδα·
Ταλθύβι', ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
φῶτ', Ἀσκληπιοῦ υἱόν, ἀμύμονος ἰητῆρος,
ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν,
ὅν τις ὀϊστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.
Ὣς ἔφατ'· οὐδ' ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,
βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,

παπταίνων ἥρωα Μαχάονα. τὸν δ' ἐνόησεν
ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
λαῶν, οἵ οἱ ἕποντο Τρίκης ἐξ ἱπποβότοιο.
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·
"Ορσ', Ἀσκληπιάδη! καλέει κρείων Ἀγαμέμνων,
ὄφρα ἴδῃ Μενέλαον Ἀρήϊον ἀρχὸν Ἀχαιῶν,
ὅν τις ὀϊστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων· τῷ μὲν κλέος, ἄμμι δὲ πένθος.
Ὣς φάτο· τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·
βὰν δ' ἰέναι καθ' ὅμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν,
ἀλλ' ὅτε δὴ ῥ' ἵκανον, ὅθι ξανθὸς Μενέλαος
βλήμενος ἦν—περὶ δ' αὐτὸν ἀγηγέραθ', ὅσσοι ἄριστοι,
κυκλόσ', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φὼς—
αὐτίκα δ' ἐκ ζωστῆρος ἀρηρότος ἕλκεν ὀϊστόν·
τοῦ δ' ἐξελκομένοιο, πάλιν ἄγεν ὀξέες ὄγκοι.
λῦσε δέ οἱ ζωστῆρα παναίολον, ἠδ' ὑπένερθεν
ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.
αὐτὰρ ἐπεὶ ἴδεν ἕλκος, ὅθ' ἔμπεσε πικρὸς ὀϊστός,
αἷμ' ἐκμυζήσας, ἐπ' ἄρ' ἤπια φάρμακα εἰδὼς
πάσσε, τά οἵ ποτε πατρὶ φίλα φρονέων πόρε Χείρων

II.

ΙΛΙΑΔΟΣ Δ.

Πρῶτος δ' Ἀντίλοχος Τρώων ἕλεν ἄνδρα κορυστήν,
ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν.
ἤριπε δ', ὡς ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.
τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
ἕλκε δ' ὑπ' ἐκ βελέων, λελιημένος, ὄφρα τάχιστα
τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὁρμή.
νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάθυμος Ἀγήνωρ,
πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
οὔτησε ξυστῷ χαλκήρεϊ, λῦσε δὲ γυῖα.
ὣς τὸν μὲν λίπε θυμός· ἐπ' αὐτῷ δ' ἔργον ἐτύχθη
ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δέ, λύκοι ὥς,
ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
Ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
ἠΐθεον θαλερόν, Σιμοείσιον· ὅν ποτε μήτηρ,
Ἴδηθεν κατιοῦσα, παρ' ὄχθῃσιν Σιμόεντος
γείνατ', ἐπεί ῥα τοκεῦσιν ἅμ' ἕσπετο μῆλα ἰδέσθαι.
τοὔνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν

ἔπλεθ', ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
πρῶτον γάρ μιν ἰόντα βάλε στῆθος, παρὰ μαζὸν
δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
ἦλθεν. ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν, αἴγειρος ὥς,
ἥ ῥά τ' ἐν εἰαμενῇ ἕλεος μεγάλοιο πεφύκῃ,
λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·
τὴν μέν θ' ἁρματοπηγὸς ἀνὴρ αἴθωνι σιδήρῳ
ἐξέταμ', ὄφρα ἴτυν κάμψῃ περικαλλέϊ δίφρῳ·
ἡ μέν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας·
τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
Αἴας Διογενής. τοῦ δ' Ἄντιφος αἰολοθώρηξ,
Πριαμίδης, καθ' ὅμιλον ἀκόντισεν ὀξέϊ δουρί.
τοῦ μὲν ἅμαρθ'· ὁ δὲ Λεῦκον, Ὀδυσσέος ἐσθλὸν ἑταῖρον,
βεβλήκει βουβῶνα, νέκυν ἑτέρωσ' ἐρύοντα·
ἤριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
τοῦ δ' Ὀδυσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη·
βῆ δὲ διὰ προμάχων, κεκορυθμένος αἴθοπι χαλκῷ,
στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
ἀμφὶ ἓ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο,
ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἅλιον βέλος ἧκεν,
ἀλλ' υἱὸν Πριάμοιο νόθον βάλε, Δημοκόωντα,
ὅς οἱ Ἀβυδόθεν ἦλθε, παρ' ἵππων ὠκειάων.
τόν ῥ' Ὀδυσεύς, ἑτάροιο χολωσάμενος, βάλε δουρὶ
κόρσην· ἡ δ' ἑτέροιο διὰ κροτάφοιο πέρησεν
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν.
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
χώρησαν δ' ὑπό τε πρόμαχοι καὶ φαίδιμος Ἕκτωρ·
Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς·
ἴθυσαν δὲ πολὺ προτέρω.—Νεμέσησε δ' Ἀπόλλων,
Περγάμου ἐκ κατιδών, Τρώεσσι δὲ κέκλετ' ἀΰσας·
Ὄρνυσθ', ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης
Ἀργείοις· ἐπεὶ οὔ σφι λίθος χρώς, οὐδὲ σίδηρος,
χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
οὐ μὰν οὐδ' Ἀχιλεύς, Θέτιδος παῖς ἠϋκόμοιο,
μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.

Ὣς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
ὦρσε Διὸς θυγάτηρ, κυδίστη Τριτογένεια,
ἐρχομένη καθ' ὅμιλον, ὅθι μεθιέντας ἴδοιτο.
Ἔνθ' Ἀμαρυγκείδην Διώρεα Μοῖρ' ἐπέδησεν.
χερμαδίῳ γὰρ βλῆτο παρὰ σφυρὸν ὀκριόεντι,
κνήμην δεξιτερήν· βάλε δὲ Θρῃκῶν ἀγὸς ἀνδρῶν,
Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει.
ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδὴς
ἄχρις ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίῃσιν
κάππεσεν, ἄμφω χεῖρε φίλοις ἑτάροισι πετάσσας,
θυμὸν ἀποπνείων. ὁ δ' ἐπέδραμεν, ὅς ῥ' ἔβαλέν περ,
Πείροος· οὖτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὄσσε κάλυψεν.
Τὸν δὲ Θόας Αἰτωλὸς ἐπεσσύμενον βάλε δουρὶ
στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
ἐσπάσατο στέρνοιο· ἐρύσσατο δὲ ξίφος ὀξύ,
τῷ ὅγε γαστέρα τύψε μέσην, ἐκ δ' αἴνυτο θυμόν.
τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι,
Θρήϊκες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
οἵ ἑ, μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυόν,
ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
ὣς τώγ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθην,
ἤτοι ὁ μὲν Θρῃκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.
Ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
ὅστις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξέϊ χαλκῷ
δινεύοι κατὰ μέσσον, ἄγοι δέ ἑ Παλλὰς Ἀθήνη,
χειρὸς ἑλοῦσα, αὐτὰρ βελέων ἀπερύκοι ἐρωήν.
πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἤματι κείνῳ
πρηνέες ἐν κονίῃσι παρ' ἀλλήλοισι τέταντο.

III.

ΙΛΙΑΔΟΣ Ε.

Διομήδους ἀριστεία.

Ἔνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
Ἀργείοισι γένοιτο, ἰδὲ κλέος ἐσθλὸν ἄροιτο.
δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅστε μάλιστα
λαμπρὸν παμφαίνῃσι, λελουμένος Ὠκεανοῖο·
τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων·
ὦρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.
Ἦν δέ τις ἐν Τρώεσσι Δάρης, ἀφνειός, ἀμύμων,
ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἤστην,
Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
τώ οἱ, ἀποκρινθέντε, ἐναντίω ὁρμηθήτην·
τὼ μὲν ἀφ' ἵπποιϊν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Φηγεύς ῥα πρότερος προΐει δολιχόσκιον ἔγχος·
Τυδείδεω δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκὴ
ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῷ
Τυδείδης· τοῦ δ' οὐχ ἅλιον βέλος ἔκφυγε χειρός,
ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὦσε δ' ἀφ' ἵππων,
Ἰδαῖος δ' ἀπόρουσε, λιπὼν περικαλλέα δίφρον,
οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·

οὐδὲ γὰρ ουδέ κεν αὐτὸς ὑπέκφυγε Κῆρα μέλαιναν,
ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
ὡς δή οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.
ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱός,
δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος,
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφιν,
πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
χειρὸς ἑλοῦσ', ἐπέεσσι προσηύδα θοῦρον Ἄρηα·
Ἄρες, Ἄρες, βροτολοιγέ, μιαιφόνε, τειχεσιπλῆτα!
οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
μάρνασθ', ὁπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ,
νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν;
Ὣς εἰποῦσα, μάχης ἐξήγαγε θοῦρον Ἄρηα·
τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἠϊόεντι Σκαμάνδρῳ.
Τρῶας δ' ἔκλιναν Δαναοί· ἕλε δ' ἄνδρα ἕκαστος
ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἀρχὸν Ἁλιζώνων, Ὀδίον μέγαν, ἔκβαλε δίφρου.
πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν,
ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μῄονος υἱόν,
Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.
τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχεϊ μακρῷ
νύξ', ἵππων ἐπιβησόμενον, κατὰ δεξιὸν ὦμον·
ἤριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἷλεν.
τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες.
Υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἵμονα θήρης,
Ἀτρείδης Μενέλαος ἕλ' ἔγχεϊ ὀξυόεντι,
ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτὴ
βάλλειν ἄγρια πάντα, τάτε τρέφει οὔρεσιν ὕλη.
ἀλλ' οὔ οἱ τότε γε χραῖσμ' Ἄρτεμις ἰοχέαιρα,
οὐδὲ ἑκηβολίαι, ᾗσιν τοπρίν γ' ἐκέκαστο·
ἀλλά μιν Ἀτρείδης δουρικλειτὸς Μενέλαος,
πρόσθεν ἕθεν φεύγοντα, μετάφρενον οὔτασε δουρὶ

ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
ἤριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
Μηριόνης δὲ Φέρεκλον ἐνήρατο, τέκτονος υἱόν,
'Αρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς 'Αθήνη.
ὃς καὶ 'Αλεξάνδρῳ τεκτήνατο νῆας ἐΐσας
ἀρχεκάκους, αἳ πᾶσι κακὸν Τρώεσσι γένοντο,
οἷ τ' αὐτῷ· ἐπεὶ οὔτι θεῶν ἐκ θέσφατα ᾔδη.
τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων,
βεβλήκει γλουτὸν κάτα δεξιόν· ἡ δὲ διαπρὸ
ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή.
γνὺξ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψεν.
Πηδαῖον δ' ἄρ' ἔπεφνε Μέγης, 'Αντήνορος υἱόν,
ὅς ῥα νόθος μὲν ἔην, πύκα δ ἔτρεφε δῖα Θεανώ,
ἶσα φίλοισι τέκεσσι, χαριζομένη πόσεϊ ᾧ.
τὸν μὲν Φυλείδης δουρικλυτὸς ἐγγύθεν ἐλθών,
βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξέϊ δουρί·
ἀντικρὺ δ' ἀν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
ἤριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἕλε χαλκὸν ὀδοῦσιν.
Εὐρύπυλος δ' Εὐαιμονίδης 'Υψήνορα δῖον,
υἱὸν ὑπερθύμου Δολοπίονος, ὅς ῥα Σκαμάνδρου
ἀρητὴρ ἐτέτυκτο, θεὸς δ' ὣς τίετο δήμῳ·
τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
πρόσθεν ἕθεν φεύγοντα, μεταδρομάδην ἔλασ' ὦμον,
φασγάνῳ ἀΐξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὄσσε
ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταιή.
῝Ως οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
Τυδείδην δ' οὐκ ἂν γνοίης, ποτέροισι μετείη,
ἠὲ μετὰ Τρώεσσιν ὁμιλέοι, ἦ μετ' 'Αχαιοῖς.
θῦνε γὰρ ἂμ πεδίον, ποταμῷ πλήθοντι ἐοικὼς
χειμάῤῥῳ, ὅστ' ὦκα ῥέων ἐκέδασσε γεφύρας·
τὸν δ' οὔτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
οὔτ' ἄρα ἕρκεα ἴσχει ἀλωάων ἐριθηλέων,
ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος·

πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν·
ὣς ὑπὸ Τυδείδῃ πυκιναὶ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον, πολέες περ ἐόντες.
Τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱός,
ϑύνοντ' ἂμ πεδίον, πρὸ ἕϑεν κλονέοντα φάλαγγας
αἶψ' ἐπὶ Τυδείδῃ ἐτιταίνετο καμπύλα τόξα,
καὶ βάλ' ἐπαΐσσοντα, τυχὼν κατὰ δεξιὸν ὦμον,
ϑώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς ὀϊστός,
ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι ϑώρηξ.
τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·
Ὄρνυσϑε, Τρῶες μεγάϑυμοι, κέντορες ἵππων!
βέβληται γὰρ ἄριστος Ἀχαιῶν· οὐδέ ἕ φημι
δήϑ' ἀνσχήσεσϑαι κρατερὸν βέλος, εἰ ἐτεόν με
ὦρσεν ἄναξ, Διὸς υἱός, ἀπορνύμενον Λυκίηϑεν.
Ὣς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
ἀλλ' ἀναχωρήσας, πρόσϑ' ἵπποιϊν καὶ ὄχεσφιν
ἔστη, καὶ Σϑένελον προσέφη, Καπανήϊον υἱόν·
Ὄρσο, πέπον Καπανηϊάδη! καταβήσεο δίφρου,
ὄφρα μοι ἐξ ὤμοιο ἐρύσσῃς πικρὸν ὀϊστόν.
Ὣς ἄρ' ἔφη· Σϑένελος δὲ καϑ' ἵππων ἆλτο χαμᾶζε,
πὰρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὤμου·
αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
δὴ τότ' ἔπειτ' ἠρᾶτο βοὴν ἀγαϑὸς Διομήδης·
Κλῦϑί μοι, αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,
εἴποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
δηΐῳ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φῖλαι, Ἀϑήνη·
δὸς δέ τέ μ' ἄνδρα ἑλεῖν, καὶ ἐς ὁρμὴν ἔγχεος ἐλϑεῖν,
ὅς μ' ἔβαλε φϑάμενος, καὶ ἐπεύχεται, οὐϑέ μέ φησιν
δηρὸν ἔτ' ὄψεσϑαι λαμπρὸν φάος ἠελίοιο.
Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀϑήνη,
γυῖα δ' ἔϑηκεν ἐλαφρά, πόδας καὶ χεῖρας ὕπερϑεν·
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσϑαι·
ἐν γάρ τοι στήϑεσσι μένος πατρώϊον ἧκα
ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότα Τυδεύς·

ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν,
ὄφρ' εὖ γιγνώσκῃς ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα.
τῷ νῦν, αἴ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
μήτι σύγ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθησ' ἐς πόλεμον, τήνγ' οὔταμεν ὀξέϊ χαλκῷ.
Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη.
Τυδείδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη·
καί, πρίν περ θυμῷ μεμαὼς Τρώεσσι μάχεσθαι,
δὴ τότε μιν τρὶς τόσσον ἕλεν μένος, ὥστε λέοντα,
ὅν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀΐεσσιν
χραύσῃ μέν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσσῃ·
τοῦ μέν τε σθένος ὦρσεν· ἔπειτα δέ τ' οὐ προσαμύνει,
ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται·
αἱ μέν τ' ἀγχιστῖναι ἐπ' ἀλλήλῃσι κέχυνται,
αὐτὰρ ὁ ἐμμεμαὼς βαθέης ἐξ ἅλλεται αὐλῆς·
ὣς μεμαὼς Τρώεσσι μίγη κρατερὸς Διομήδης.
Ἔνθ' ἕλεν Ἀστύνοον καὶ Ὑπείρονα, ποιμένα λαῶν·
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρί,
τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῗδα παρ' ὦμον
πλῆξ'· ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἠδ' ἀπὸ νώτου.
τοὺς μὲν ἔασ', ὁ δ' Ἄβαντα μετῴχετο καὶ Πολύϊδον,
υἱέας Εὐρυδάμαντος, ὀνειροπόλοιο γέροντος·
τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους,
ἀλλά σφεας κρατερὸς Διομήδης ἐξενάριξεν.
βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἷε,
ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
υἱὸν δ' οὐ τέκετ' ἄλλον, ἐπὶ κτεάτεσσι λιπέσθαι.
ἔνθ' ὅγε τοὺς ἐνάριζε, φίλον, δ' ἐξαίνυτο θυμὸν
ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
λεῖπ', ἐπεὶ οὐ ζώοντε μάχης ἐκ νοστήσαντε
δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.
Ἔνθ' υἷας Πριάμοιο δύω λαβε Δαρδανίδαο,
εἰν ἑνὶ δίφρῳ ἐόντας, Ἐχέμμονά τε Χρομίον τε.
ὡς δὲ λέων ἐν βουσὶ θορὼν ἐξ αὐχένα ἄξῃ

πόρτιος ἠὲ βοός, ξύλοχον κάτα βοσκομενάων·
ὣς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
ἵππους δ' οἷς ἑτάροισι δίδου μετὰ νῆας ἐλαύνειν.

IV.

Τοὺς δ' Ἕκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
κεκληγώς· ἅμα δὲ Τρώων εἵποντο φάλαγγες
καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐνυώ·
ἡ μέν, ἔχουσα Κυδοιμὸν ἀναιδέα δηϊοτῆτος·
Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα·
φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἕκτορος, ἄλλοτ' ὄπισθεν
Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
ὡς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἅλαδε προρέοντι,
ἀφρῷ μορμύροντα ἰδών, ἀνά τ' ἔδραμ' ὀπίσσω·
ὣς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῷ·
Ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἕκτορα δῖον
αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν!
τῷ δ' αἰεὶ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει·
καὶ νῦν οἱ πάρα κεῖνος Ἄρης, βροτῷ ἀνδρὶ ἐοικώς.
ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω
εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἶφι μάχεσθαι.
Ὣς ἄρ' ἔφη· Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
ἔνθ' Ἕκτωρ δύο φῶτε κατέκτανεν, εἰδότε χάρμης,
εἰν ἑνὶ δίφρῳ ἐόντε, Μενέσθην Ἀγχίαλόν τε.
Τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·
στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
καὶ βάλεν Ἄμφιον, Σελάγου υἱόν, ὅς ῥ' ἐνὶ Παισῷ
ναῖε πολυκτήμων, πολυλήϊος· ἀλλά ἑ Μοῖρα
ἦγ' ἐπικουρήσοντα μετὰ Πρίαμόν τε καὶ υἷας.

τόν ῥα κατὰ ζωστῆρα βάλεν Τελαμώνιος Αἴας,
νειαίρῃ δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος·
δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας,
τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν
ὀξέα, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
αὐτὰρ ὁ λὰξ προςβάς, ἐκ νεκροῦ χάλκεον ἔγχος
ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
ὤμοιϊν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
δεῖσε δ' ὅγ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
οἳ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
οἵ ἑ, μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυόν,
ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
  Ὣς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.
Τληπόλεμον δ' Ἡρακλείδην, ἠΰν τε μέγαν τε,
ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι Μοῖρα κραταιή.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
υἱός θ' υἱωνός τε Διὸς νεφεληγερέταο,
τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν·
  Σαρπῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
πτώσσειν ἐνθάδ' ἐόντι, μάχης ἀδαήμονι φωτί;
ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο
εἶναι· ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.
ἀλλ' οἷόν τινά φασι βίην Ἡρακληείην
εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα!
ὅς ποτε δεῦρ' ἐλθὼν ἕνεχ' ἵππων Λαομέδοντος,
ἓξ οἴῃς σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν,
Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς.
σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί·
οὐδέ τί σε Τρώεσσιν ὀΐομαι ἄλκαρ ἔσεσθαι,
ἐλθόντ' ἐκ Λυκιης, οὐδ' εἰ μάλα καρτερός εσσι,
ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν.
  Τὸν δ' αὖ Σαρπηδών, Λυκίων ἀγός, ἀντίον ηὔδα·
Τληπόλεμ', ἤτοι κεῖνος ἀπώλεσεν Ἴλιον ἱρήν,
ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,

ὅς ῥά μιν εὖ ἔρξαντα κακῷ ἠνίπαπε μύθῳ,
οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ Κῆρα μέλαιναν
ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπώλῳ.
Ὣς φάτο Σαρπηδών· ὁ δ' ἀνέσχετο μείλινον ἔγχος
Τληπόλεμος, καὶ τῶν μὲν ἁμαρτῇ δούρατα μακρὰ
ἐκ χειρῶν ἤϊξαν· ὁ μὲν βάλεν αὐχένα μέσσον
Σαρπηδών, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινή·
τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψεν.
Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχεϊ μακρῷ
βεβλήκειν· αἰχμὴ δὲ διέσσυτο μαιμώωσα,
ὀστέῳ ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.
Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
ἑλκόμενον· τὸ μὲν οὔτις ἐπεφράσατ', οὐδ' ἐνόησεν,
μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίη,
σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
Τληπόλεμον δ' ἑτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ
ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεύς,
τλήμονα θυμὸν ἔχων· μαίμησε δέ οἱ φίλον ἦτορ·
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
ἢ ὅγε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἕλοιτο.
οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν,
ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξέϊ χαλκῷ·
τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
ἔνθ' ὅγε Κοίρανον εἷλεν, Ἀλάστορά τε Χρομίον τε,
Ἄλκανδρόν θ' Ἅλιόν τε, Νοήμονά τε Πρύτανίν τε·
καί νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἕκτωρ.
βῆ δὲ διὰ προμάχων, κεκορυθμένος αἴθοπι χαλκῷ,
δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
Σαρπηδών, Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπεν·

Πριαμίδη, μὴ δή με ἕλωρ Δαναοῖσιν ἐάσῃς
κεῖσθαι, ἀλλ' ἐπάμυνον! ἔπειτά με καὶ λίποι αἰὼν
ἐν πόλει ὑμετέρῃ· ἐπεὶ οὐκ ἄρ' ἔμελλον ἔγωγε
νοστήσας οἶκόνδε, φίλην ἐς πατρίδα γαῖαν,
εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
Ὣς φάτο· τὸν δ' οὔτι προςέφη κορυθαιόλος Ἕκτωρ,
ἀλλὰ παρήϊξεν, λελιημένος, ὄφρα τάχιστα
ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἕλοιτο.
οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
εἷσαν ὑπ αἰγιόχοιο Διὸς περικαλλέϊ φηγῷ·
ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὦσε θύραζε
ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος·
τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς·
αὖτις δ' ἀμπνύνθη, περὶ δὲ πνοιὴ Βορέαο
ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.
Ἀργεῖοι δ' ὑπ' Ἄρηϊ καὶ Ἕκτορι χαλκοκορυστῇ
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν,
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
χάζονθ', ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.
Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξεν
Ἕκτωρ τε, Πριάμοιο πάϊς, καὶ χάλκεος Ἄρης;
Ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην,
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,
Οἰνοπίδην θ' Ἕλενον, καὶ Ὀρέσβιον αἰολομίτρην,
ὅς ῥ' ἐν Ὕλῃ ναίεσκε, μέγα πλούτοιο μεμηλώς,
λίμνῃ κεκλιμένος Κηφισίδι· πὰρ δέ οἱ ἄλλοι
ναῖον Βοιωτοί, μάλα πίονα δῆμον ἔχοντες.

V.

ΙΛΙΑΔΟΣ Ζ.

Ὣς ἔφαθ᾽· Ἕκτωρ δ᾽ οὔτι κασιγνήτῳ ἀπίθησεν.
αὐτίκα δ᾽ ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε·
πάλλων δ᾽ ὀξέα δοῦρα, κατὰ στρατὸν ᾤχετο πάντη,
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
οἱ δ᾽ ἐλελίχθησαν, καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ᾽ ὑπεχώρησαν, λῆξαν δὲ φόνοιο·
φὰν δέ τιν᾽ ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὣς ἐλέλιχθεν.
Ἕκτωρ δὲ Τρώεσσιν ἐκέκλετο, μακρὸν ἀΰσας·
Τρῶες ὑπέρθυμοι, τηλέκλητοί τ᾽ ἐπίκουροι,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
ὄφρ᾽ ἂν ἐγὼ βείω προτὶ Ἴλιον, ἠδὲ γέρουσιν
εἴπω βουλευτῇσι καὶ ἡμετέρῃς ἀλόχοισιν,
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ᾽ ἑκατόμβας.
Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
ἄντυξ, ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.—
Γλαῦκος δ᾽, Ἱππολόχοιο πάϊς, καὶ Τυδέος υἱὸς
ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.
οἱ δ᾽ ὅτε δὴ σχεδὸν ἦσαν ἐπ᾽ ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·
Τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;
οὐ μὲν γάρ ποτ᾽ ὄπωπα μάχῃ ἔνι κυδιανείρῃ
τοπρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἁπάντων
σῷ θάρσει, ὅτ᾽ ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.

δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος,
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
σεῦε κατ' ἠγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
θεινόμεναι βουπλῆγι· Διώνυσος δὲ φοβηθεὶς
δυσεθ' ἁλὸς κατὰ κῦμα· Θέτις δ' ὑπεδέξατο κόλπῳ
δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῇ.
τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζώοντες,
καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν
ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
εἰ δέ τίς ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
ἆσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι.
Τὸν δ' αὖθ' Ἱππολόχοιο προσηύδα φαίδιμος υἱός·
Τυδείδη μεγάθυμε, τίη γενεὴν ἐρεείνεις;
οἵη περ φύλλων γενεή, τοιήδε, καὶ ἀνδρῶν.
φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
τηλεθόωσα φύει· ἔαρος δ' ἐπιγίγνεται ὥρη·
ὣς ἀνδρῶν γενεὴ ἡ μὲν φύει, ἡδ' ἀπολήγει.
εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι· ὄφρ' εὖ εἰδῇς
ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν·
ἔστι πόλις Ἐφύρη, μυχῷ Ἄργεος ἱπποβότοιο,
ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν·
αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην·
τῷ δὲ θεοὶ κάλλος τε καὶ ἠνορέην ἐρατεινὴν
ὤπασαν. αὐτάρ οἱ Προῖτος κάκ' ἐμήσατο θυμῷ·
ὅς ῥ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦεν
Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσεν.
τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δῖ' Ἄντεια,
κρυπταδίῃ φιλότητι μιγήμεναι· ἀλλὰ τὸν οὔτι

πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
ἡ δὲ ψευσαμμένη Προῖτον βασιλῆα προςηύδα·
Τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,
ὅς μ' ἔθελεν φιλότητι μιγήμεναι, οὐκ ἐθελούσῃ.
Ὣς φάτο· τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν·
κτεῖναι μέν ῥ' ἀλέεινε, σεβάσσατο γὰρ τόγε θυμῷ,
πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὅγε σήματα λυγρά,
γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά·
δεῖξαι δ' ἠνώγειν ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο.
αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ·
ἀλλ' ὅτε δὴ Λυκίην ἷξε, Ξάνθον τε ῥέοντα,
προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης.
ἐννῆμαρ ξείνισσε, καὶ ἐννέα βοῦς ἱέρευσεν·
ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ῥοδοδάκτυλος Ἠώς·
καὶ τότε μιν ἐρέεινε, καὶ ᾔτεε σῆμα ἰδέσθαι,
ὅ, ττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
αὐτὰρ ἐπειδὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
πρῶτον μέν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν
πεφνέμεν—ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων·
πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα·
δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο—
καὶ τὴν μὲν κατέπεφνε, θεῶν τεράεσσι πιθήσας.
δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·
καρτίστην δὴ τήνγε μάχην φάτο δύμεναι ἀνδρῶν·
τοτρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινεν·
κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους,
εἷσε λόχον· τοὶ δ' οὔτι πάλιν οἰκόνδε νέοντο·
πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἠῢν ἐόντα,
αὐτοῦ μιν κατέρυκε, δίδου δ' ὅγε θυγατέρα ἥν·
δῶκε δέ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης·
καὶ μέν οἱ Λύκιοι τέμενος τάμον, ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο.
ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,

Ἴσανδρόν τε καὶ Ἱππόλοχον καὶ Λαοδάμειαν—
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεύς·
ἡ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν—
ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν,
ἤτοι ὁ κὰπ πεδίον τὸ Ἀλήϊον οἶος ἀλᾶτο,
ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.
Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἆτος πολέμοιο
μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν·
τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
Ἱππόλοχος δέ μ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν,
αἰὲν ἀριστεύειν, καὶ ὑπείροχον ἔμμεναι ἄλλων,
μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι
ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι.
Ὣς φάτο· γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὰρ ὁ μειλιχίοισι προςηύδα ποιμένα λαῶν·
Ἦ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός·
Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
ξείνισ' ἐνὶ μεγάροισιν, ἐείκοσιν ἤματ' ἐρύξας·
οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά.
Οἰνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινόν,
Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον·
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσιν.
Τυδέα δ' οὐ μέμνημαι· ἐπεί μ' ἔτι τυτθὸν ἐόντα
κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσῳ
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἵκωμαι.
ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου.
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ' ἐπίκουροι,
κτείνειν, ὅν κε θεός γε πόρῃ, καὶ ποσσὶ κιχείω·
πολλοὶ δ' αὖ σοὶ Ἀχαιοί, ἐναιρέμεν, ὅν κε δύνηαι
τεύχεα δ' ἀλλήλοις ἐπαμείψομεν· ὄφρα καὶ οἵδε
γνῶσιν, ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.

Ὣς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
χεῖράς τ' ἀλλήλων λαβέτην, καὶ πιστώσαντο.
ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς,
ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβεν,
χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.—
Ἕκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἠδὲ θύγατρες,
εἰρόμεναι παῖδάς τε, κασιγνήτους τε ἔτας τε,
καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὔχεσθαι ἀνώγει
πάσας ἑξείης· πολλῇσι δὲ κήδε' ἐφῆπτο.
Ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανεν,
ξεστῇς αἰθούσῃσι τετυγμένον—αὐτὰρ ἐν αὐτῷ
πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
κοιμῶντο Πριάμοιο παρὰ μνηστῇς ἀλόχοισιν.
κουράων δ' ἑτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
κοιμῶντο Πριάμοιο παρ' αἰδοίῃς ἀλόχοισιν—
ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ,
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

VI.

ΙΛΙΑΔΟΣ Ζ.

Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος, ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης·
ἔνθα με κῦμ' ἀπόερσε, πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις,
ὃς ᾔδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὔτ' ἂρ νῦν φρένες ἔμπεδοι, οὔτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι ὀΐω.
ἀλλ' ἄγε νῦν εἴσελθε, καὶ ἕζεο τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεί σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
εἵνεκ' ἐμεῖο κυνὸς καὶ 'Αλεξάνδρου ἕνεκ' ἄτης·
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισιν.
Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαιόλος Ἕκτωρ·
μή με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις.
ἤδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμύνω
Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν·
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.
καὶ γὰρ ἐγὼν οἶκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι
οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
οὐ γάρ τ' οἶδ', εἰ ἔτι σφιν ὑπότροπος ἵξομαι αὖτις,
ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν 'Αχαιῶν.
Ὣς ἄρα φωνήσας ἀπέβη κορυθαιόλος Ἕκτωρ.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας,
οὐδ' εὗρ' 'Ανδρομάχην λευκώλενον ἐν μεγάροισιν·

ἀλλ' ἥγε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἕκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμωῇσιν ἔειπεν·
Εἰ δ', ἄγε μοι, δμωαί, νημερτεα μυθήσασθε·
πῆ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
ἠέ πη ἐς γαλόων, ἢ εἰνατέρων εὐπέπλων,
ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρωαὶ ἐϋπλόκαμον δεινὴν θεὸν ἱλάσκονται;
Τὸν δ' αὖτ' ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν·
Ἕκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι·
οὔτε πη ἐς γαλόων, οὔτ' εἰνατέρων εὐπέπλων,
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρωαὶ ἐϋπλόκαμον δεινὴν θεὸν ἱλάσκονται·
ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὕνεκ' ἄκουσεν
τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένῃ εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.
Ἦ ῥα γυνὴ ταμίη· ὁ δ' ἀπέσσυτο δώματος Ἕκτωρ
τὴν αὐτὴν ὁδὸν αὖτις, ἐϋκτιμένας κατ' ἀγυιάς.
εὖτε πύλας ἵκανε, διερχόμενος μέγα ἄστυ,
Σκαιάς—τῇ γὰρ ἔμελλε διεξίμεναι πεδίονδε—
ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα,
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος,
Ἠετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων·
τοῦπερ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ.
ἥ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ,
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὔτως,
Ἑκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ·
τόν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.
ἤτοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα,
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Δαιμόνιε, φθίσει σε τὸ σὸν μένος· οὐδ' ἐλεαίρεις
παῖδά τε νηπίαχον, καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοί,
πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη,
σεῦ ἀφαμαρτούσῃ, χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
ἔσται θαλπωρή, ἐπεὶ ἂν σύγε πότμον ἐπίσπῃς,
ἀλλ' ἄχε'— οὐδέ μοί ἐστι πατὴρ καὶ πότνια μήτηρ.
ἤτοι γὰρ πατέρ' ἁμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐναιετάωσαν,
Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἠετίωνα,
οὐδέ μιν ἐξενάριξε· σεβάσσατο γὰρ τόγε θυμῷ·
ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν,
ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
Νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
οἱ μὲν πάντες ἰῷ κίον ἤματι Ἄϊδος εἴσω·
πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς,
βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀΐεσσιν.
μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑλεέσσῃ,
τὴν ἐπεὶ ἂρ δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
ἂψ ὅγε τὴν ἀπέλυσε, λαβὼν ἀπερείσι' ἄποινα·
πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ,
ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
ἀλλ' ἄγε νῦν ἐλέαιρε, καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
μὴ παῖδ' ὀρφανικὸν θήῃς, χήρην τε γυναῖκα·
λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
ἄμβατός ἐστι πόλις, καὶ ἐπίδρομον ἔπλετο τεῖχος.
τρὶς γὰρ τῇγ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι,
ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα,
ἠδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
ἤ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
ἤ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.
Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς

αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,
αἴ κε, κακὸς ὥς, νόσφιν ἀλυσκάζω πολέμοιο·
οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
αἰεί, καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἦμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρή,
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.
ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
οὔτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἄνακτος,
οὔτε κασιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυςμενέεσσιν,
ὅσσον σεῖ', ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
δακρυόεσσαν ἄγηται, ἐλεύθερον ἦμαρ ἀπούρας·
καί κεν ἐν Ἄργει ἐοῦσα, πρὸς ἄλλης ἱστὸν ὑφαίνοις,
καί κεν,ὕδωρ φορέοις Μεσσηΐδος ἢ Ὑπερείης,
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη·
καί ποτέ τις εἴπῃσιν, ἰδὼν κατὰ δάκρυ χέουσαν·
Ἕκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἦμαρ.
ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
πρίν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι.
Ὣς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἕκτωρ·
ἂψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθείς,
ταρβήσας χαλκόν τ' ἠδὲ λόφον ἱππιοχαίτην,
δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας·
ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἵλετο φαίδιμος Ἕκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
αὐτὰρ ὅγ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλέ τε χερσίν,
εἶπεν ἐπευξάμενος Διΐ τ' ἄλλοισίν τε θεοῖσιν·
Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι

παῖδ' ἐμόν, ὡς καὶ ἐγώ περ, ἀριπρεπέα Τρώεσσιν,
ὧδε βίην τ' ἀγαθόν, καὶ Ἰλίου, ἶφι ἀνάσσειν·
καί ποτέ τις εἴπῃσι, πατρὸς δ' ὅγε πολλὸν ἀμείνων!
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα,
κτείνας δήϊον ἄνδρα, χαρείη δὲ φρένα μήτηρ.
Ὣς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
παῖδ' ἑόν· ἡ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ,
δακρυόεν γελάσασα. πόσις δ' ἐλέησε νοήσας,
χειρί τε μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
Δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ!
οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προϊάψει·
μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν ταπρῶτα γένηται.
ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει,
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.
Ὣς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἕκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἶκόνδε βεβήκει
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας
Ἕκτορος ἀνδροφόνοιο· κιχήσατο δ' ἔνδοθι πολλὰς
ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
αἱ μὲν ἔτι ζωὸν γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ·
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.
Οὐδὲ Πάρις δήθυνεν ἐν ὑψηλοῖσι δόμοισιν·
ἀλλ' ὅγ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,
σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς.
ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
δεσμὸν ἀποῤῥήξας θείῃ πεδίοιο κροαίνων,
εἰωθὼς λούεσθαι ἐϋῤῥεῖος ποταμοῖο,
κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
ὤμοις ἀΐσσονται· ὁ δ' ἀγλαΐηφι πεποιθώς,
ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων·

αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,
αἴ κε, κακὸς ὥς, νόσφιν ἀλυσκάζω πολέμοιο·
οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
αἰεί, καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἦμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρή,
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.
ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
οὔτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἄνακτος,
οὔτε κασιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυςμενέεσσιν,
ὅσσον σεῖ', ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
δακρυόεσσαν ἄγηται, ἐλεύθερον ἦμαρ ἀπούρας·
καί κεν ἐν Ἄργει ἐοῦσα, πρὸς ἄλλης ἱστὸν ὑφαίνοις,
καί κεν, ὕδωρ φορέοις Μεσσηΐδος ἢ Ὑπερείης,
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη·
καί ποτέ τις εἴπῃσιν, ἰδὼν κατὰ δάκρυ χέουσαν·
Ἕκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἦμαρ.
ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
πρίν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι.
Ὣς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἕκτωρ.
ἂψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθείς,
ταρβήσας χαλκόν τ' ἠδὲ λόφον ἱππιοχαίτην,
δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας·
ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἵλετο φαίδιμος Ἕκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
αὐτὰρ ὅγ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλέ τε χερσίν,
εἶπεν ἐπευξάμενος Διΐ τ' ἄλλοισίν τε θεοῖσιν·
Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι

παῖδ' ἐμόν, ὡς καὶ ἐγώ περ, ἀριπρεπέα Τρώεσσιν,
ὧδε βίην τ' ἀγαθόν, καὶ 'Ιλίου, ἶφι ἀνάσσειν·
καί ποτέ τις εἴπῃσι, πατρὸς δ' ὅγε πολλὸν ἀμείνων!
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα,
κτείνας δήϊον ἄνδρα, χαρείη δὲ φρένα μήτηρ.
῞Ως εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
παῖδ' ἑόν· ἡ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ,
δακρυόεν γελάσασα. πόσις δ' ἐλέησε νοήσας,
χειρί τε μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
Δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ!
οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ ῎Αϊδι προϊάψει·
μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν ταπρῶτα γένηται.
ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει,
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ 'Ιλίῳ ἐγγεγάασιν.
῞Ως ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος ῞Εκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας
῞Εκτορος ἀνδροφόνοιο· κιχῆσατο δ' ἔνδοθι πολλὰς
ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
αἱ μὲν ἔτι ζωὸν γόον ῞Εκτορα ᾧ ἐνὶ οἴκῳ·
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας 'Αχαιῶν.
Οὐδὲ Πάρις δήθυνεν ἐν ὑψηλοῖσι δόμοισιν·
ἀλλ' ὅγ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,
σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς.
ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
δεσμὸν ἀποῤῥήξας θείῃ πεδίοιο κροαίνων,
εἰωθὼς λούεσθαι ἐϋῤῥεῖος ποταμοῖο,
κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
ὤμοις ἀΐσσονται· ὁ δ' ἀγλαΐῃφι πεποιθώς,
ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων·

ὡς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης
τεύχεσι παμφαίνων, ὥςτ' ἠλέκτωρ, ἐβεβήκει
καγχαλόων, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα
Ἕκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλεν
στρέψεσθ' ἐκ χώρης, ὅθι ᾗ ὀάριζε γυναικί.
τὸν πρότερος προςέειπεν Ἀλέξανδρος θεοειδής·
Ἠθεῖ', ἦ μάλα δή σε καὶ ἐσσύμενον κατερύκω,
δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὡς ἐκέλευες.
Τὸν δ' ἀπαμειβόμενος προςέφη κορυθαίολος Ἕκτωρ·
δαιμόνι', οὐκ ἄν τίς τοι ἀνήρ, ὃς ἐναίσιμος εἴη,
ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
ἀλλὰ ἑκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
ἄχνυται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο.
ἀλλ' ἴομεν· τὰ δ' ὄπισθεν ἀρεσσόμεθ', αἴ κέ ποθι Ζεὺς
δώῃ, ἐπουρανίοισι θεοῖς αἰειγενέτῃσιν
κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιούς.

VII.

ΙΛΙΑΔΟΣ Σ.

Ὣς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας·
τὰς δ' ἐς πῦρ ἔτρεψε, κέλευσέ τε ἐργάζεσθαι.
φῦσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων,
παντοίην εὔπρηστον ἀϋτμὴν ἐξανιεῖσαι,
ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὖτε,
ὅππως Ἥφαιστός τ' ἐθέλοι, καὶ ἔργον ἄνοιτο.
χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε,
καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα
θῆκεν ἐν ἀκμοθέτῳ μεγαν ἄκμονα· γέντο δὲ χειρὶ
ῥαιστῆρα κρατερήν, ἑτέρηφι δὲ γέντο πυράγρην.

Ποίει δὲ πρώτιστα σάκος μέγα τε στιβαρόν τε,
πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινήν,
τρίπλακα, μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα.
πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
ποίει δαίδαλα πολλὰ ἰδυίῃσι πραπίδεσσιν.
Ἐν μὲν γαῖαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ ϑάλασσαν.
Ἠέλιόν τ' ἀκάμαντα, Σελήνην τε πλήϑουσαν,
ἐν δὲ τὰ τείρεα πάντα, τάτ' οὐρανὸς ἐστεφάνωται,
Πληϊάδας ϑ' Ὑάδας τε, τό, τε σϑένος Ὠρίωνος,
Ἄρκτον ϑ', ἣν καὶ ἄμαξαν ἐπίκλησιν καλέουσιν,
ἥτ' αὐτοῦ στρέφεται, καί τ' Ὠρίωνα δοκεύει,
οἴη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.
Ἐν δὲ δύω ποίησε πόλεις μερόπων ἀνϑρώπων
καλάς. ἐν τῇ μέν ῥα γάμοι τ' ἔσαν εἰλαπίναι τε·
νύμφας δ' ἐκ ϑαλάμων, δαΐδων ὕπο λαμπομενάων,
ἠγίνεον ἀνὰ ἄστυ· πολὺς δ' ὑμέναιος ὀρώρει·
κοῦροι δ' ὀρχηστῆρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
αὐλοὶ φόρμιγγές τε βοὴν ἔχον· αἱ δὲ γυναῖκες
ἱστάμεναι ϑαύμαζον ἐπὶ προϑύροισιν ἑκάστη.
λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀϑρόοι· ἔνϑα δὲ νεῖκος
ὠρώρει· δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποινῆς
ἀνδρὸς ἀποφϑιμένου· ὁ μὲν εὔχετο πάντ' ἀποδοῦναι,
δήμῳ πιφαύσκων· ὁ δ' ἀναίνετο μηδὲν ἑλέσϑαι.
ἄμφω δ' ἱέσϑην ἐπὶ ἵστορι πεῖραρ ἑλέσϑαι.
λαοὶ δ' ἀμφοτέροισιν ἐπήπυον, ἀμφὶς ἀρωγοί·
κήρυκες δ' ἄρα λαὸν ἐρήτυον· οἱ δὲ γέροντες
εἵατ' ἐπὶ ξεστοῖσι λίϑοις, ἱερῷ ἐνὶ κύκλῳ·
σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἠεροφώνων·
τοῖσιν ἔπειτ' ἤϊσσον, ἀμοιβηδὶς δὲ δίκαζον.
κεῖτο δ' ἄρ' ἐν μέσσοισι δύω χρυσοῖο τάλαντα,
τῷ δόμεν, ὃς μετὰ τοῖσι δίκην ἰϑύντατα εἴποι.
Τὴν δ' ἑτέρην πόλιν ἀμφὶ δύω στρατοὶ εἵατο λαῶν,
τεύχεσι λαμπόμενοι. δίχα δέ σφισιν ἥνδανε βουλή,
ἠὲ διαπραϑέειν, ἢ ἄνδιχα πάντα δάσασϑαι,
κτῆσιν ὅσην πτολίεϑρον ἐπήρατον ἐντὸς ἐέργει·

οἱ δ' οὔπω πείϑοντο, λόχῳ δ' ὑπεϑωρήσσοντο.
τεῖχος μέν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
ῥύατ', ἐφεσταότες, μετὰ δ' ἀνέρες, οὓς ἔχε γῆρας·
οἱ δ' ἴσαν· ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀϑήνη,
ἄμφω χρυσείω, χρύσεια δὲ εἵματα ἕσϑην,
καλὼ καὶ μεγάλω σὺν τεύχεσιν, ὥςτε ϑεώ περ,
ἀμφὶς ἀριζήλω· λαοὶ δ' ὑπολίζονες ἦσαν.
οἱ δ' ὅτε δή ῥ' ἵκανον, ὅϑι σφίσιν εἶκε λοχῆσαι,
ἐν ποταμῷ, ὅϑι τ' ἀρδμὸς ἔην πάντεσσι βοτοῖσιν,
ἔνϑ' ἄρα τοίγ' ἵζοντ', εἰλυμένοι αἴϑοπι χαλκῷ.
τοῖσι δ' ἔπειτ' ἀπάνευϑε δύω σκοποὶ εἵατο λαῶν,
δέγμενοι ὁππότε μῆλα ἰδοίατο καὶ ἕλικας βοῦς.
οἱ δὲ τάχα προγένοντο, δύω δ' ἅμ' ἕποντο νομῆες,
τερπόμενοι σύριγξι· δόλον δ' οὔτι προνόησαν.
οἱ μὲν τὰ προϊδόντες ἐπέδραμον, ὦκα δ' ἔπειτα
τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πώεα καλὰ
ἀργεννῶν οἰῶν· κτεῖνον δ' ἐπὶ μηλοβοτῆρας.
οἱ δ' ὡς οὖν ἐπύϑοντο πολὺν κέλαδον παρὰ βουσίν,
εἰράων προπάροιϑε καϑήμενοι, αὐτίκ' ἐφ' ἵππων
βάντες ἀερσιπόδων μετεκίαϑον, αἶψα δ' ἵκοντο.
στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχϑας.
βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείῃσιν.
ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὁμίλεον, ἐν δ' ὀλοὴ Κήρ,
ἄλλον ζωὸν ἔχουσα νεούτατον, ἄλλον ἄουτον,
ἄλλον τεϑνηῶτα κατὰ μόϑον ἕλκε ποδοῖϊν·
εἶμα δ' ἔχ' ἀμφ' ὤμοισι δαφοινεὸν αἵματι φωτῶν.
ὡμίλευν δ', ὥςτε ζωοὶ βροτοί, ἠδ' ἐμάχοντο,
νεκρούς τ' ἀλλήλων ἔρυον κατατεϑνηῶτας.
  Ἐν δ' ἐτίϑει νειὸν μαλακήν, πίειραν ἄρουραν,
εὐρεῖαν, τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
ζεύγεα δινεύοντες ἐλάστρεον ἔνϑα καὶ ἔνϑα.
οἱ δ' ὁπότε στρέψαντες ἱκοίατο τέλσον ἀρούρης,
τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου
δόσκεν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,
ἱέμενοι νειοῖο βαϑείης τέλσον ἱκέσϑαι.

ἡ δὲ μελαίνετ' ὄπισθεν, ἀρηρομένῃ δὲ ἐῴκει,
χρυσείη περ ἐοῦσα· τὸ δὴ πέρι θαῦμα τέτυκτο.
'Εν δ' ἐτίθει τέμενος βαθυλήϊον· ἔνθα δ' ἔριθοι
ἤμων, ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.
δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτον ἔραζε
ἄλλα δ' ἀμαλλοδετῆρες ἐν ἐλλεδανοῖσι δέοντο.
τρεῖς δ ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὄπισθεν
παῖδες δραγμεύοντες, ἐν ἀγκαλίδεσσι φέροντες,
ἀσπερχὲς πάρεχον· βασιλεὺς δ' ἐν τοῖσι σιωπῇ
σκῆπτρον ἔχων ἑστήκει ἐπ' ὄγμου γηθόσυνος κῆρ.
κήρυκες δ' ἀπάνευθεν ὑπὸ δρυῒ δαῖτα πένοντο,
βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες,
δεῖπνον ἐρίθοισιν, λεύκ' ἄλφιτα πολλὰ πάλυνον.
'Εν δ' ἐτίθει σταφυλῇσι μέγα βρίθουσαν ἀλωήν,
καλήν, χρυσείην· μέλανες δ' ἀνὰ βότρυες ἦσαν·
ἑστήκει δὲ κάμαξι διαμπερὲς ἀργυρέῃσιν.
ἀμφὶ δέ, κυανέην κάπετον, περὶ δ' ἕρκος ἔλασσεν
κασσιτέρου· μία δ' οἴη ἀταρπιτὸς ἦεν ἐπ' αὐτήν,
τῇ νίσσοντο φορῆες, ὅτε τρυγόῳεν ἀλωήν.
παρθενικαὶ δὲ καὶ ἠΐθεοι, ἀταλὰ φρονέοντες,
πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπόν.
τοῖσιν δ' ἐν μέσσοισι πάϊς φόρμιγγι λιγείῃ
ἱμερόεν κιθάριζε· λίνον δ' ὑπὸ καλὸν ἄειδεν
λεπταλέῃ φωνῇ· τοὶ δὲ ῥήσσοντες ἁμαρτῇ
μολπῇ τ' ἰυγμῷ τε ποσὶ σκαίροντες ἕποντο.
'Εν δ' ἀγέλην ποίησε βοῶν ὀρθοκραιράων·
αἱ δὲ βόες χρυσοῖο τετεύχατο κασσιτέρου τε·
μυκηθμῷ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε,
πὰρ ποταμὸν κελάδοντα, παρὰ ῥοδανὸν δονακῆα.
χρύσειοι δὲ νομῆες ἅμ' ἐστιχόωντο βόεσσιν,
τέσσαρες, ἐννέα δέ σφι κύνες πόδας ἀργοὶ ἕποντο.
σμερδαλέω δὲ λέοντε δύ' ἐν πρώτῃσι βόεσσιν
ταῦρον ἐρύγμηλον ἐχέτην· ὁ δὲ μακρὰ μεμυκὼς
ἕλκετο· τὸν δὲ κύνες μετεκίαθον ἠδ' αἰζηοί.
τὼ μὲν ἀναῤῥήξαντε βοὸς μεγάλοιο βοείην,

ἔγκατα καὶ μέλαν αἷμα λαφύσσετον· οἱ δὲ νομῆες
αὔτως ἐνδίεσαν, ταχέας κύνας ὀτρύνοντες.
οἱ δ' ἤτοι δακέειν μὲν ἀπετρωπῶντο λεόντων,
ἱστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον, ἔκ τ' ἀλέοντο.
'Εν δὲ νομὸν ποίησε περικλυτὸς 'Αμφιγυήεις,
ἐν καλῇ βήσσῃ, μέγαν οἰῶν ἀργεννάων,
σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκούς.
'Εν δὲ χορὸν ποίκιλλε περικλυτὸς 'Αμφιγυήεις,
τῷ ἴκελον, οἷόν ποτ' ἐνὶ Κνωσῷ εὐρείῃ
Δαίδαλος ἤσκησεν καλλιπλοκάμῳ 'Αριάδνῃ.
ἔνθα μὲν ἠΐθεοι καὶ παρθένοι ἀλφεσίβοιαι
ὠρχεῦντ', ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.
τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας
εἵατ' ἐϋννήτους, ἦκα στίλβοντας ἐλαίῳ·
καί ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.
οἱ δ' ὁτὲ μὲν θρέξασκον ἐπισταμένοισι πόδεσσιν
ῥεῖα μάλ', ὡς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν
ἑζόμενος κεραμεὺς πειρήσεται, αἴ κε θέῃσιν·
ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισιν.
πολλὸς δ' ἱμερόεντα χορὸν περιΐσταθ' ὅμιλος,
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδός,
φορμίζων· δοιὼ δὲ κυβιστητῆρε κατ' αὐτούς,
μολπῆς ἐξάρχοντος, ἐδίνευον κατὰ μέσσους.
'Εν δ' ἐτίθει ποταμοῖο μέγα σθένος 'Ωκεανοῖο,
ἄντυγα πὰρ πυμάτην σάκεος πύκα ποιητοῖο.
Αὐτὰρ ἐπειδὴ τεῦξε σάκος μέγα τε στιβαρόν τε,
τεῦξ' ἄρα οἱ θώρηκα, φαεινότερον πυρὸς αὐγῆς·
τεῦξε δέ οἱ κόρυθα βριαρήν, κροτάφοις ἀραρυῖαν,
καλήν, δαιδαλέην· ἐπὶ δὲ χρύσεον λόφον ἧκεν·
τεῦξε δέ οἱ κνημῖδας ἑανοῦ κασσιτέροιο.
Αὐτὰρ ἐπεὶ πάνθ' ὅπλα κάμε κλυτὸς 'Αμφιγυήεις,
μητρὸς 'Αχιλλῆος θῆκε προπάροιθεν ἀείρας.
ἡ δ', ἴρηξ ὥς, ἆλτο κατ' Οὐλύμπου νιφόεντος,
τεύχεα μαρμαίροντα παρ' 'Ηφαίστοιο φέρουσα.

VIII.

ΙΛΙΑΔΟΣ Χ.

Ἕκτορος ἀναίρεσις.

Ὣς οἱ μὲν κατὰ ἄστυ πεφυζότες, ἠΰτε νεβροί,
ἱδρῶ ἀπεψύχοντο, πίον τ', ἀκέοντό τε δίψαν,
κεκλιμένοι καλῇσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
τείχεος ἆσσον ἴσαν, σάκε' ὤμοισι κλίναντες.
Ἕκτορα δ' αὐτοῦ μεῖναι ὀλοὴ Μοῖρ' ἐπέδησεν,
Ἰλίου προπάροιθε, πυλάων τε Σκαιάων.
αὐτὰρ Πηλείωνα προσηύδα Φοῖβος Ἀπόλλων·
Τίπτε με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,
αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδέ νύ πώ με
ἔγνως, ὡς θεός εἰμι, σὺ δ' ἀσπερχὲς μενεαίνεις.
ἦ νύ τοι οὔτι μέλει Τρώων πόνος, οὓς ἐφόβησας,
οἳ δή τοι εἰς ἄστυ ἄλεν, σὺ δὲ δεῦρο λιάσθης.
οὐ μέν με κτενέεις, ἐπεὶ οὔτοι μόρσιμός εἰμι.
Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
ἔβλαψάς μ', Ἑκάεργε, θεῶν ὀλοώτατε πάντων,
ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ
γαῖαν ὀδὰξ εἷλον, πρὶν Ἴλιον εἰσαφικέσθαι.
νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δ' ἐσάωσας
ῥηϊδίως, ἐπεὶ οὔτι τίσιν γ' ἔδδεισας ὀπίσσω.
ἦ σ' ἂν τισαίμην, εἴ μοι δύναμίς γε παρείη.
Ὣς εἰπὼν προτὶ ἄστυ μέγα φρονέων ἐβεβήκει,

σευάμενος, ὥςθ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
ὅς ῥά τε ῥεῖα θέῃσι τιταινόμενος πεδίοιο·
ὣς Ἀχιλεὺς λαιψηρὰ πόδας καὶ γούνατ' ἐνώμα.
Τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἴδεν ὀφθαλμοῖσιν,
παμφαίνονθ', ὥςτ' ἀστέρ', ἐπεσσύμενον πεδίοιο,
ὅς ῥά τ' ὀπώρης εἶσιν· ἀρίζηλοι δέ οἱ αὐγαὶ
φαίνονται πολλοῖσι μετ' ἄστρασι νυκτὸς ἀμολγῷ·
ὅντε κύν' Ὠρίωνος ἐπίκλησιν καλέουσιν·
λαμπρότατος μὲν ὅδ' ἐστί, κακὸν δὲ τε σῆμα τέτυκται,
καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν
ὣς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος.
ᾤμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὅγε κόψατο χερσίν,
ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμώξας ἐγεγώνει,
λισσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων
ἑστήκει, ἄμοτον μεμαὼς Ἀχιλῆϊ μάχεσθαι·
τὸν δ' ὁ γέρων ἐλεεινὰ προςηύδα, χεῖρας ὀρεγνυς·
"Ἕκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον
οἶος ἄνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπῃς,
Πηλείωνι δαμείς· ἐπειὴ πολὺ φέρτερός ἐστιν.
σχέτλιος! αἴθε θεοῖσι φίλος τοσσόνδε γένοιτο,
ὅσσον ἐμοί· τάχα κέν ἑ κύνες καὶ γῦπες ἔδονται
κείμενον· ἦ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·
ὅς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκεν,
κτείνων, καὶ περνὰς νήσων ἔπι τηλεδαπάων.
καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
οὐ δύναμαι ἰδέειν, Τρώων εἰς ἄστυ ἀλέντων,
τούς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
ἀλλ' εἰ μὲν ζώουσι μετὰ στρατῷ, ἦ τ' ἂν ἔπειτα
χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον·
πολλὰ γὰρ ὤπασε παιδὶ γέρων ὀνομακλυτὸς Ἄλτης.
εἰ δ' ἤδη τεθνᾶσι, καὶ εἰν Ἀΐδαο δόμοισιν,
ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοὶ τεκόμεσθα·
λαοῖσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος
ἔσσεται, ἢν μὴ καὶ σὺ θάνῃς, Ἀχιλῆϊ δαμασθείς.
ἀλλ' εἰςέρχεο τεῖχος, ἐμὸν τέκος, ὄφρα σαώσῃς

Τρῶας καὶ Τρωάς, μηδὲ μέγα κῦδος ὀρέξῃς
Πηλείδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῇς.
πρὸς δ', ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
δύςμορον, ὅν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῷ
αἴσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόντα,
υἷάς τ' ὀλλυμένους, ἑλκηθείσας τε θύγατρας,
καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα
βαλλόμενα προτὶ γαίῃ, ἐν αἰνῇ δηϊοτῆτι,
ἑλκομένας τε νυοὺς ὀλοῇς ὑπὸ χερσὶν Ἀχαιῶν.
αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσιν θύρῃσιν
ὠμησταὶ ἐρύουσιν, ἐπεί κέ τις ὀξέϊ χαλκῷ
τύψας, ἠὲ βαλών, ῥεθέων ἐκ θυμὸν ἕληται,
οὓς τρέφον ἐν μεγάροισι, τραπεζῆας πυλαωρούς,
οἵ κ' ἐμὸν αἷμα πιόντες, ἀλύσσοντες πέρι θυμῷ,
κείσοντ' ἐν προθύροισι. νέῳ δέ τε πάντ' ἐπέοικεν,
Ἀρηϊκταμένῳ, δεδαϊγμένῳ ὀξέϊ χαλκῷ,
κεῖσθαι· πάντα δὲ καλὰ θανόντι περ, ὅ, ττι φανήῃ·
ἀλλ' ὅτε δὴ πολιόν τε κάρη, πολιόν τε γένειον,
αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος,
τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν.
Ἦ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἕλκετο χερσίν,
τίλλων ἐκ κεφαλῆς· οὐδ' Ἕκτορι θυμὸν ἔπειθεν.
μήτηρ δ' αὖθ' ἑτέρωθεν ὀδύρετο δακρυχέουσα,
κόλπον ἀνιεμένη, ἑτέρῃφι δὲ μαζὸν ἀνέσχεν·
καί μιν δακρυχέουσ' ἔπεα πτερόεντα προςηύδα.
Ἕκτορ, τέκνον ἐμόν, τάδε τ' αἴδεο, καί μ' ἐλέησον
αὐτήν! εἴποτέ τοι λαθικηδέα μαζὸν ἐπέσχον,
τῶν μνῆσαι, φίλε τέκνον· ἄμυνε δὲ δήϊον ἄνδρα,
τείχεος ἐντὸς ἐών, μηδὲ πρόμος ἵστασο τούτῳ·
σχέτλιος! εἴπερ γάρ σε κατακτάνῃ, οὔ σ' ἔτ' ἔγωγε
κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,
οὐδ' ἄλοχος πολύδωρος· ἄνευθε δέ σε μέγα νῶϊν
Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται.
Ὣς τώγε κλαίοντε προςαυδήτην φίλον υἱόν,
πολλὰ λισσομένω· οὐδ' Ἕκτορι θυμὸν ἔπειθον·

αἰδέομαι Τρῶας καὶ Τρωάδας ἑλκεσιπέπλους,
αἴ κε, κακὸς ὥς, νόσφιν ἀλυσκάζω πολέμοιο·
οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
αἰεί, καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἦμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρή,
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.
ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
οὔτ' αὐτῆς Ἑκάβης, οὔτε Πριάμοιο ἄνακτος,
οὔτε κασιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυςμενέεσσιν,
ὅσσον σεῖ', ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
δακρυόεσσαν ἄγηται, ἐλεύθερον ἦμαρ ἀπούρας·
καί κεν ἐν Ἄργει ἐοῦσα, πρὸς ἄλλης ἱστὸν ὑφαίνοις,
καί κεν, ὕδωρ φορέοις Μεσσηΐδος ἢ Ὑπερείης,
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη·
καί ποτέ τις εἴπῃσιν, ἰδὼν κατὰ δάκρυ χέουσαν·
Ἕκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἦμαρ.
ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
πρίν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι.
Ὣς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἕκτωρ.
ἂψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθείς,
ταρβήσας χαλκόν τ' ἠδὲ λόφον ἱππιοχαίτην,
δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας·
ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἵλετο φαίδιμος Ἕκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
αὐτὰρ ὅγ' ὃν φίλον υἱὸν ἐπεὶ κύσε, πῆλέ τε χερσίν,
εἶπεν ἐπευξάμενος Διΐ τ' ἄλλοισίν τε θεοῖσιν·
Ζεῦ, ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι

παῖδ' ἐμόν, ὡς καὶ ἐγώ περ, ἀριπρεπέα Τρώεσσιν,
ὧδε βίην τ' ἀγαθόν, καὶ Ἰλίου, ἶφι ἀνάσσειν·
καί ποτέ τις εἴπῃσι, πατρὸς δ' ὅγε πολλὸν ἀμείνων!
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα,
κτείνας δήϊον ἄνδρα, χαρείη δὲ φρένα μήτηρ.
Ὣς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
παῖδ' ἑόν· ἡ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ,
δακρυόεν γελάσασα. πόσις δ' ἐλέησε νοήσας,
χειρί τε μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
Δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ!
οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προϊάψει·
μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν ταπρῶτα γένηται.
ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει,
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.
Ὣς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἕκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὐναιετάοντας
Ἕκτορος ἀνδροφόνοιο· κιχῆσατο δ' ἔνδοθι πολλὰς
ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
αἱ μὲν ἔτι ζωὸν γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ·
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.
Οὐδὲ Πάρις δήθυνεν ἐν ὑψηλοῖσι δόμοισιν·
ἀλλ' ὅγ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,
σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς.
ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
δεσμὸν ἀποῤῥήξας θείῃ πεδίοιο κροαίνων,
εἰωθὼς λούεσθαι ἐϋῤῥεῖος ποταμοῖο,
κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
ὤμοις ἀΐσσονται· ὁ δ' ἀγλαΐηφι πεποιθώς,
ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων·

ὣς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης
τεύχεσι παμφαίνων, ὥςτ' ἠλέκτωρ, ἐβεβήκει
καγχαλόων, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα
Ἕκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλεν
στρέψεσθ' ἐκ χώρης, ὅθι ῇ ὀάριζε γυναικί.
τὸν πρότερος προςέειπεν Ἀλέξανδρος θεοειδής·
Ἠθεῖ', ἦ μάλα δή σε καὶ ἐσσύμενον κατερύκω,
δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὡς ἐκέλευες.
Τὸν δ' ἀπαμειβόμενος προςέφη κορυθαίολος Ἕκτωρ·
δαιμόνι', οὐκ ἄν τίς τοι ἀνήρ, ὃς ἐναίσιμος εἴη,
ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
ἀλλὰ ἑκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
ἄχνυται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο.
ἀλλ' ἴομεν· τὰ δ' ὄπισθεν ἀρεσσόμεθ', αἴ κέ ποθι Ζεὺς
δώῃ, ἐπουρανίοισι θεοῖς αἰειγενέτῃσιν
κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιούς.

VII.

ΙΛΙΑΔΟΣ Σ.

Ὣς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας·
τὰς δ' ἐς πῦρ ἔτρεψε, κέλευσέ τε ἐργάζεσθαι.
φῦσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων,
παντοίην εὔπρηστον ἀϋτμὴν ἐξανιεῖσαι,
ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὖτε,
ὅππως Ἥφαιστός τ' ἐθέλοι, καὶ ἔργον ἄνοιτο.
χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε,
καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα
θῆκεν ἐν ἀκμοθέτῳ μεγαν ἄκμονα· γέντο δὲ χειρὶ
ῥαιστῆρα κρατερήν, ἑτέρηφι δὲ γέντο πυράγρην.

Ποίει δὲ πρώτιστα σάκος μέγα τε στιβαρόν τε,
πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινήν,
τρίπλακα, μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα.
πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
ποίει δαίδαλα πολλὰ ἰδυίῃσι πραπίδεσσιν.
'Εν μὲν γαῖαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν,
Ἠέλιόν τ' ἀκάμαντα, Σελήνην τε πλήθουσαν,
ἐν δὲ τὰ τείρεα πάντα, τάτ' οὐρανὸς ἐστεφάνωται,
Πληϊάδας θ' Ὑάδας τε, τό, τε σθένος Ὠρίωνος,
Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπίκλησιν καλέουσιν,
ἥτ' αὐτοῦ στρέφεται, καί τ' Ὠρίωνα δοκεύει,
οἴη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.
'Εν δὲ δύω ποίησε πόλεις μερόπων ἀνθρώπων
καλάς. ἐν τῇ μέν ῥα γάμοι τ' ἔσαν εἰλαπίναι τε·
νύμφας δ' ἐκ θαλάμων, δαΐδων ὕπο λαμπομενάων,
ἠγίνεον ἀνὰ ἄστυ· πολὺς δ' ὑμέναιος ὀρώρει·
κοῦροι δ' ὀρχηστῆρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
αὐλοὶ φόρμιγγές τε βοὴν ἔχον· αἱ δὲ γυναῖκες
ἱστάμεναι θαύμαζον ἐπὶ προθύροισιν ἑκάστη.
λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος
ὠρώρει· δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποινῆς
ἀνδρὸς ἀποφθιμένου· ὁ μὲν εὔχετο πάντ' ἀποδοῦναι,
δήμῳ πιφαύσκων· ὁ δ' ἀναίνετο μηδὲν ἑλέσθαι.
ἄμφω δ' ἱέσθην ἐπὶ ἴστορι πεῖραρ ἑλέσθαι.
λαοὶ δ' ἀμφοτέροισιν ἐπήπυον, ἀμφὶς ἀρωγοί·
κήρυκες δ' ἄρα λαὸν ἐρήτυον· οἱ δὲ γέροντες
εἵατ' ἐπὶ ξεστοῖσι λίθοις, ἱερῷ ἐνὶ κύκλῳ·
σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἠεροφώνων·
τοῖσιν ἔπειτ' ἤϊσσον, ἀμοιβηδὶς δὲ δίκαζον.
κεῖτο δ' ἄρ' ἐν μέσσοισι δύω χρυσοῖο τάλαντα,
τῷ δόμεν, ὃς μετὰ τοῖσι δίκην ἰθύντατα εἴποι.
Τὴν δ' ἑτέρην πόλιν ἀμφὶ δύω στρατοὶ εἵατο λαῶν,
τεύχεσι λαμπόμενοι. δίχα δέ σφισιν ἥνδανε βουλή,
ἠὲ διαπραθέειν, ἢ ἄνδιχα πάντα δάσασθαι,
κτῆσιν ὅσην πτολίεθρον ἐπήρατον ἐντὸς ἐέργει·

οἱ δ' οὔπω πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο.
τεῖχος μέν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
ῥύατ', ἐφεσταότες, μετὰ δ' ἀνέρες, οὓς ἔχε γῆρας·
οἱ δ' ἴσαν· ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,
ἄμφω χρυσείω, χρύσεια δὲ εἵματα ἕσθην,
καλὼ καὶ μεγάλω σὺν τεύχεσιν, ὥστε θεώ περ,
ἀμφὶς ἀριζήλω· λαοὶ δ' ὑπολίζονες ἦσαν.
οἱ δ' ὅτε δή ῥ' ἵκανον, ὅθι σφίσιν εἶκε λοχῆσαι,
ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἔην πάντεσσι βοτοῖσιν,
ἔνθ' ἄρα τοίγ' ἵζοντ', εἰλυμένοι αἴθοπι χαλκῷ.
τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ εἵατο λαῶν,
δέγμενοι ὁππότε μῆλα ἰδοίατο καὶ ἕλικας βοῦς.
οἱ δὲ τάχα προγένοντο, δύω δ' ἅμ' ἕποντο νομῆες,
τερπόμενοι σύριγξι· δόλον δ' οὔτι προνόησαν.
οἱ μὲν τὰ προϊδόντες ἐπέδραμον, ὦκα δ' ἔπειτα
τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πώεα καλὰ
ἀργεννῶν οἰῶν· κτεῖνον δ' ἐπὶ μηλοβοτῆρας.
οἱ δ' ὡς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσίν,
εἰράων προπάροιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων
βάντες ἀερσιπόδων μετεκίαθον, αἶψα δ' ἵκοντο.
στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας.
βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείῃσιν.
ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ὁμίλεον, ἐν δ' ὀλοὴ Κήρ,
ἄλλον ζωὸν ἔχουσα νεούτατον, ἄλλον ἄουτον,
ἄλλον τεθνηῶτα κατὰ μόθον ἕλκε ποδοῖϊν·
εἷμα δ' ἔχ' ἀμφ' ὤμοισι δαφοινεὸν αἵματι φωτῶν.
ὡμίλευν δ', ὥστε ζωοὶ βροτοί, ἠδ' ἐμάχοντο,
νεκρούς τ' ἀλλήλων ἔρυον κατατεθνηῶτας.
Ἐν δ' ἐτίθει νειὸν μαλακήν, πίειραν ἄρουραν,
εὐρεῖαν, τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.
οἱ δ' ὁπότε στρέψαντες ἱκοίατο τέλσον ἀρούρης,
τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου
δόσκεν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,
ἱέμενοι νειοῖο βαθείης τέλσον ἱκέσθαι.

ἡ δὲ μελαίνετ᾽ ὄπισθεν, ἀρηρομένῃ δὲ ἐῴκει,
χρυσείη περ ἐοῦσα· τὸ δὴ πέρι θαῦμα τέτυκτο.
Ἐν δ᾽ ἐτίθει τέμενος βαθυλήϊον· ἔνθα δ᾽ ἔριθοι
ἤμων, ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.
δράγματα δ᾽ ἄλλα μετ᾽ ὄγμον ἐπήτριμα πίπτον ἔραζε
ἄλλα δ᾽ ἀμαλλοδετῆρες ἐν ἐλλεδανοῖσι δέοντο.
τρεῖς δ᾽ ἄρ᾽ ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὄπισθεν
παῖδες δραγμεύοντες, ἐν ἀγκαλίδεσσι φέροντες,
ἀσπερχὲς πάρεχον· βασιλεὺς δ᾽ ἐν τοῖσι σιωπῇ
σκῆπτρον ἔχων ἑστήκει ἐπ᾽ ὄγμου γηθόσυνος κῆρ.
κήρυκες δ᾽ ἀπάνευθεν ὑπὸ δρυῒ δαῖτα πένοντο,
βοῦν δ᾽ ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες,
δεῖπνον ἐρίθοισιν, λεύκ᾽ ἄλφιτα πολλὰ πάλυνον.
Ἐν δ᾽ ἐτίθει σταφυλῇσι μέγα βρίθουσαν ἀλωήν,
καλήν, χρυσείην· μέλανες δ᾽ ἀνὰ βότρυες ἦσαν·
ἑστήκει δὲ κάμαξι διαμπερὲς ἀργυρέῃσιν.
ἀμφὶ δέ, κυανέην κάπετον, περὶ δ᾽ ἕρκος ἔλασσεν
κασσιτέρου· μία δ᾽ οἴη ἀταρπιτὸς ἦεν ἐπ᾽ αὐτήν,
τῇ νίσσοντο φορῆες, ὅτε τρυγόῳεν ἀλωήν.
παρθενικαὶ δὲ καὶ ἠΐθεοι, ἀταλὰ φρονέοντες,
πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπόν.
τοῖσιν δ᾽ ἐν μέσσοισι πάϊς φόρμιγγι λιγείῃ
ἱμερόεν κιθάριζε· λίνον δ᾽ ὑπὸ καλὸν ἄειδεν
λεπταλέῃ φωνῇ· τοὶ δὲ ῥήσσοντες ἁμαρτῇ
μολπῇ τ᾽ ἰυγμῷ τε ποσὶ σκαίροντες ἕποντο.
Ἐν δ᾽ ἀγέλην ποίησε βοῶν ὀρθοκραιράων·
αἱ δὲ βόες χρυσοῖο τετεύχατο κασσιτέρου τε·
μυκηθμῷ δ᾽ ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε,
πὰρ ποταμὸν κελάδοντα, παρὰ ῥοδανὸν δονακῆα.
χρύσειοι δὲ νομῆες ἅμ᾽ ἐστιχόωντο βόεσσιν,
τέσσαρες, ἐννέα δέ σφι κύνες πόδας ἀργοὶ ἕποντο.
σμερδαλέω δὲ λέοντε δύ᾽ ἐν πρώτῃσι βόεσσιν
ταῦρον ἐρύγμηλον ἐχέτην· ὁ δὲ μακρὰ μεμυκὼς
ἕλκετο· τὸν δὲ κύνες μετεκίαθον ἠδ᾽ αἰζηοί.
τὼ μὲν ἀναρρήξαντε βοὸς μεγάλοιο βοείην,

ἔγκατα καὶ μέλαν αἷμα λαφύσσετον· οἱ δὲ νομῆες
αὔτως ἐνδίεσαν, ταχέας κύνας ὀτρύνοντες.
οἱ δ᾽ ἤτοι δακέειν μὲν ἀπετρωπῶντο λεόντων,
ἱστάμενοι δὲ μάλ᾽ ἐγγὺς ὑλάκτεον, ἔκ τ᾽ ἀλέοντο.
Ἐν δὲ νομὸν ποίησε περικλυτὸς Ἀμφιγυήεις,
ἐν καλῇ βήσσῃ, μέγαν οἰῶν ἀργεννάων,
σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκούς.
Ἐν δὲ χορὸν ποίκιλλε περικλυτὸς Ἀμφιγυήεις,
τῷ ἴκελον, οἷόν ποτ᾽ ἐνὶ Κνωσῷ εὐρείῃ
Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.
ἔνθα μὲν ἠΐθεοι καὶ παρθένοι ἀλφεσίβοιαι
ὠρχεῦντ᾽, ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.
τῶν δ᾽ αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας
εἵατ᾽ ἐϋννήτους, ἦκα στίλβοντας ἐλαίῳ·
καί ῥ᾽ αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.
οἱ δ᾽ ὁτὲ μὲν θρέξασκον ἐπισταμένοισι πόδεσσιν
ῥεῖα μάλ᾽, ὡς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν
ἑζόμενος κεραμεὺς πειρήσεται, αἴ κε θέῃσιν·
ἄλλοτε δ᾽ αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισιν.
πολλὸς δ᾽ ἱμερόεντα χορὸν περιΐσταθ᾽ ὅμιλος,
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδός,
φορμίζων· δοιὼ δὲ κυβιστητῆρε κατ᾽ αὐτούς,
μολπῆς ἐξάρχοντος, ἐδίνευον κατὰ μέσσους.
Ἐν δ᾽ ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο,
ἄντυγα πὰρ πυμάτην σάκεος πύκα ποιητοῖο.
Αὐτὰρ ἐπειδὴ τεῦξε σάκος μέγα τε στιβαρόν τε,
τεῦξ᾽ ἄρα οἱ θώρηκα, φαεινότερον πυρὸς αὐγῆς·
τεῦξε δέ οἱ κόρυθα βριαρήν, κροτάφοις ἀραρυῖαν,
καλήν, δαιδαλέην· ἐπὶ δὲ χρύσεον λόφον ἧκεν·
τεῦξε δέ οἱ κνημῖδας ἑανοῦ κασσιτέροιο.
Αὐτὰρ ἐπεὶ πάνθ᾽ ὅπλα κάμε κλυτὸς Ἀμφιγυήεις,
μητρὸς Ἀχιλλῆος θῆκε προπάροιθεν ἀείρας.
ἡ δ᾽, ἴρηξ ὥς, ἆλτο κατ᾽ Οὐλύμπου νιφόεντος,
τεύχεα μαρμαίροντα παρ᾽ Ἡφαίστοιο φέρουσα.

VIII.

ΙΛΙΑΔΟΣ Χ.

Ἕκτορος ἀναίρεσις.

Ὣς οἱ μὲν κατὰ ἄστυ πεφυζότες, ἠΰτε νεβροί,
ἱδρῶ ἀπεψύχοντο, πίον τ', ἀκέοντό τε δίψαν,
κεκλιμένοι καλῇσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
τείχεος ἆσσον ἴσαν, σάκε' ὤμοισι κλίναντες.
Ἕκτορα δ' αὐτοῦ μεῖναι ὀλοὴ Μοῖρ' ἐπέδησεν,
Ἰλίου προπάροιθε, πυλάων τε Σκαιάων.
αὐτὰρ Πηλείωνα προσηύδα Φοῖβος Ἀπόλλων·
Τίπτε με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,
αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδέ νύ πώ με
ἔγνως, ὡς θεός εἰμι, σὺ δ' ἀσπερχὲς μενεαίνεις.
ἦ νύ τοι οὔτι μέλει Τρώων πόνος, οὓς ἐφόβησας,
οἳ δή τοι εἰς ἄστυ ἄλεν, σὺ δὲ δεῦρο λιάσθης.
οὐ μέν με κτενέεις, ἐπεὶ οὔτοι μόρσιμός εἰμι.
Τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
ἔβλαψάς μ', Ἑκάεργε, θεῶν ὀλοώτατε πάντων,
ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ
γαῖαν ὀδὰξ εἷλον, πρὶν Ἴλιον εἰσαφικέσθαι.
νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δ' ἐσάωσας
ῥηϊδίως, ἐπεὶ οὔτι τίσιν γ' ἔδδεισας ὀπίσσω.
ἦ σ' ἂν τισαίμην, εἴ μοι δύναμίς γε παρείη.
Ὣς εἰπὼν προτὶ ἄστυ μέγα φρονέων ἐβεβήκει,

σευάμενος, ὥςθ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
ὅς ῥά τε ῥεῖα θέῃσι τιταινόμενος πεδίοιο·
ὣς Ἀχιλεὺς λαιψηρὰ πόδας καὶ γούνατ' ἐνώμα.
Τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἴδεν ὀφθαλμοῖσιν,
παμφαίνονθ', ὥςτ' ἀστέρ', ἐπεσσύμενον πεδίοιο,
ὅς ῥά τ' ὀπώρης εἶσιν· ἀρίζηλοι δέ οἱ αὐγαὶ
φαίνονται πολλοῖσι μετ' ἄστρασι νυκτὸς ἀμολγῷ·
ὅντε κύν' Ὠρίωνος ἐπίκλησιν καλέουσιν·
λαμπρότατος μὲν ὅδ' ἐστί, κακὸν δέ τε σῆμα τέτυκται,
καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν
ὣς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος.
ᾤμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὅγε κόψατο χερσίν,
ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμώξας ἐγεγώνει,
λισσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων
ἑστήκει, ἄμοτον μεμαὼς Ἀχιλῆϊ μάχεσθαι·
τὸν δ' ὁ γέρων ἐλεεινὰ προςηύδα, χεῖρας ὀρεγνυς·
Ἕκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον
οἶος ἄνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπῃς,
Πηλείωνι δαμείς· ἐπειὴ πολὺ φέρτερός ἐστιν.
σχέτλιος! αἴθε θεοῖσι φίλος τοσσόνδε γένοιτο,
ὅσσον ἐμοί· τάχα κέν ἑ κύνες καὶ γῦπες ἔδονται
κείμενον· ἦ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·
ὅς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκεν,
κτείνων, καὶ περνὰς νήσων ἔπι τηλεδαπάων.
καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
οὐ δύναμαι ἰδέειν, Τρώων εἰς ἄστυ ἀλέντων,
τούς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
ἀλλ' εἰ μὲν ζώουσι μετὰ στρατῷ, ἦ τ' ἂν ἔπειτα
χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον·
πολλὰ γὰρ ὤπασε παιδὶ γέρων ὀνομακλυτὸς Ἄλτης.
εἰ δ' ἤδη τεθνᾶσι, καὶ εἰν Ἀΐδαο δόμοισιν,
ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοὶ τεκόμεσθα·
λαοῖσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος
ἔσσεται, ἢν μὴ καὶ σὺ θάνῃς, Ἀχιλῆϊ δαμασθείς.
ἀλλ' εἰςέρχεο τεῖχος, ἐμὸν τέκος, ὄφρα σαώσῃς

Τρῶας καὶ Τρωάς, μηδὲ μέγα κῦδος ὀρέξῃς
Πηλείδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῇς.
πρὸς δ', ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
δύςμορον, ὅν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῷ
αἴσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόντα,
υἷάς τ' ὀλλυμένους, ἑλκηθείσας τε θύγατρας,
καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα
βαλλόμενα προτὶ γαίῃ, ἐν αἰνῇ δηϊοτῆτι,
ἑλκομένας τε νυοὺς ὀλοῇς ὑπὸ χερσὶν Ἀχαιῶν.
αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσιν θύρῃσιν
ὠμησταὶ ἐρύουσιν, ἐπεί κέ τις ὀξέϊ χαλκῷ
τύψας, ἠὲ βαλών, ῥεθέων ἐκ θυμὸν ἕληται,
οὓς τρέφον ἐν μεγάροισι, τραπεζῆας πυλαωρούς,
οἵ κ' ἐμὸν αἷμα πιόντες, ἀλύσσοντες πέρι θυμῷ,
κείσοντ' ἐν προθύροισι. νέῳ δέ τε πάντ' ἐπέοικεν,
Ἀρηϊκταμένῳ, δεδαϊγμένῳ ὀξέϊ χαλκῷ,
κεῖσθαι· πάντα δὲ καλὰ θανόντι περ, ὅ, ττι φανήῃ·
ἀλλ' ὅτε δὴ πολιόν τε κάρη, πολιόν τε γένειον,
αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος,
τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν.
  Ἦ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἕλκετο χερσίν,
τίλλων ἐκ κεφαλῆς· οὐδ' Ἕκτορι θυμὸν ἔπειθεν.
μήτηρ δ' αὖθ' ἑτέρωθεν ὀδύρετο δακρυχέουσα,
κόλπον ἀνιεμένη, ἑτέρῃφι δὲ μαζὸν ἀνέσχεν·
καί μιν δακρυχέουσ' ἔπεα πτερόεντα προςηύδα.
  Ἕκτορ, τέκνον ἐμόν, τάδε τ' αἴδεο, καί μ' ἐλέησον
αὐτήν! εἴποτέ τοι λαθικηδέα μαζὸν ἐπέσχον,
τῶν μνῆσαι, φίλε τέκνον· ἄμυνε δὲ δήϊον ἄνδρα,
τείχεος ἐντὸς ἐών, μηδὲ πρόμος ἵστασο τούτῳ·
σχέτλιος! εἴπερ γάρ σε κατακτάνῃ, οὔ σ' ἔτ' ἔγωγε
κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,
οὐδ' ἄλοχος πολύδωρος· ἄνευθε δέ σε μέγα νῶϊν
Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται.
  Ὣς τώγε κλαίοντε προςαυδήτην φίλον υἱόν,
πολλὰ λισσομένω· οὐδ' Ἕκτορι θυμὸν ἔπειθον·

ἀλλ᾽ ὅγε μίμν᾽ Ἀχιλῆα πελώριον ἆσσον ἰόντα.
ὡς δὲ δράκων ἐπὶ χειῇ ὀρέστερος ἄνδρα μένῃσιν,
βεβρωκὼς κακὰ φάρμακ᾽· ἔδυ δέ τέ μιν χόλος αἰνός·
σμερδαλέον δὲ δέδορκεν, ἑλισσόμενος περὶ χειῇ·
ὣς Ἕκτωρ, ἄσβεστον ἔχων μένος, οὐχ ὑπεχώρει,
πύργῳ ἔπι προὔχοντι φαεινὴν ἀσπίδ᾽ ἐρείσας.
ὀχθήσας δ᾽ ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
Ὤ μοι ἐγών, εἰ μέν κε πύλας καὶ τείχεα δύω,
Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει,
ὅς μ᾽ ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι
νύχθ᾽ ὕπο τήνδ᾽ ὀλοήν, ὅτε τ᾽ ὤρετο δῖος Ἀχιλλεύς.
ἀλλ᾽ ἐγὼ οὐ πιθόμην· ἦ τ᾽ ἂν πολὺ κέρδιον ἦεν·
νῦν δ᾽ ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν,
αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,
μήποτέ τις εἴπῃσι κακώτερος ἄλλος ἐμεῖο·
Ἕκτωρ ἦφι βίηφι πιθήσας ὤλεσε λαόν.
ὣς ἐρέουσιν· ἐμοὶ δὲ τότ᾽ ἂν πολὺ κέρδιον εἴη,
ἄντην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι,
ἠέ κεν αὐτὸν ὀλέσθαι ἐϋκλειῶς πρὸ πόληος.
εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν,
καὶ κόρυθα βριαρήν, δόρυ δὲ πρὸς τεῖχος ἐρείσας,
αὐτὸς ἰὼν Ἀχιλῆος ἀμύμονος ἀντίος ἔλθω,
καί οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ᾽ ἅμ᾽ αὐτῇ,
πάντα μάλ᾽, ὅσσα τ᾽ Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν
ἠγάγετο Τροίηνδ᾽, ἥτ᾽ ἔπλετο νείκεος ἀρχή,
δωσέμεν Ἀτρείδῃσιν ἄγειν, ἅμα δ᾽ ἀμφὶς Ἀχαιοῖς
ἄλλ᾽ ἀποδάσσασθαι, ὅσσα πτόλις ἥδε κέκευθεν·
Τρωσὶν δ᾽ αὖ μετόπισθε γερούσιον ὅρκον ἕλωμαι,
μήτι κατακρύψειν, ἀλλ᾽ ἄνδιχα πάντα δάσασθαι·
[κτῆσιν ὅσην πτολίεθρον ἐπήρατον ἐντὸς ἐέργει·]
ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
μή μιν ἐγὼ μὲν ἵκωμαι ἰών· ὁ δέ μ᾽ οὐκ ἐλεήσει,
οὐδέ τί μ᾽ αἰδέσεται, κτενέει δέ με, γυμνὸν ἐόντα,
αὔτως, ὥστε γυναῖκα, ἐπεί κ᾽ ἀπὸ τεύχεα δύω.
οὐ μέν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ᾽ ἀπὸ πέτρης

τῷ ὀαριζέμεναι, ἅτε παρϑένος ἠΐϑεός τε,
παρϑένος ἠΐϑεός τ' ὀαρίζετον ἀλλήλοιϊν.
βέλτερον αὖτ' ἔριδι ξυνελαυνέμεν· ὅττι τάχιστα
εἴδομεν, ὁπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ.
Ὣς ὅρμαινε μένων· ὁ δέ οἱ σχεδὸν ἦλϑεν Ἀχιλλεύς,
ἶσος Ἐνυαλίῳ, κορυϑάϊκι πτολεμιστῇ,
σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον
δεινήν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἴκελος αὐγῇ
ἢ πυρὸς αἰϑομένου, ἢ ἠελίου ἀνιόντος.
Ἕκτορα δ', ὡς ἐνόησεν, ἕλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
αὖϑι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηϑείς.
Πηλείδης δ' ἐπόρουσε, ποσὶ κραιπνοῖσι πεποιϑώς.
ἠΰτε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
ῥηϊδίως οἴμησε μετὰ τρήρωνα πέλειαν·
ἡ δέ ϑ' ὕπαιϑα φοβεῖται· ὁ δ' ἐγγύϑεν ὀξὺ λεληκὼς
ταρφέ' ἐπαΐσσει, ἑλέειν τέ ἑ ϑυμὸς ἀνώγει·
ὣς ἄρ' ὅγ' ἐμμεμαὼς ἰϑὺς πέτετο· τρέσε δ' Ἕκτωρ
τεῖχος ὕπο Τρώων, λαιψηρὰ δὲ γούνατ' ἐνώμα.
οἱ δὲ παρὰ σκοπιὴν καὶ ἐρινεὸν ἠνεμόεντα
τείχεος αἰὲν ὑπὲκ κατ' ἀμαξιτὸν ἐσσεύοντο·
κρουνὼ δ' ἵκανον καλλιῤῥόω, ἔνϑα δὲ πηγαὶ
δοιαὶ ἀναΐσσουσι Σκαμάνδρου δινήεντος.
ἡ μὲν γάρ ϑ' ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς
γίγνεται ἐξ αὐτῆς, ὡσεὶ πυρὸς αἰϑομένοιο·
ἡ δ' ἑτέρη ϑέρεϊ προρέει εἰκυῖα χαλάζῃ,
ἢ χιόνι ψυχρῇ, ἢ ἐξ ὕδατος κρυστάλλῳ·
ἔνϑα δ' ἐπ' αὐτάων πλυνοὶ εὐρέες ἐγγὺς ἔασιν
καλοί, λαΐνεοι, ὅϑι εἵματα σιγαλόεντα
πλύνεσκον Τρώων ἄλοχοι, καλαί τε ϑύγατρες,
τοπρὶν ἐπ' εἰρήνης, πρὶν ἐλϑεῖν υἷας Ἀχαιῶν.
τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὄπισϑε διώκων·
πρόσϑε μὲν ἐσϑλὸς ἔφευγε, δίωκε δέ μιν μέγ' ἀμείνων
καρπαλίμως· ἐπεὶ οὐχ ἱερήϊον, οὐδὲ βοείην
ἀρνύσϑην, ἅ, τε ποσσὶν ἀέϑλια γίγνεται ἀνδρῶν,
ἀλλὰ περὶ ψυχῆς ϑέον Ἕκτορος ἱπποδάμοιο.

ὡς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κεῖται ἄεθλον,
ἢ τρίπος ἠὲ γυνή, ἀνδρὸς κατατεθνηῶτος·
ὣς τὼ τρὶς Πριάμοιο πόλιν περιδινηθήτην
καρπαλίμοισι πόδεσσι· θεοὶ δέ τε πάντες ὁρῶντο.
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
Ὢ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεῖχος
ὀφθαλμοῖσιν ὁρῶμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
Ἕκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρί' ἔκηεν,
Ἴδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὖτε
ἐν πόλει ἀκροτάτῃ· νῦν αὖτέ ἑ δῖος Ἀχιλλεὺς
ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκει.
ἀλλ' ἄγετε, φράζεσθε, θεοί, καὶ μητιάασθε,
ἠέ μιν ἐκ θανάτοιο σαώσομεν, ἠέ μιν ἤδη
Πηλείδῃ Ἀχιλῆϊ δαμάσσομεν, ἐσθλὸν ἐόντα.
Τὸν δ' αὖτε προςέειπε θεὰ γλαυκῶπις Ἀθήνη·
ὦ πάτερ, ἀργικέραυνε, κελαινεφές, οἷον ἔειπες!
ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,
ἂψ ἐθέλεις θανάτοιο δυςηχέος ἐξαναλῦσαι;
ἕρδ'· ἀτὰρ οὔ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
Τὴν δ' ἀπαμειβόμενος προςέφη νεφεληγερέτα Ζεύς·
θάρσει, Τριτογένεια, φίλον τέκος· οὔ νύ τι θυμῷ
πρόφρονι μυθέομαι· ἐθέλω δέ τοι ἤπιος εἶναι·
ἕρξον, ὅπῃ δή τοι νόος ἔπλετο, μηδέ τ' ἐρώει.
Ὣς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην·
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
Ἕκτορα δ' ἀσπερχὲς κλονέων ἔφεπ' ὠκὺς Ἀχιλλεύς.
ὡς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
ὄρσας ἐξ εὐνῆς, διά τ' ἄγκεα καὶ διὰ βήσσας·
τὸν δ' εἴπερ τε λάθῃσι καταπτήξας ὑπὸ θάμνῳ,
ἀλλά τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὕρῃ·
ὣς Ἕκτωρ οὐ λῆθε ποδώκεα Πηλείωνα.
ὁσσάκι δ' ὁρμήσειε πυλάων Δαρδανιάων
ἀντίον ἀΐξασθαι, ἐϋδμήτους ὑπὸ πύργους,
εἴ πώς οἱ καθύπερθει ἀλάλκοιεν βελέεσσιν·

τοσσάκι μιν προπάροιϑεν ἀποστρέψασκε παραφϑὰς
πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεί.
ὡς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν·
οὔτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν, οὔϑ' ὁ διώκειν·
ὣς ὁ τὸν οὐ δύνατο μάρψαι ποσίν, οὐδ' ὃς ἀλύξαι.
πῶς δέ κεν Ἕκτωρ Κῆρας ὑπεξέφυγεν ϑανάτοιο,
εἰ μή οἱ πύματόν τε καὶ ὕστατον ἤντετ' Ἀπόλλων
ἐγγύϑεν, ὅς οἱ ἐπῶρσε μένος λαιψηρά τε γοῦνα;
  Λαοῖσιν δ' ἀνένευε καρήατι δῖος Ἀχιλλεύς,
οὐδ' ἔα ἱέμεναι ἐπὶ Ἕκτορι πικρὰ βέλεμνα·
μήτις κῦδος ἄροιτο βαλών, ὁ δὲ δεύτερος ἔλϑοι.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·
ἐν δ' ἐτίϑει δύο κῆρε τανηλεγέος ϑανάτοιο,
τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἕκτορος ἱπποδάμοιο.
ἕλκε δὲ μέσσα λαβών· ῥέπε δ' Ἕκτορος αἴσιμον ἦμαρ,
ᾤχετο δ' εἰς Ἀΐδαο· λίπεν δέ ἑ Φοῖβος Ἀπόλλων.
Πηλείωνα δ' ἵκανε ϑεὰ γλαυκῶπις Ἀϑήνη·
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
  Νῦν δὴ νῶϊ γ' ἔολπα, Διῒ φίλε, φαίδιμ' Ἀχιλλεῦ,
οἴσεσϑαι μέγα κῦδος Ἀχαιοῖσι, προτὶ νῆας,
Ἕκτορα δῃώσαντε, μάχης ἆτόν περ ἐόντα.
οὔ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσϑαι,
οὐδ' εἴ κεν μάλα πολλὰ πάϑοι ἑκάεργος Ἀπόλλων,
προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.
ἀλλὰ σὺ μὲν νῦν στῆϑι καὶ ἄμπνυε· τόνδε δ' ἐγώ τοι
οἰχομένη πεπιϑήσω ἐναντίβιον μαχέσασϑαι.
  Ὣς φάτ' Ἀϑηναίη· ὁ δ' ἐπείϑετο, χαῖρε δὲ ϑυμῷ·
στῆ δ' ἄρ' ἐπὶ μελίης χαλκογλώχινος ἐρεισϑείς.
ἡ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἕκτορα δῖον,
Δηϊφόβῳ εἰκυῖα δέμας καὶ ἀτειρέα φωνήν·
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
  Ἠϑεῖ', ἦ μάλα δή σε βιάζεται ὠκὺς Ἀχιλλεύς,
ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων·
ἀλλ' ἄγε δὴ στέωμεν, καὶ ἀλεξώμεσϑα μένοντες.

Τὴν δ' αὖτε προςέειπε μέγας κορυθαίολος Ἕκτωρ·
Δηΐφοβ', ἦ μένμοι τοπάρος πολὺ φίλτατος ἦσθα
γνωτῶν, οὓς Ἑκάβη ἠδὲ Πρίαμος τέκε παῖδας·
νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι,
ὃς ἔτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν,
τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσιν.
Τὸν δ' αὖτε προςέειπε θεὰ γλαυκῶπις Ἀθήνη·
ἠθεῖ', ἦ μὲν πολλὰ πατὴρ καὶ πότνια μήτηρ
λίσσονθ', ἑξείης γουνούμενοι, ἀμφὶ δ' ἑταῖροι,
αὖθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·
ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθεϊ λυγρῷ.
νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων
ἔστω φειδωλή, ἵνα εἴδομεν, εἴ κεν Ἀχιλλεὺς
νῶϊ κατακτείνας, ἔναρα βροτόεντα φέρηται
νῆας ἔπι γλαφυράς, ἤ κεν σῷ δουρὶ δαμήῃ.
Ὣς φαμένη, καὶ κερδοσύνῃ ἡγήσατ' Ἀθήνη.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προςέειπε μέγας κορυθαίολος Ἕκτωρ·
Οὔ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὡς τοπάρος περ.
τρὶς περὶ ἄστυ μέγα Πριάμου δίον, οὐδέ ποτ' ἔτλην
μεῖναι ἐπερχόμενον· νῦν αὖτέ με θυμὸς ἀνῆκεν,
στήμεναι ἀντία σεῖο· ἕλοιμί κεν, ἤ κεν ἁλοίην.
ἀλλ' ἄγε, δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι
μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων·
οὐ γὰρ ἐγώ σ' ἔκπαγλον ἀεικιῶ, αἴ κεν ἐμοὶ Ζεὺς
δώῃ καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
ἀλλ' ἐπεὶ ἄρ κέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,
νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὣς δὲ σὺ ῥέζειν.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προςέφη πόδας ὠκὺς Ἀχιλλευς
Ἕκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.
ὡς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὅρκια πιστά,
οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν
ὣς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶϊν
ὅρκια ἔσσονται, πρίν γ' ἢ ἕτερόν γε πεσόντα

αἵματος ἆσαι Ἄρηα, ταλαύρινον πολεμιστήν.
παντοίης ἀρετῆς μιμνήσκεο· νῦν σε μάλα χρὴ
αἰχμητήν τ' ἔμεναι καὶ ϑαρσαλέον πολεμιστήν.
οὔ τοι ἔτ' ἔσϑ' ὑπάλυξις· ἄφαρ δέ σε Παλλὰς Ἀϑήνη
ἔγχει ἐμῷ δαμάᾳ· νῦν δ' ἀϑρόα πάντ' ἀποτίσεις
κήδε' ἐμῶν ἑτάρων, οὓς ἔκτανες ἔγχεϊ ϑύων.
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος.
καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἕκτωρ·
ἕζετο γὰρ προϊδών, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος,
ἐν γαίῃ δ' ἐπάγη· ἀνὰ δ' ἥρπασε Παλλὰς Ἀϑήνη,
ἂψ δ' Ἀχιλῆϊ δίδου, λάϑε δ' Ἕκτορα, ποιμένα λαῶν.
Ἕκτωρ δὲ προςέειπεν ἀμύμονα Πηλείωνα·
Ἤμβροτες, οὐδ' ἄρα πώ τι, ϑεοῖς ἐπιείκελ' Ἀχιλλεῦ,
ἐκ Διὸς ἠείδης τὸν ἐμὸν μόρον, ἤτοι ἔφης γε·
ἀλλά τις ἀρτιεπὴς καὶ ἐπίκλοπος ἔπλεο μύϑων,
ὄφρα σ' ὑποδδείσας μένεος ἀλκῆς τε λάϑωμαι.
οὐ μέν μοι φεύγοντι, μεταφρένῳ ἐν δόρυ πήξεις,
ἀλλ' ἰϑὺς μεμαῶτι διὰ στήϑεσφιν ἔλασσον,
εἴ τοι ἔδωκε ϑεός· νῦν αὖτ' ἐμὸν ἔγχος ἄλευαι
χάλκεον! ὡς δή μιν σῷ ἐν χροῒ πᾶν κομίσαιο.
καί κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο,
σεῖο καταφϑιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον.
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Πηλείδαο μέσον σάκος, οὐδ' ἀφάμαρτεν·
τῆλε δ' ἀπεπλάγχϑη σάκεος δόρυ. χώσατο δ' Ἕκτωρ,
ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός·
στῆ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος·
Δηΐφοβον δ' ἐκάλει λευκάσπιδα, μακρὸν ἀΰσας,
ᾔτεέ μιν δόρυ μακρόν· ὁ δ' οὔτι οἱ ἐγγύϑεν ἦεν.
Ἕκτωρ δ' ἔγνω ᾗσιν ἐνὶ φρεσί, φώνησέν τε·
Ὢ πόποι, ἦ μάλα δή με ϑεοὶ ϑάνατόνδε κάλεσσαν·
Δηΐφοβον γὰρ ἔγωγ' ἐφάμην ἥρωα παρεῖναι·
ἀλλ' ὁ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀϑήνη.
νῦν δὲ δὴ ἐγγύϑι μοι ϑάνατος κακός, οὐδέ τ' ἄνευϑεν.
οὐδ' ἀλέη· ἦ γάρ ῥα πάλαι τόγε φίλτερον ἦεν
Ζηνί τε καὶ Διὸς υἱεῖ, Ἑκηβόλῳ, οἵ με πάρος γε

πρόφρονες εἰρύατο· νῦν αὖτέ με Μοῖρα κιχάνει·
μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι.
Ὣς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,
τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε,
οἴμησεν δὲ ἀλείς, ὥςτ' αἰετὸς ὑψιπετήεις,
ὅςτ' εἶσιν πεδίονδε διὰ νεφέων ἐρεβεννῶν,
ἁρπάξων ἢ ἄρν' ἀμαλὴν ἢ πτῶκα λαγωόν·
ὣς Ἕκτωρ οἴμησε, τινάσσων φάσγανον ὀξύ.
ὡρμήθη δ' Ἀχιλεύς, μένεος δ' ἐμπλήσατο θυμὸν
ἀγρίου· πρόσθεν δὲ σάκος στέρνοιο κάλυψεν
καλόν, δαιδάλεον· κόρυθι δ' ἐπένευε φαεινῇ,
τετραφάλῳ· καλαὶ δὲ περισσείοντο ἔθειραι
χρύσεαι, ἃς Ἥφαιστος ἵει λόφον ἀμφὶ θαμειάς.
οἷος δ' ἀστὴρ εἶσι μετ' ἄστρασι νυκτὸς ἀμολγῷ
ἕσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἵσταται ἀστήρ·
ὣς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς
πάλλεν δεξιτερῇ, φρονέων κακὸν Ἕκτορι δίῳ,
εἰςορόων χρόα καλόν, ὅπη εἴξειε μάλιστα.
τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χρόα χάλκεα τεύχη,
καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
φαίνετο δ', ᾗ κληῗδες ἀπ' ὤμων αὐχέν' ἔχουσιν,
λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος·
τῇ ῥ' ἐπὶ οἷ μεμαῶτ' ἔλασ' ἔγχεϊ δῖος Ἀχιλλεύς·
ἀντικρὺ δ' ἁπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.
οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.
ἤριπε δ' ἐν κονίῃς· ὁ δ' ἐπεύξατο δῖος Ἀχιλλεύς.
Ἕκτορ, ἀτάρ που ἔφης, Πατροκλῆ' ἐξεναρίζων,
σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεο νόσφιν ἐόντα.
νήπιε! τοῖο δ' ἄνευθεν ἀοσσητὴρ μέγ' ἀμείνων
νηυσὶν ἔπι γλαφυρῇσιν ἐγὼ μετόπισθε λελείμμην,
ὅς τοι γούνατ' ἔλυσα· σὲ μὲν κύνες ἠδ' οἰωνοὶ
ἑλκήσουσ' ἀϊκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.
Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἕκτωρ

λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων, σῶν τε τοκήων,
μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν·
ἀλλὰ σὺ μὲν χαλκόν τε ἅλις χρυσόν τε δέδεξο,
δῶρα, τά τοι δώσουσι πατὴρ καὶ πότνια μήτηρ·
σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη ποδας ὠκὺς Ἀχιλλεύς·
μή με, κύον, γούνων γουνάζεο, μηδὲ τοκήων!
αἶ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη,
ὤμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας·
ὣς οὐκ ἔσθ', ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι·
οὐδ' εἴ κεν δεκάκις τε καὶ εἰκοσινήριτ' ἄποινα
στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα·
οὐδ' εἴ κέν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγοι
Δαρδανίδης Πρίαμος· οὐδ' ὣς σέγε πότνια μήτηρ
ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσονται.
Τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἕκτωρ·
ἦ σ' εὖ γιγνώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον
πείσειν· ἦ γὰρ σοίγε σιδήρεος ἐν φρεσὶ θυμός.
φράζεο νῦν, μή τοί τι θεῶν μήνιμα γένωμαι,
ἤματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων,
ἐσθλὸν ἐόντ', ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν.
Ὣς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν·
ψυχὴ δ' ἐκ ῥεθέων πταμένη Ἄϊδόσδε βεβήκει,
ὃν πότμον γοόωσα, λιποῦσ' ἀδροτῆτα καὶ ἥβην.
τὸν καὶ τεθνηῶτα προσηύδα δῖος Ἀχιλλεύς·
Τέθναθι· Κῆρα δ' ἐγὼ τότε δέξομαι, ὁππότε κεν δὴ
Ζεὺς ἐθέλῃ τελέσαι, ἠδ' ἀθάνατοι θεοὶ ἄλλοι.
Ἦ ῥα, καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος.
καὶ τόγ' ἄνευθεν ἔθηχ', ὁ δ' ἀπ' ὤμων τεύχε' ἐσύλα
αἱματόεντ'· ἄλλοι δὲ περίδραμον υἷες Ἀχαιῶν,
οἳ καὶ θηήσαντο φυὴν καὶ εἶδος ἀγητὸν
Ἕκτορος· οὐδ' ἄρα οἵ τις ἀνουτητί γε παρέστη.
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

πρόφρονες εἰρύατο· νῦν αὖτέ με Μοῖρα κιχάνει·
μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι.
Ὣς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,
τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε,
οἴμησεν δὲ ἀλείς, ὥστ' αἰετὸς ὑψιπετήεις,
ὅστ' εἶσιν πεδίονδε διὰ νεφέων ἐρεβεννῶν,
ἁρπάξων ἢ ἄρν' ἀμαλὴν ἢ πτῶκα λαγωόν·
ὣς Ἕκτωρ οἴμησε, τινάσσων φάσγανον ὀξύ.
ὡρμήθη δ' Ἀχιλεύς, μένεος δ' ἐμπλήσατο θυμὸν
ἀγρίου· πρόσθεν δὲ σάκος στέρνοιο κάλυψεν
καλόν, δαιδάλεον· κόρυθι δ' ἐπένευε φαεινῇ,
τετραφάλῳ· καλαὶ δὲ περισσείοντο ἔθειραι
χρύσεαι, ἃς Ἥφαιστος ἵει λόφον ἀμφὶ θαμειάς.
οἷος δ' ἀστὴρ εἶσι μετ' ἄστρασι νυκτὸς ἀμολγῷ
ἕσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἵσταται ἀστήρ·
ὣς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς
πάλλεν δεξιτερῇ, φρονέων κακὸν Ἕκτορι δίῳ,
εἰσορόων χρόα καλόν, ὅπῃ εἴξειε μάλιστα.
τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χρόα χάλκεα τεύχη,
καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
φαίνετο δ', ᾗ κληῗδες ἀπ' ὤμων αὐχέν' ἔχουσιν,
λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος·
τῇ ῥ' ἐπὶ οἷ μεμαῶτ' ἔλασ' ἔγχεϊ δῖος Ἀχιλλεύς·
ἀντικρὺ δ' ἁπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.
οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.
ἤριπε δ' ἐν κονίῃς· ὁ δ' ἐπεύξατο δῖος Ἀχιλλεύς.
Ἕκτορ, ἀτάρ που ἔφης, Πατροκλῆ' ἐξεναρίζων,
σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεο νόσφιν ἐόντα.
νήπιε! τοῖο δ' ἄνευθεν ἀοσσητὴρ μέγ' ἀμείνων
νηυσὶν ἔπι γλαφυρῇσιν ἐγὼ μετόπισθε λελείμμην,
ὅς τοι γούνατ' ἔλυσα· σὲ μὲν κύνες ἠδ' οἰωνοὶ
ἑλκήσουσ' ἀϊκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί.
Τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἕκτωρ

λίσσομ᾽ ὑπὲρ ψυχῆς καὶ γούνων, σῶν τε τοκήων,
μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν·
ἀλλὰ σὺ μὲν χαλκόν τε ἅλις χρυσόν τε δέδεξο,
δῶρα, τά τοι δώσουσι πατὴρ καὶ πότνια μήτηρ·
σῶμα δὲ οἴκαδ᾽ ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα.
Τὸν δ᾽ ἄρ᾽ ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
μή με, κύον, γούνων γουνάζεο, μηδὲ τοκήων!
αἲ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη,
ὤμ᾽ ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ᾽ ἔοργας·
ὣς οὐκ ἔσθ᾽, ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι·
οὐδ᾽ εἴ κεν δεκάκις τε καὶ εἰκοσινήριτ᾽ ἄποινα
στήσωσ᾽ ἐνθάδ᾽ ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα·
οὐδ᾽ εἴ κέν σ᾽ αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγοι
Δαρδανίδης Πρίαμος· οὐδ᾽ ὣς σέγε πότνια μήτηρ
ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσονται.
Τὸν δὲ καταθνήσκων προσέφη κορυθαιόλος Ἕκτωρ·
ἦ σ᾽ εὖ γιγνώσκων προτιόσσομαι, οὐδ᾽ ἄρ᾽ ἔμελλον
πείσειν· ἦ γὰρ σοίγε σιδήρεος ἐν φρεσὶ θυμός.
φράζεο νῦν, μή τοί τι θεῶν μήνιμα γένωμαι,
ἤματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων,
ἐσθλὸν ἐόντ᾽, ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν.
Ὣς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν·
ψυχὴ δ᾽ ἐκ ῥεθέων πταμένη Ἄϊδόσδε βεβήκει,
ὃν πότμον γοόωσα, λιποῦσ᾽ ἀδροτῆτα καὶ ἥβην.
τὸν καὶ τεθνηῶτα προσηύδα δῖος Ἀχιλλεύς·
Τέθναθι· Κῆρα δ᾽ ἐγὼ τότε δέξομαι, ὁππότε κεν δὴ
Ζεὺς ἐθέλῃ τελέσαι, ἠδ᾽ ἀθάνατοι θεοὶ ἄλλοι.
Ἦ ῥα, καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος.
καὶ τόγ᾽ ἄνευθεν ἔθηχ᾽, ὁ δ᾽ ἀπ᾽ ὤμων τεύχε᾽ ἐσύλα
αἱματόεντ᾽· ἄλλοι δὲ περίδραμον υἷες Ἀχαιῶν,
οἳ καὶ θηήσαντο φυὴν καὶ εἶδος ἀγητὸν
Ἕκτορος· οὐδ᾽ ἄρα οἵ τις ἀνουτητί γε παρέστη.
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

Ὢ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάασθαι
Ἕκτωρ, ἢ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέῳ.
Ὣς ἄρα τις εἴπεσκε, καὶ οὐτήσασκε παραστάς.
τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·
Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
ἐπειδὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
ὃς κακὰ πόλλ' ἔῤῥεξεν, ὅσ' οὐ σύμπαντες οἱ ἄλλοι·
εἰ δ', ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
ὄφρα κέ τι γνῶμεν Τρώων νόον, ὅντιν' ἔχουσιν·
ἢ καταλείψουσιν πόλιν ἄκρην, τοῦδε πεσόντος,
ἠὲ μένειν μεμάασι, καὶ Ἕκτορος οὐκέτ' ἐόντος.
ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός;
κεῖται πὰρ νήεσσι νέκυς ἄκλαυτος, ἄθαπτος,
Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἔγωγε
ζωοῖσιν μετέω, καί μοι φίλα γούνατ' ὀρώρῃ.
εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀΐδαο,
αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἑταίρου.
νῦν δ' ἄγ', ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν,
νηυσὶν ἔπι γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.
ἠράμεθα μέγα κῦδος· ἐπέφνομεν Ἕκτορα δῖον,
ᾧ Τρῶες κατὰ ἄστυ, θεῷ ὥς, εὐχετόωντο.
Ἦ ῥα, καὶ Ἕκτορα δῖον ἀεικέα μήδετο ἔργα.
ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας,
ἐκ δίφροιο δ' ἔδησε· κάρη δ' ἕλκεσθαι ἔασεν·
ἐς δίφρον δ' ἀναβάς, ἀνά τε κλυτὰ τεύχε' ἀείρας,
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἄκοντε πετέσθην·
τοῦ δ' ἦν ἑλκομένοιο κονίσαλος· ἀμφὶ δὲ χαῖται
κυάνεαι πίλναντο, κάρη δ' ἅπαν ἐν κονίῃσιν
κεῖτο, πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν
δῶκεν ἀεικίσσασθαι ἑῇ ἐν πατρίδι γαίῃ.
ὣς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δέ νυ μήτηρ
τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔῤῥιψε καλύπτρην
τηλόσε· κώκυσεν δὲ μάλα μέγα, παῖδ' ἐσιδοῦσα.
ᾤμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ

κωκυτῷ τ' εἴχοντο καὶ οἰμωγῇ κατὰ ἄστυ·
τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὡς εἰ ἅπασα
Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
λαοὶ μέν ῥα γέροντα μόγις ἔχον ἀσχαλόωντα,
ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
πάντας δ' ἐλλιτάνευε, κυλινδόμενος κατὰ κόπρον,
ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον·
Σχέσθε, φίλοι, καί μ' οἶον ἐάσατε, κηδόμενοί περ,
ἐξελθόντα πόληος, ἱκέσθ' ἐπὶ νῆας Ἀχαιῶν,
λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον, ὀβριμοεργόν,
ἤν πως ἡλικίην αἰδέσσεται, ἠδ' ἐλεήσῃ
γῆρας, καὶ δέ νυ τῷδε πατὴρ τοιόσδε τέτυκται,
Πηλεύς, ὅς μιν ἔτικτε καὶ ἔτρεφε, πῆμα γενέσθαι
Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν.
τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας·
τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
ὡς ἑνός, οὗ μ' ἄχος ὀξὺ κατοίσεται Ἄϊδος εἴσω,
Ἕκτορος· ὡς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν·
τῷ κε κορεσσάμεθα κλαίοντέ τε, μυρομένω τε,
μήτηρ θ', ἥ μιν ἔτικτε, δυςάμμορος, ἠδ' ἐγὼ αὐτός.
Ὣς ἔφατο κλαίων· ἐπὶ δὲ στενάχοντο πολῖται·
Τρωῇσιν δ' Ἑκάβη ἁδινοῦ ἐξῆρχε γόοιο·
Τέκνον, ἐγὼ δειλή· τί νυ βείομαι, αἰνὰ παθοῦσα,
σεῦ ἀποτεθνηῶτος; ὅ μοι νύκτας τε καὶ ἦμαρ
εὐχωλὴ κατὰ ἄστυ πελέσκεο, πᾶσί τ' ὄνειαρ,
Τρωσί τε καὶ Τρωῇσι κατὰ πτόλιν, οἵ σε, θεὸν ὥς,
δειδέχατ'· ἦ γάρ κέ σφι μάλα μέγα κῦδος ἔησθα,
ζωὸς ἐών· νῦν αὖ θάνατος καὶ Μοῖρα κιχάνει.
Ὣς ἔφατο κλαίουσ'· ἄλοχος δ' οὔπω τι πέπυστο
Ἕκτορος· οὐ γάρ οἵ τις ἐτήτυμος ἄγγελος ἐλθὼν
ἤγγειλ', ὅττι ῥά οἱ πόσις ἔκτοθι μίμνε πυλάων·
ἀλλ' ἥγ' ἱστὸν ὕφαινε, μυχῷ δόμου ὑψηλοῖο,
δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
κέκλετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα,
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα πέλοιτο
Ἕκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι

νηπίη, οὐδ' ἐνόησεν, ὅ μιν μάλα τῆλε λοετρῶν
χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου.
τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς·
ἡ δ' αὖτις δμωῇσιν ἐϋπλοκάμοισι μετηύδα·
Δεῦτε, δύω μοι ἕπεσθον, ἴδωμ', ὅτιν' ἔργα τέτυκται.
αἰδοίης ἑκυρῆς ὀπὸς ἔκλυον· ἐν δ' ἐμοὶ αὐτῇ
στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα
πήγνυται· ἐγγὺς δή τι κακὸν Πριάμοιο τέκεσσιν.
αἲ γὰρ ἀπ' οὔατος εἴη ἐμεῦ ἔπος! ἀλλὰ μάλ' αἰνῶς
δείδω, μὴ δή μοι θρασὺν Ἕκτορα δῖος Ἀχιλλεύς,
μοῦνον ἀποτμήξας πόλιος, πεδίονδε δίηται,
καὶ δή μιν καταπαύσῃ ἀγηνορίης ἀλεγεινῆς,
ἥ μιν ἔχεσκ'· ἐπεὶ οὔποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν,
ἀλλὰ πολὺ προθέεσκε, τὸ ὃν μένος οὐδενὶ εἴκων.
Ὣς φαμένη μεγάροιο διέσσυτο, μαινάδι ἴση,
παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἷξεν ὅμιλον,
ἔστη παπτήνασ' ἐπὶ τείχεϊ· τὸν δ' ἐνόησεν
ἑλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
ἕλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν.
τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψεν·
ἤριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
τῆλε δ' ἀπὸ κρατὸς χέε δέσματα σιγαλόεντα,
ἄμπυκα, κεκρύφαλόν τ' ἠδὲ πλεκτὴν ἀναδέσμην,
κρήδεμνόν θ', ὅ ῥά οἱ δῶκε χρυσέη Ἀφροδίτη,
ἤματι τῷ, ὅτε μιν κορυθαίολος ἠγάγεθ' Ἕκτωρ
ἐκ δόμου Ἠετίωνος, ἐπεὶ πόρε μυρία ἕδνα.
ἀμφὶ δέ μιν γαλόῳ τε καὶ εἰνατέρες ἅλις ἔσταν,
αἵ ἑ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
ἡ δ' ἐπεὶ οὖν ἄμπνυτο, καὶ ἐς φρένα θυμὸς ἀγέρθη,
ἀμβλήδην γοόωσα, μετὰ Τρωῇσιν ἔειπεν·
Ἕκτορ, ἐγὼ δύστηνος! ἰῇ ἄρα γεινόμεθ' αἴσῃ
ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
αὐτὰρ ἐγὼ Θήβῃσιν ὑπὸ Πλάκῳ ὑληέσσῃ,
ἐν δόμῳ Ἠετίωνος, ὅ μ' ἔτρεφε τυτθὸν ἐοῦσαν.

δύςμορος αἰνόμορον· ὡς μὴ ὤφελλε τεκέσθαι!
νῦν δὲ σὺ μὲν Ἀΐδαο δόμους, ὑπὸ κεύθεσι γαίης,
ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθεϊ λείπεις
χήρην ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὔτως,
ὃν τέκομεν σύ τ' ἐγώ τε, δυςάμμοροι· οὔτε σὺ τούτῳ
ἔσσεαι, Ἕκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὗτος.
ἤν γὰρ δὴ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν.
αἰεί τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρίσσουσιν ἀρούρας.
ἦμαρ δ' ὀρφανικὸν παναφήλικα παῖδα τίθησιν·
πάντα δ' ὑπεμνήμυκε; δεδάκρυνται δὲ παρειαί.
δευόμενος δέ τ' ἄνεισι πάϊς ἐς πατρὸς ἑταίρους,
ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχεν,
χείλεα μέν τ' ἐδίην', ὑπερῴην δ' οὐκ ἐδίηνεν.
τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξεν,
χερσὶν πεπληγὼς καὶ ὀνειδείοισιν ἐνίσσων·
ἔῤῥ' οὕτως· οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν.
δακρυόεις δέ τ' ἄνεισι πάϊς ἐς μητέρα χήρην,
Ἀστυάναξ, ὃς πρὶν ἑοῦ ἐπὶ γούνασι πατρὸς
μυελὸν οἶον ἔδεσκε, καὶ οἰῶν πίονα δημόν·
αὐτὰρ ὅθ' ὕπνος ἕλοι, παύσαιτό τε νηπιαχεύων,
εὕδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
εὐνῇ ἔνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ·
νῦν δ' ἂν πολλὰ πάθησι, φίλου ἀπὸ πατρὸς ἁμαρτών,
Ἀστυάναξ, ὃν Τρῶες ἐπίκλησιν καλέουσιν·
οἶος γάρ σφιν ἔρυσο πύλας καὶ τείχεα μακρά.
νῦν δέ σε μὲν παρὰ νηυσὶ κορωνίσι, νόσφι τοκήων,
αἰόλαι εὐλαὶ ἔδονται, ἐπεί κε κύνες κορέσωνται,
γυμνόν· ἀτάρ τοι εἵματ' ἐνὶ μεγάροισι κέονται,
λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
ἀλλ' ἤτοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ,
οὐδὲν σοίγ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεαι αὐτοῖς,
ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι.
Ὣς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες.

IX.

ΙΛΙΑΔΟΣ Ω.

Ὦ γέρον, ἤτοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα,
Ἑρμείας· σοὶ γάρ με πατὴρ ἅμα πομπὸν ὄπασσεν·
ἀλλ' ἤτοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλῆος
ὀφθαλμοὺς εἴςειμι· νεμεσσητὸν δέ κεν εἴη,
ἀθάνατον θεὸν ὧδε βροτοὺς ἀγαπαζέμεν ἄντην.
τύνη δ' εἰςελθὼν λαβὲ γούνατα Πηλείωνος,
καί μιν ὑπὲρ πατρὸς καὶ μητέρος ἠϋκόμοιο
λίσσεο καὶ τέκεος· ἵνα οἱ σὺν θυμὸν ὀρίνῃς.
Ὣς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὄλυμπον
Ἑρμείας· Πρίαμος δ' ἐξ ἵππων ἆλτο χαμᾶζε,
Ἰδαῖον δὲ κατ' αὖθι λίπεν· ὁ δὲ μίμνεν ἐρύκων
ἵππους ἡμιόνους τε· γέρων δ' ἰθὺς κίεν οἴκου,
τῇ ῥ' Ἀχιλεὺς ἵζεσκε, Διῒ φίλος. ἐν δέ μιν αὐτὸν
εὗρ'· ἕταροι δ' ἀπάνευθε καθείατο· τῷ δὲ δύ' οἴω,
ἥρως Αὐτομέδων τε καὶ Ἄλκιμος, ὄζος Ἄρηος,

ποίπνυον παρεόντε· νέον δ' ἀπέληγεν ἐδωδῆς,
ἔσθων καὶ πίνων, ἔτι καὶ παρέκειτο τράπεζα.
τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς
χερσὶν Ἀχιλλῆος λάβε γούνατα, καὶ κύσε χεῖρας
δεινάς, ἀνδροφόνους, αἵ οἱ πολέας κτάνον υἷας.
ὡς δ' ὅτ' ἂν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅστ' ἐνὶ πάτρῃ
φῶτα κατακτείνας, ἄλλων ἐξίκετο δῆμον,
ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας·
ὣς Ἀχιλεὺς θάμβησεν, ἰδὼν Πρίαμον θεοειδέα·
θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν·
Μνῆσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
τηλίκου, ὥσπερ ἐγών, ὀλοῷ ἐπὶ γήραος οὐδῷ.
καὶ μέν που κεῖνον περιναιέται ἀμφὶς ἐόντες
τείρουσ', οὐδέ τίς ἐστιν ἀρὴν καὶ λοιγὸν ἀμῦναι·
ἀλλ' ἤτοι κεῖνός γε, σέθεν ζώοντος ἀκούων,
χαίρει τ' ἐν θυμῷ, ἐπί τ' ἔλπεται ἤματα πάντα
ὄψεσθαι φίλον υἱόν, ἀπὸ Τροίηθε μολόντα.
αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἷας ἀρίστους
Τροίῃ ἐν εὐρείῃ, τῶν δ' οὔτινά φημι λελεῖφθαι.
πεντήκοντά μοι ἦσαν, ὅτ ἤλυθον υἷες Ἀχαιῶν·
ἐννεακαίδεκα μέν μοι ἰῆς ἐκ νηδύος ἦσαν,
τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
ὃς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστυ καὶ αὐτούς,
τὸν σὺ πρώην κτεῖνας, ἀμυνόμενον περὶ πάτρης,
Ἕκτορα· τοῦ νῦν εἵνεχ' ἱκάνω νῆας Ἀχαιῶν,
λυσόμενος παρὰ σεῖο, φέρω δ' ἀπερείσι' ἄποινα.
ἀλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον,
μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,
ἔτλην δ', οἷ' οὔπω τις ἐπιχθόνιος βροτὸς ἄλλος,
ἀνδρὸς παιδοφόνοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι.
Ὣς φάτο· τῷ δ' ἄρα πατρὸς ὑφ' ἵμερον ὦρσε γόοιο·
ἁψάμενος δ' ἄρα χειρός, ἀπώσατο ἦκα γέροντα.
τὼ δὲ μνησαμένω, ὁ μὲν Ἕκτορος ἀνδροφόνοιο

κλαῖ' ἀδινά, προπάροιθε ποδῶν 'Αχιλῆος ἐλυσθείς·
αὐτὰρ 'Αχιλλεὺς κλαῖεν ἑὸν πατέρ', ἄλλοτε δ' αὖτε
Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει.
αὐτὰρ ἐπεί ῥα γόοιο τετάρπετο δῖος 'Αχιλλεύς,
[καί οἱ ἀπὸ πραπίδων ἦλθ' ἵμερος ἠδ' ἀπὸ γυίων,]
αὐτίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη,
οἰκτείρων πολιόν τε κάρη, πολιόν τε γένειον·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
'Α δείλ', ἦ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
πῶς ἔτλης ἐπὶ νῆας 'Αχαιῶν ἐλθέμεν οἶος,
ἀνδρὸς ἐς ὀφθαλμούς, ὅς τοι πολέας τε καὶ ἐσθλοὺς
υἱέας ἐξενάριξα; σιδήρειόν νύ τοι ἦτορ.
ἀλλ' ἄγε δὴ κατ' ἄρ' ἕζευ ἐπὶ θρόνου· ἄλγεα δ' ἔμπης
ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ.
οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.
ὣς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν,
ζώειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει,
δώρων, οἷα δίδωσι, κακῶν, ἕτερος δέ, ἑάων·
ᾧ μέν κ ἀμμίξας δοίη Ζεὺς τερπικέραυνος,
ἄλλοτε μέν τε κακῷ ὅγε κύρεται, ἄλλοτε δ' ἐσθλῷ·
ᾧ δέ κε τῶν λυγρῶν δοίη, λωβητὸν ἔθηκεν·
καί ἑ κακὴ βούβρωστις ἐπὶ χθόνα δῖαν ἐλαύνει·
φοιτᾷ δ', οὔτε θεοῖσι τετιμένος, οὔτε βροτοῖσιν.
ὣς μὲν καὶ Πηλῆϊ θεοὶ δόσαν ἀγλαὰ δῶρα
ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο
ὄλβῳ τε πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν·
καί οἱ θνητῷ ἐόντι θεὰν ποίησαν ἄκοιτιν·
ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὔτι
παίδων ἐν μεγάροισι γονὴ γένετο κρειόντων.
ἀλλ' ἕνα παῖδα τέκεν παναώριον· οὐδέ νυ τόνγε
γηράσκοντα κομίζω· ἐπεὶ μάλα τηλόθι πάτρης
ἧμαι ἐνὶ Τροίῃ, σέ τε κήδων ἠδὲ σὰ τέκνα.
καὶ σέ, γέρον, τοπρὶν μὲν ἀκούομεν ὄλβιον εἶναι·
ὅσσον Λέσβος ἄνω, Μάκαρος ἕδος, ἐντὸς ἐέργει,

καὶ Φρυγίη καθύπερθε καὶ Ἑλλήσποντος ἀπείρων,
τῶν σε, γέρον, πλούτῳ τε καὶ υἱάσι φασὶ κεκάσθαι.
αὐτὰρ ἐπεί τοι πῆμα τόδ᾽ ἤγαγον Οὐρανίωνες,
αἰεί τοι περὶ ἄστυ μάχαι τ᾽ ἀνδροκτασίαι τε·
ἄνσχεο, μηδ᾽ ἀλίαστον ὀδύρεο σὸν κατὰ θυμόν.
οὐ γάρ τι πρήξεις ἀκαχήμενος υἷος ἑῆος,
οὐδέ μιν ἀνστήσεις, πρὶν καὶ κακὸν ἄλλο πάθησθα.
Τὸν δ᾽ ἠμείβετ᾽ ἔπειτα γέρων Πρίαμος θεοειδής·
μή μέ πω ἐς θρόνον ἵζε, Διοτρεφές, ὄφρα κεν Ἕκτωρ
κεῖται ἐνὶ κλισίῃσιν ἀκηδής· ἀλλὰ τάχιστα
λῦσον, ἵν᾽ ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα
πολλά, τά τοι φέρομεν· σὺ δὲ τῶνδ᾽ ἀπόναιο, καὶ ἔλθοις
σὴν ἐς πατρίδα γαῖαν, ἐπεί με πρῶτον ἔασας.
[αὐτόν τε ζώειν καὶ ὁρᾶν φάος Ἠελίοιο].
Τὸν δ᾽ ἄρ᾽ ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
μηκέτι νῦν μ᾽ ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς
Ἕκτορά τοι λῦσαι· Διόθεν δέ μοι ἄγγελος ἦλθεν
μήτηρ, ἥ μ᾽ ἔτεκεν, θυγάτηρ ἁλίοιο γέροντος.
καὶ δέ σε γιγνώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,
ὅττι θεῶν τίς σ᾽ ἦγε θοὰς ἐπὶ νῆας Ἀχαιῶν.
οὐ γάρ κε τλαίη βροτὸς ἐλθέμεν, οὐδὲ μάλ᾽ ἡβῶν,
ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ᾽ ὀχῆας
ῥεῖα μετοχλίσσειε θυράων ἡμετεράων.
τῷ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνῃς·
μή σε, γέρον, οὐδ᾽ αὐτὸν ἐνὶ κλισίῃσιν ἐάσω,
καὶ ἱκέτην περ ἐόντα, Διὸς δ᾽ ἀλίτωμαι ἐφετμάς.
Ὣς ἔφατ᾽· ἔδδεισεν δ᾽ ὁ γέρων, καὶ ἐπείθετο μύθῳ.
Πηλείδης δ᾽ οἴκοιο, λέων ὥς, ἆλτο θύραζε,
οὐκ οἶος· ἅμα τῷγε δύω θεράποντες ἕποντο,
ἥρως Αὐτομέδων ἠδ᾽ Ἄλκιμος, οὕς ῥα μάλιστα
τῖ᾽ Ἀχιλεὺς ἑτάρων, μετὰ Πάτροκλόν γε θανόντα.
οἳ τόθ᾽ ὑπὸ ζυγόφιν λύον ἵππους ἡμιόνους τε,
ἐς δ᾽ ἄγαγον κήρυκα καλήτορα τοῖο γέροντος·
κὰδ δ᾽ ἐπὶ δίφρου εἷσαν· ἐϋξέστου δ᾽ ἀπ᾽ ἀπήνης
ἤρεον Ἑκτορέης κεφαλῆς ἀπερείσι᾽ ἄποινα.

κὰδ δ' ἔλιπον δύο φάρε', εὔννητόν τε χιτῶνα,
ὄφρα νέκυν πυκάσας δώῃ οἶκόνδε φέρεσθαι.
δμωὰς δ' ἐκκαλέσας λοῦσαι κέλετ', ἀμφί τ' ἀλεῖψαι,
νόσφιν ἀειράσας, ὡς μὴ Πρίαμος ἴδοι υἱόν·
μὴ ὁ μὲν ἀχνυμένῃ κραδίῃ χόλον οὐκ ἐρύσαιτο,
παῖδα ἰδών, Ἀχιλῆϊ δ' ὀρινθείη φίλον ἦτορ,
καί ἑ κατακτείνειε, Διὸς δ' ἀλίτηται ἐφετμάς.
τὸν δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἠδὲ χιτῶνα,
αὐτὸς τόνγ' Ἀχιλεὺς λεχέων ἐπέθηκεν ἀείρας,
σὺν δ' ἕταροι ἤειραν ἐϋξέστην ἐπ' ἀπήνην.
ᾤμωξέν τ' ἄρ' ἔπειτα, φίλον δ' ὀνόμηνεν ἑταῖρον·
Μή μοι, Πάτροκλε, σκυδμαινέμεν, αἴ κε πύθηαι
εἰν Ἄϊδός περ ἐών, ὅτι Ἕκτορα δῖον ἔλυσα
πατρὶ φίλῳ· ἐπεὶ οὔ μοι ἀεικέα δῶκεν ἄποινα·
σοὶ δ αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσσ' ἐπέοικεν.
Ἦ ῥα, καὶ ἐς κλισίην πάλιν ἤϊε δῖος Ἀχιλλεύς.
ἕζετο δ' ἐν κλισμῷ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
τοίχου τοῦ ἑτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον
Υἱός μὲν δή τοι λέλυται, γέρον, ὡς ἐκέλευες,
κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἠοῖ φαινομένηφιν
ὄψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.
καὶ γάρ τ' ἠΰκομος Νιόβη ἐμνήσατο σίτου,
τῇπερ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
ἓξ μὲν θυγατέρες, ἓξ δ' υἱέες ἡβώοντες.
τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο,
χωόμενος Νιόβῃ, τὰς δ' Ἄρτεμις ἰοχέαιρα,
οὕνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρῄῳ·
φῆ δοιὼ τεκέειν, ἡ δ' αὐτὴ γείνατο πολλούς·
τὼ δ' ἄρα, καὶ δοιώ περ ἐόντ', ἀπὸ πάντας ὄλεσσαν.
οἱ μὲν ἄρ' ἐννῆμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν
κατθάψαι· λαοὺς δὲ λίθους ποίησε Κρονίων·
τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες.
ἡ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δακρυχέουσα.
νῦν δέ που ἐν πέτρῃσιν, ἐν οὔρεσιν οἰοπόλοισιν,

ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνὰς
Νυμφάων, αἵτ' ἀμφ' Ἀχελώϊον ἐῤῥώσαντο,
ἔνθα, λίθος περ ἐοῦσα, θεῶν ἐκ κήδεα πέσσει.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα, δῖε γεραιέ,
σίτου, ἔπειτά κεν αὖτε φίλον παῖδα κλαίοισθα,
Ἴλιον εἰς ἀγαγών· πολυδάκρυτος δέ τοι ἔσται.
Ἦ, καὶ ἀναΐξας ὄϊν ἄργυφον ὠκὺς Ἀχιλλεὺς
σφάξ'· ἕταροι δ' ἔδερόν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
μίστυλλόν τ' ἄρ' ἐπισταμένως, πεῖράν τ' ὀβελοῖσιν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
Αὐτομέδων δ' ἄρα σῖτον ἑλὼν ἐπένειμε τραπέζῃ
καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς·
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
ἤτοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλῆα,
ὅσσος ἔην, οἷός τε· θεοῖσι γὰρ ἄντα ἐῴκει.
αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,
εἰσορόων ὄψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.
αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὁρόωντες,
τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής·
Λέξον νῦν με τάχιστα, Διοτρεφές, ὄφρα κεν ἤδη
ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες
οὐ γάρ πω μύσαν ὄσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
ἐξ οὗ σῇς ὑπὸ χερσὶν ἐμὸς παῖς ὤλεσε θυμόν·
ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,
αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον.
νῦν δὴ καὶ σίτου πασάμην, καὶ αἴθοπα οἶνον
λαυκανίης καθέηκα· πάρος γε μὲν οὔτι πεπάσμην.
Ἦ ῥ', Ἀχιλεὺς δ' ἑτάροισιν ἰδὲ δμωῇσι κέλευσεν,
δέμνι' ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ
πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἕσασθαι.
αἱ δ' ἴσαν ἐκ μεγάροιο, δάος μετὰ χερσὶν ἔχουσαι·
αἶψα δ' ἄρα στόρεσαν δοιὼ λέχε' ἐγκονέουσαι.
τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·

'Εκτὸς μὲν δὴ λέξο, γέρον φίλε· μήτις 'Αχαιῶν
ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἵτε μοι αἰεὶ
βουλὰς βουλεύουσι παρήμενοι, ἣ θέμις ἐστίν·
τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
αὐτίκ' ἂν ἐξείποι 'Αγαμέμνονι ποιμένι λαῶν,
καί κεν ἀνάβλησις λύσιος νεκροῖο γένηται.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ποσσῆμαρ μέμονας κτερεϊζέμεν Ἕκτορα δῖον,
ὄφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω.
Τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
εἰ μὲν δή μ' ἐθέλεις τελέσαι τάφον Ἕκτορι δίῳ,
ὧδέ κέ μοι ῥέζων, 'Αχιλεῦ, κεχαρισμένα θείης.
οἶσθα γάρ, ὡς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη
ἀξέμεν ἐξ ὄρεος· μάλα δὲ Τρῶες δεδίασιν.
ἐννῆμαρ μέν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
τῇ δεκάτῃ δέ κε θάπτοιμεν, δαινῦτό τε λαός·
ἑνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,
τῇ δὲ δυωδεκάτῃ πολεμίξομεν, εἴπερ ἀνάγκη.
Τὸν δ' αὖτε προςέειπε ποδάρκης δῖος 'Αχιλλευς·
ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὡς σὺ κελεύεις.
σχήσω γὰρ τόσσον πόλεμον χρόνον, ὅσσον ἄνωγας.
Ὣς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος
ἔλλαβε δεξιτερήν, μήπως δείσει' ἐνὶ θυμῷ.
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
κήρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες.
αὐτὰρ 'Αχιλλεὺς εὗδε μυχῷ κλισίης εὐπήκτου·
τῷ δ' ἄρ Βρισηῒς παρελέξατο καλλιπάρῃος.
Ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
εὗδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
ἀλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
ὁρμαίνοντ' ἀνὰ θυμόν, ὅπως Πρίαμον βασιλῆα
νηῶν ἐκ πέμψειε, λαθὼν ἱεροὺς πυλαωρούς.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·
Ὦ γέρον, οὔ νύ τι σοίγε μέλει κακόν, οἷον ἔθ' εὕδεις
ἀνδράσιν ἐν δηΐοισιν, ἐπεί σ' εἴασεν 'Αχιλλεύς.

καὶ νῦν μὲν φίλον υἱὸν ἐλύσαο, πολλὰ δ' ἔδωκας·
σεῖο δέ κε ζωοῦ καὶ τρὶς τόσα δοῖεν ἄποινα
παῖδες τοὶ μετόπισθε λελειμμένοι, αἴ κ' Ἀγαμέμνων
γνώῃ σ' Ἀτρείδης, γνώωσι δὲ πάντες Ἀχαιοί.
Ὣς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, κήρυκα δ' ἀνίστη.
τοῖσιν δ' Ἑρμείας ζεῦξ' ἵππους ἡμιόνους τε.
ῥίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις ἔγνω.
Ἀλλ' ὅτε δὴ πόρον ἷξον ἐϋῤῥεῖος ποταμοῖο,
[Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεύς,]
Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὄλυμπον.
Ἠὼς δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν·
οἱ δ' εἰς ἄστυ ἔλων οἰμωγῇ τε στοναχῇ τε
ἵππους, ἡμίονοι δὲ νέκυν φέρον. οὐδέ τις ἄλλος
ἔγνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν·
ἀλλ' ἄρα Κασσάνδρη, ἰκέλη χρυσέῃ Ἀφροδίτῃ,
Πέργαμον εἰςαναβᾶσα, φίλον πατέρ' εἰςενόησεν,
ἑσταότ' ἐν δίφρῳ, κήρυκά τε ἀστυβοώτην·
τὸν δ' ἄρ' ἐφ' ἡμιόνων ἴδε κείμενον ἐν λεχέεσσιν·
κώκυσέν τ' ἄρ' ἔπειτα, γέγωνέ τε πᾶν κατὰ ἄστυ·
Ὄψεσθε, Τρῶες καὶ Τρωάδες, Ἕκτορ' ἰόντες,
εἴποτε καὶ ζώοντι μάχης ἐκ νοστήσαντι
χαίρετ'· ἐπεὶ μέγα χάρμα πόλει τ' ἦν, παντί τε δήμῳ.
Ὣς ἔφατ'· οὐδέ τις αὐτόθ' ἐνὶ πτόλεϊ λίπετ' ἀνήρ,
οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἵκετο πένθος·
ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.
πρῶται τόνγ' ἄλοχός τε φίλη καὶ πότνια μήτηρ
τιλλέσθην, ἐπ' ἄμαξαν ἐΰτροχον ἀΐξασαι,
ἁπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὅμιλος.
καί νύ κε δὴ πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
Ἕκτορα δακρυχέοντες ὀδύροντο πρὸ πυλάων,
εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηύδα·
Εἴξατέ μοι, οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα
ἄσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε.
Ὣς ἔφαθ'· οἱ δὲ διέστησαν, καὶ εἶξαν ἀπήνῃ.
οἱ δ' ἐπεὶ εἰςάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα

τρητοῖς ἐν λεχέεσσι ϑέσαν, παρὰ δ' εἷσαν ἀοιδοὺς,
ϑρήνων ἐξάρχους, οἵτε στονόεσσαν ἀοιδὴν
οἱ μὲν ἄρ' ἐϑρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες.
τῇσιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,
Ἕκτορος ἀνδροφόνοιο κάρη μετὰ χερσὶν ἔχουσα·
Ἄνερ, ἀπ' αἰῶνος νέος ὤλεο, κὰδ δέ με χήρην
λείπεις ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὔτως,
ὃν τέκομεν σύ τ' ἐγώ τε, δυςάμμοροι, οὐδέ μιν οἴω
ἥβην ἵξεσϑαι· πρὶν γὰρ πόλις ἥδε κατ' ἄκρης
πέρσεται. ἦ γὰρ ὄλωλας ἐπίσκοπος, ὅςτε μιν αὐτὴν
ῥύσκευ, ἔχες δ' ἀλόχους κεδνὰς καὶ νήπια τέκνα·
αἳ δή τοι τάχα νηυσὶν ὀχήσονται γλαφυρῇσιν,
καὶ μὲν ἐγὼ μετὰ τῇσι· σὺ δ' αὖ, τέκος, ἢ ἐμοὶ αὐτῇ
ἕψεαι, ἔνϑα κεν ἔργα ἀεικέα ἐργάζοιο,
ἀεϑλεύων πρὸ ἄνακτος ἀμειλίχου· ἤ τις Ἀχαιῶν
ῥίψει, χειρὸς ἑλών, ἀπὸ πύργου, λυγρὸν ὄλεϑρον,
χωόμενος, ᾧ δή που ἀδελφεὸν ἔκτανεν Ἕκτωρ,
ἢ πατέρ', ἠὲ καὶ υἱόν· ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
Ἕκτορος ἐν παλάμῃσιν ὀδὰξ ἕλον ἄσπετον οὖδας.
οὐ γὰρ μείλιχος ἔσκε πατὴρ τεὸς ἐν δαῒ λυγρῇ·
τῷ καί μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστυ.
ἀρητὸν δὲ τοκεῦσι γόον καὶ πένϑος ἔϑηκας,
Ἕκτορ· ἐμοὶ δὲ μάλιστα λελείψεται ἄλγεα λυγρά.
οὐ γάρ μοι ϑνήσκων λεχέων ἐκ χεῖρας ὄρεξας·
οὐδέ τί μοι εἶπες πυκινὸν ἔπος, οὗτέ κεν αἰεὶ
μεμνήμην νύκτας τε καὶ ἤματα δακρυχέουσα.
Ὣς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες·
τῇσιν δ' αὖϑ' Ἑκάβη ἁδινοῦ ἐξῆρχε γόοιο·
Ἕκτορ, ἐμῷ ϑυμῷ πάντων πολὺ φίλτατε παίδων!
ἦ μέν μοι ζωός περ ἐών, φίλος ἦσϑα ϑεοῖσιν·
οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν ϑανάτοιό περ αἴσῃ.
ἄλλους μὲν γὰρ παῖδας ἐμοὺς πόδας ὠκὺς Ἀχιλλεὺς
πέρνασχ', ὅντιν' ἕλεσκε, πέρην ἁλὸς ἀτρυγέτοιο,
ἐς Σάμον, ἔς τ' Ἴμβρον καὶ Λῆμνον ἀμιχϑαλόεσσαν·
σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναήκεϊ χαλκῷ,

πολλὰ ῥυστάζεσκεν ἑοῦ περὶ σῆμ' ἑτάροιο,
Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δέ μιν οὐδ' ὥς.
νῦν δέ μοι ἑρσήεις καὶ πρόσφατος ἐν μεγάροισιν
κεῖσαι, τῷ ἴκελος, ὅντ' ἀργυρότοξος Ἀπόλλων
οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνεν.
Ὣς ἔφατο κλαίουσα, γόον δ' ἀλίαστον ὄρινεν.
τῇσι δ' ἔπειθ' Ἑλένη τριτάτη ἐξῆρχε γόοιο·
"Ἕκτωρ, ἐμῷ θυμῷ δαέρων πολὺ φίλτατε πάντων!
ἦ μέν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,
ὅς μ' ἄγαγε Τροίηνδ'· ὡς πρὶν ὤφελλον ὀλέσθαι!
ἤδη γὰρ νῦν μοι τόδ' ἐεικοστὸν ἔτος ἐστίν,
ἐξ οὗ κεῖθεν ἔβην, καὶ ἐμῆς ἀπελήλυθα πάτρης·
ἀλλ' οὔπω σεῦ ἄκουσα κακὸν ἔπος, οὐδ' ἀσύφηλον·
ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
δαέρων, ἢ γαλόων, ἢ εἰνατέρων εὐπέπλων,
ἢ ἑκυρή—ἑκυρὸς δέ, πατὴρ ὥς, ἤπιος αἰεί—
ἀλλὰ σὺ τόνγ' ἐπέεσσι παραιφάμενος κατέρυκες,
σῇ τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσιν.
τῷ σέ θ' ἅμα κλαίω καὶ ἔμ' ἄμμορον, ἀχνυμένη κῆρ·
οὐ γάρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ
ἤπιος, οὐδὲ φίλος· πάντες δέ με πεφρίκασιν.
Ὣς ἔφατο κλαίουσ'· ἐπὶ δ' ἔστενε δῆμος ἀπείρων.
λαοῖσιν δ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔειπεν·
"Ἄξετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῷ
δείσητ' Ἀργείων πυκινὸν λόχον· ἦ γὰρ Ἀχιλλεὺς
πέμπων μ' ὧδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν,
μὴ πρὶν πημανέειν, πρὶν δωδεκάτη μόλῃ Ἠώς.
Ὣς ἔφαθ'· οἱ δ' ὑπ' ἀμάξῃσιν βόας ἡμιόνους τε
ζεύγνυσαν· αἶψα δ' ἔπειτα πρὸ ἄστεος ἠγερέθοντο.
ἐννῆμαρ μὲν τοιγε ἀγίνεον ἄσπετον ὕλην·
ἀλλ' ὅτε δὴ δεκάτη ἐφάνη φαεσίμβροτος ἠώς,
καὶ τότ' ἄρ' ἐξέφερον θρασὺν Ἕκτορα δακρυχέοντες,
ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἕκτορος ἔγρετο λαός.

τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἷσαν ἀοιδοὺς,
θρήνων ἐξάρχους, οἵτε στονόεσσαν ἀοιδὴν
οἱ μὲν ἄρ' ἐθρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες.
τῇσιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,
Ἕκτορος ἀνδροφόνοιο κάρη μετὰ χερσὶν ἔχουσα·
Ἀνερ, ἀπ' αἰῶνος νέος ὤλεο, κὰδ δέ με χήρην
λείπεις ἐν μεγάροισι· πάϊς δ' ἔτι νήπιος αὔτως,
ὃν τέκομεν σύ τ' ἐγώ τε, δυςάμμοροι, οὐδέ μιν οἴω
ἥβην ἵξεσθαι· πρὶν γὰρ πόλις ἥδε κατ' ἄκρης
πέρσεται. ἦ γὰρ ὄλωλας ἐπίσκοπος, ὅστε μιν αὐτὴν
ῥύσκευ, ἔχες δ' ἀλόχους κεδνὰς καὶ νήπια τέκνα·
αἳ δή τοι τάχα νηυσὶν ὀχήσονται γλαφυρῇσιν,
καὶ μὲν ἐγὼ μετὰ τῇσι· σὺ δ' αὖ, τέκος, ἢ ἐμοὶ αὐτῇ
ἕψεαι, ἔνθα κεν ἔργα ἀεικέα ἐργάζοιο,
ἀεθλεύων πρὸ ἄνακτος ἀμειλίχου· ἤ τις Ἀχαιῶν
ῥίψει, χειρὸς ἑλὼν, ἀπὸ πύργου, λυγρὸν ὄλεθρον,
χωόμενος, ᾧ δή που ἀδελφεὸν ἔκτανεν Ἕκτωρ,
ἢ πατέρ', ἠὲ καὶ υἱόν· ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
Ἕκτορος ἐν παλάμῃσιν ὀδὰξ ἕλον ἄσπετον οὖδας.
οὐ γὰρ μείλιχος ἔσκε πατὴρ τεὸς ἐν δαῒ λυγρῇ·
τῷ καί μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστυ.
ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
Ἕκτορ· ἐμοὶ δὲ μάλιστα λελείψεται ἄλγεα λυγρά.
οὐ γάρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας·
οὐδέ τί μοι εἶπες πυκινὸν ἔπος, οὗτέ κεν αἰεὶ
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Ὣς ἔφατο κλαίουσ'· ἐπὶ δὲ στενάχοντο γυναῖκες·
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ἦ μέν μοι ζωός περ ἐὼν, φίλος ἦσθα θεοῖσιν·
οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιό περ αἴσῃ.
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τῇσι δ' ἔπειθ' Ἑλένη τριτάτη ἐξῆρχε γόοιο·
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ἦ μέν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,
ὅς μ' ἄγαγε Τροίηνδ'· ὡς πρὶν ὤφελλον ὀλέσθαι!
ἤδη γὰρ νῦν μοι τόδ' ἐεικοστὸν ἔτος ἐστίν,
ἐξ οὗ κεῖθεν ἔβην, καὶ ἐμῆς ἀπελήλυθα πάτρης·
ἀλλ' οὔπω σεῦ ἄκουσα κακὸν ἔπος, οὐδ' ἀσύφηλον·
ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
δαέρων, ἢ γαλόων, ἢ εἰνατέρων εὐπέπλων,
ἢ ἑκυρή—ἑκυρὸς δέ, πατὴρ ὥς, ἤπιος αἰεί—
ἀλλὰ σὺ τόνγ' ἐπέεσσι παραιφάμενος κατέρυκες,
σῇ τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσιν.
τῷ σέ θ' ἅμα κλαίω καὶ ἔμ' ἄμμορον, ἀχνυμένη κῆρ·
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Ὣς ἔφαθ'· οἱ δ' ὑπ' ἀμάξῃσιν βόας ἡμιόνους τε
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ἐννῆμαρ μὲν τοιγε ἀγίνεον ἄσπετον ὕλην·
ἀλλ' ὅτε δὴ δεκάτη ἐφάνη φαεσίμβροτος ἠώς,
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τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἕκτορος ἔγρετο λαός.

[αὐτὰρ ἐπεί ῥ' ἤγερθεν, ὁμηγερέες τ' ἐγένοντο,]
πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἴθοπι οἴνῳ
πᾶσαν, ὁπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
ὀστέα λευκὰ λέγοντο κασίγνητοί θ' ἕταροί τε,
μυρόμενοι, θαλερὸν δὲ κατείβετο δάκρυ παρειῶν.
καὶ τάγε χρυσείην ἐς λάρνακα θῆκαν ἑλόντες,
πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·
αἶψα δ' ἄρ' ἐς κοίλην κάπετον θέσαν· αὐτὰρ ὕπερθεν
πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλοισιν·
ῥίμφα δὲ σῆμ' ἔχεαν, περὶ δὲ σκοποὶ εἵατο πάντῃ,
μὴ πρὶν ἐφορμηθεῖεν ἐϋκνήμιδες Ἀχαιοί.
χεύαντες δὲ τὸ σῆμα, πάλιν κίον· αὐτὰρ ἔπειτα
εὖ συναγειρόμενοι, δαίνυντ' ἐρικυδέα δαῖτα
δώμασιν ἐν Πριάμοιο Διοτρεφέος βασιλῆος.
Ὣς οἵγ' ἀμφίεπον τάφον Ἕκτορος ἱπποδάμοιο.

A LEXICON

OF THE FIRST THREE BOOKS OF

HOMER'S ILIAD

TOGETHER WITH

Lines 1-219 of Book IV	Lines 119-236 of Book VI
Lines 457-544 of Book IV	Lines 369-529 of Book VI
Lines 1-165 of Book V	Lines 468-617 of Book XVII
Lines 590-710 of Book V	Book XXII entire

Lines 468-804 of Book XXIV

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WHATEVER OF GOOD MAY BE FOUND IN
THESE PAGES

Is Affectionately Inscribed

TO MY WIFE.

PREFACE.

FOR many years it had been my wish to prepare a Lexicon to that part of the Il′-i-ad commonly read in our preparatory schools. For a long time I was deterred from so doing by the fear that teachers would not allow their classes to read Homer with a partial Lexicon as usually compiled. But, being convinced that there was a growing demand for such a work, in 1878 I determined to make a beginning.

It has been the author's aim to give the student a *full knowledge of each word found in the work*, not confining the explanation wholly to the Homeric usage; so that not only the definitions, but the derivations, compositions, etc., may be learned as well as from a complete Lexicon. If this has been accomplished, the author has avoided the chief objections against the use of a partial Lexicon.

C. E. B.

SPRINGFIELD, MASS., 1885.

LIST OF ABBREVIATIONS.

acc.	signifies	accusative.
acco.	"	according.
act.	"	active.
adj.	"	adjective.
adv.	"	adverb, adverbial.
Æol.	"	Æolic.
aor.	"	aorist.
apo.	"	apodosis.
Att.	"	Attic.
augm.	"	augment.
com.	"	common, commonly.
compar.	"	comparative, comparison.
compd.	"	compound.
compo.	"	composition.
conj.	"	conjunction, conjunctive.
contd.	"	contracted.
contr.	"	contract.
copul.	"	copulativum.
dat.	"	dative.
defect.	"	defective.
demon.	"	demonstrative.
dep.	"	deponent.
deriv.	"	derivative, derived, derivation.
disjunc.	"	disjunctive.
Dor.	"	Doric.
doub.	"	double.
du.	"	dual.
encl.	signifies	enclitic.
Eng.	"	English.
Ep.	"	Epic.
epith.	"	epithet.
esp.	"	especially.
eu. euph. euphon.	" "	euphonic, euphonicum.
f.	"	future.
foll.	"	following, followed.
foreg.	"	foregoing.
freq.	"	frequent, frequently, frequentative.
f.pf.	"	future perfect.
gen.	"	genitive, general.
Hom.	"	Homer, Homeric.
Il.	"	Iliad.
imperat.	"	imperative.
impf.	"	imperfect.
indecl.	"	indeclinable.
indicat.	"	indicative.
inf.	"	infinitive.
intens.	"	intensive, intensivum.
interj.	"	interjection.
interrog.	"	interrogative, interrogatively.
intrans.	"	intransitive.
Ion.	"	Ionic.
irreg.	"	irregular, irregularly.

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iter.	signifies	iterative.	prep.	signifies	preposition.
Lat.	"	Latin.	pres.	"	present.
leng.	"	lengthened.	prin.	"	principal.
lit.	"	literally.	priv.	"	privativum.
mas.	"	masculine.	pro.	"	protasis.
metaph.	"	metaphorically.	procl.	"	proclitic.
mid.	"	middle.	pron.	"	pronoun.
n.	"	noun.	proparox.	"	proparoxytone.
neg.	"	negative.	rare.	"	rarely.
neu.	"	neuter.	redupl.	"	reduplicated.
nom.	"	nominative.	reg.	"	regular, regularly.
obsol.	"	obsolete.	short.	"	shortened.
opp.	"	opposition, opposed.	signif.	"	signification.
opt.	"	optative.	sing.	"	singular.
orig.	"	original, originally.	streng.	"	strengthen, strengthened, strengthening.
par.	"	parallel.			
parox.	"	paroxytone.			
part.	"	participle.	stric.	"	strictly.
pass.	"	passive.	subj.	"	subjunctive.
pers.	"	person, personal.	subst.	"	substantive.
pf.	"	perfect.	sup.	"	superlative.
pl.	"	plural.	sync.	"	syncopated.
plup.	"	pluperfect.	syno.	"	synonymous.
poet.	"	poetic, poetry.	trans.	"	transitive.
poss.	"	possessive.	usu.	"	usual, usually.
pr.	"	proper, properly.	voc.	"	vocative.

NOTE 1. "Also," following a comma and followed by a comma, indicates that the definitions following it to the next semicolon correspond to the Latin word already given ; see ὕλη.

NOTE 2. The expressions "see Lat., etc.," and "compare Lat., etc.," indicate that the Latin words are to be compared with the given definitions to see if they are synonymous in meaning.

NOTE 3. In syllabicating and accentuating proper names, the author has endeavored to follow the rules of Webster.

NOTE 4. To understand well the following pages, the use of a book on Latin Synonymes is required.

LEXICON.

A.

α–, a prefix. 1. *alpha copul.*, expressing an idea of *union*, *equality*, *likeness.* 2. *alpha priv.*, expressing an idea of *want*, *absence.* 3. *alpha euphon.*, for *eu. effect.* 4. *alpha intens.*, giving *strength* to compds.

ἄαπτος, *ον*, (*α* priv., *ἅπτω*,) Lat. *inaccessus, unapproachable, not to be touched; unconquerable*, A 567.

ἀάσχετος, poet. form for **ἄσχετος**, *ον*, which see.

῎Αβαντες, *ων*, *οἱ*, *the A-ban′-tes*, inhabitants of Eu-bœ′-a.

῎Αβας, *αντος*, *ὁ*, *A′-bas.*

ἀβλής, *ῆτος*, adj., (*α* priv., *βάλλω*,) *not hurled, not shot; not used, new.*

ἄβλητος, *ον*, (*α* priv., *βάλλω*,) *not struck* or *touched, unhurt.*

῎Αβυδος, *ου*, *ἡ*, *A-by′-dus*, a town of Tro′-as.

ἄγαγον, Ep. for **ἤγαγον**, 2 aor. of **ἄγω**; inf. *ἀγαγεῖν.*

ἀγάζομαι, Hom. for **ἄγαμαι**, Lat. *mirari.*

ἀγαθός, *ή*, *όν*, compar. very irreg., see Grammar, Lat. *bonus, good; able, efficient, capable, brave, bold, noble; excellent*, Lat. *praestans; profitable*, B 204; *good, upright, virtuous:* **τὰ** *ἀγαθά*, *wealth; τὸ ἀγαθόν, the highest good.*

ἀγαίομαι, par. form to **ἄγαμαι**, **ἀγάομαι**, Ep. 2 pl. *ἀγάασθε*, (deriv. uncertain, *ἄγαν*, *ἄγη*,) *to wonder, behold with wonder, admire*, Γ 181, Lat. *mirari, admirari;* Lat. *indignari, to be angry* or *indignant at*, see *ἄγαμαι*; *to envy*, Lat. *invidēre.*

ἀγακλειτός, *ή*, *όν*, Lat. *inclitus, praeclarus, illustrious, famous*, B 564.

ἀγάλλω, f. *αλῶ*; aor. *ἤγηλα*: *to glorify, honor; adorn:* mid. and pass., *to glory, take delight in, exult*, Lat. *gloriari, exultare; make display;* of ships, *exult* in the breeze.

ἄγαλμα, *ατος*, *τό*, *that which gives pleasure, a delight; a present.*

ἄγαμαι, impf. *ἠγάμην*, f. *ἀγάσομαι*, aor. mid. *ἠγασάμην*, aor. pass. *ἠγάσθην*: Ep. forms, pres. 2 pl. *ἀγάασθε*, inf. *ἀγάασθαι*, f. *ἀγάσσομαι*, aor. mid. *ἠγασσάμην* Γ 181 and *ἀγ–*: *to wonder:* also trans., *to wonder at* in the sense of *admire; to envy; be angry* or *indignant at*, *ἀγαίομαι* com. used in this sense.

'Αγαμέμνων, *ονος*, *ὁ*, *Ag-a-mem′-non*, king of My-ce′-næ and leader of the Greeks against Troy.

ἄγαμος, *ον*, (*α* priv., *γαμέω*, *γάμος*,) Lat. *coelebs*, *unmarried.*

ἀγάννιφος, *ον*, (*ἄγαν*, *νίφω*,) Lat. *nivosus*, *snow-capped*, *covered with much snow*, Α 420.

ἀγανός, *ή*, *όν*, (*α* copul., *γάνος*,) Lat. *lenis*, *mild*, *gentle*, *kind*; *friendly*, Β 164, Lat. *blandus.*

ἀγανοφροσύνη, *ης*, *ἡ*, (*ἀγανόφρων* (*ἀγανός*, *φρήν*),) *kindness of heart.*

ἀγάομαι, see **ἀγαίομαι.**

'Αγαπήνωρ, *ορος*, *ὁ*, *Ag-a-pe′nor*, leader of the Ar-ca′-di-ans before Troy.

ἀγαπητός, *η*, *ον*, (adj. from *ἀγαπάω*,) *loved.*

ἀγάῤῥοος contr. *-ους*, *ουν*, (*ἄγαν*, *ῥέω*,) Lat. *celeriter fluens*, *strong flowing*, *swift flowing*, Β 845.

'Αγασθένης, *εος*, *ὁ*, *A-gas′-the-nes*, king of E′-lis.

ἀγαυός, *ή*, *όν*, (*ἄγαμαι*,) Lat. *praeclarus*, *admirabilis*, *illustrious*, *noble*; mostly of kings, heroes, etc., *high-born*, Lat. *illustris*; with *κήρυκες*, Γ 268.

ἀγγελία, *ας*, *ἡ*, Hom. — **λίη**, *ης*, (*ἀγγέλλω*,) *a message*, *tidings*, *report*; *order*; in Γ 206 as a casual gen., *he came because of a message*, etc.

ἀγγελίης, *ου*, *ὁ*, (*ἀγγέλλω*,) *messenger*, this nom. mas. is allowed by some and rejected by others : see foreg.

ἄγγελος, *ου*, *ὁ* and *ἡ*, (*ἀγγέλλω*,) Lat. *nuntius*, *a messenger*, Α 333; *an angel*, Lat. *angelus.*

ἄγγος, *εος*, *τό*, *vase*, *vessel*, *bowl*; *box*; *any thing* to hold milk, wine, and travelling stores.

ἄγε, **ἄγετε**, (stric. imperat. of **ἄγω**,) Lat. *age*, *quick! come! well!* see *εἰ δ' ἄγε.*

ἀγείρω; f. *ερῶ*; aor. *ἤγειρα*; pf. *ἀγήγερκα*; aor. pass. *ἠγέρθην*, Ep. 3 pl. *ἤγερθεν*: (*ἄγω*,) Lat. *congregare*, *colligere*, *to collect*, *assemble*; mid. *to assemble*, *come together*, Β 52.

ἀγέλη, *ης*, *ἡ*, (*ἄγω*,) Lat. *armentum*, *grex* (what is the difference between *armentum* and *grex?*), *a herd of cattle*, *ἀγέληφι*, *with the herd.*

ἀγέμεν, Ion. for *ἄγειν.*

ἀγέραστος, *ον*, (*α* priv., *γέρας*,) Lat. *inhonoratus*, *without a gift of honor*, *not honored with reward.*

ἀγέρωχος, *ον*, *impetuous*; *high-minded*; *brave*, *'Ροδίων ἀγερώχων*, Β 654; *Τρώων ἀγερώχων*, Γ 36.

ἀγηνορία, *ἡ*, Lat. *virtus*, *manliness*, *bravery*, *prowess.*

ἀγήνωρ, *ορος*, adj., (*ἄγαν*, *ἀνήρ*,) *manly*, *heroic*, *brave*, *bold*; *haughty*, *arrogant*, *headstrong*, *insolent*, Β 276; *generous*, *noble*; *splendid.*

ἀγήραος, *ον*, contr. *ἀγήρως*, *ων*, (*α* priv., *γῆρας*,) *ageless*, *undecaying*, *not waxing old.*

ἀγητός, *ή*, *όν*, (*ἀγά(ο)μαι*,) *exciting surprise* or *wonder*.

ἀγινέω, Ion. form for **ἄγω**, *to convey*, *bear*, *lead*.

Ἀγκαῖος, *ου*, *ὁ*, *An-cæ′-us*, son of Ly-cur′-gus.

ἀγκαλίς, *ίδος*, *ἡ*, *arm*.

ἄγκος, *εος*, *τό*, *a curve ; a hollow ; a curve in a mountain, a valley, vale,* or *glen ; a gorge, defile ;* compare Lat. *uncus, vallis*.

ἀγκυλομήτης, *ου*, Ep. *εω*, *ὁ*, *ἡ*, (*ἀγκύλος*, *μῆτις*,) Lat. *versatus*, *wily*, *crooked in counsel ;* epith. of Cro′-nus, Lat. Sa-tur′-nus.

ἀγκύλος, *η*, *ον*, (deriv. uncertain,) *bent*.

ἀγκυλότοξος, *ον*, (*ἀγκύλος*, *τόξον*,) *with* or *having a curved bow*.

ἀγλαΐα, *ας*, *ἡ*, (*ἀγλαός*,) *beauty*, *grace*, *grandeur*, *splendor*.

Ἀγλαΐη, *ης*, *ἡ*, *Ag-la′-i-a*.

ἀγλαός, *ή*, *όν*, and *ός*, *όν*, Lat. *splendidus*, *fulgens*, *limpidus*, *splendid*, *shining*, *clear*, *bright*, *brilliant*, *illustrious*, as epith. of beautiful objects, B 307 ; of men, *stately*, *noble*, *illustrious*, *famous*, Lat. *clarus*, *illustris*, *nobilis*.

ἀγνοέω, *ῶ*, Ep. **ἀγνοιέω** ; f. *ήσομαι* and *ήσω* ; aor. *ἠγνόησα* and Ep. *ἀγνοίησα*, 3 sing. *ἀγνώσασκε* for *ἀγνοήσασκε* ; pf. *ἠγνόηκα* : Lat. *ignorare*, *to fail to recognize*, *be ignorant*, *not to know ; to mistake*, *be in error*.

ἄγνυμι, f. *ἄξω* ; aor. *ἔαξα*, Ep. *ἦξα*, part. *ἄξας* and *ἔαξας*, inf. *ἆξαι* ; pf. *ἔαγα* ; 2 aor. pass. *ἐάγην*, *ἄγη* Γ 367 : Lat. *frangere*, *to break*, *shiver*, *shatter*.

ἀγνώσασκε, see **ἀγνοέω**.

ἄγονος, *ον*, (*α* priv., *γόνος*,) Lat. *non natus*, *unborn ; unfruitful*, *barren*, with gen. *barren* or *destitute of*, Lat. *sterilis*.

ἀγοράομαι ; f. *ήσομαι* ; Ep. impf. 3 pl. *ἠγορόωντο* ; we find pres. *ἀγοράασθε* B 337, impf. *ἠγοράασθε* : (*ἀγορά*,) *to meet* or *sit in the assembly ;* Lat. *concionari*, *to speak publicly*, *harangue in the assembly*, A 73 ; *hold an assembly*.

ἀγορεύω ; f. *εύσω* ; Att. f. *ἐρῶ*, 2 aor. *εἶπον*, pf. *εἴρηκα* : (*ἀγορά*,) Lat. *concionari*, *to harangue*, A 109 ; *to speak*, *say as in an assembly or in public ;* A 571, B 788, 796, Γ 155 ; *to proclaim*, *declare ; to counsel :* mid., *to cause a thing to be declared*.

ἀγορή, *ῆς*, Ep. and Ion. for *ἀγορά*, *ᾶς*, *ἡ*, (*ἀγείρω*, *ἄγω*,) Lat. *concio*, *a convoked assembly*, *an assembly of all the people* or *army* as opposed to the council ; *a speech in public*, B 275, Lat. *concio ; a discussion*, B 788, 370 ; *a place of meeting*, *market*, Lat. *forum*.

ἀγορῆθεν, adv. *from the assembly*.

ἀγορήνδε, adv. Lat. *ad concionem*, *to the assembly*.

ἀγορήτης, *ου*, *ὁ*, (*ἀγοράομαι*, *ἀγορή*,) Lat. *concionator*, *haranguer*, *speaker*, esp. of Nestor, A 248.

ἀγός, *οῦ*, *ὁ*, (*ἄγω*,) Lat. *dux*, *chief*.

ἄγριος, *ια*, *ιον*, and *ος*, *ον*, (ἀγρός,) (is Lat. *agrestis* the equivalent of this ?) *living wild* or *in the fields; wild, savage, fierce*, of beasts, Lat. *ferus, ferox;* of men, *ferocious, wild, furious, boorish*, also, of combatants, *savage, dreadful, cruel*, of the tumult of battle.

ἀγρόμενος, *ένη*, *ενον*, aor. mid. part. of ἀγείρω; *assembled.*

ἀγρός, οῦ, ὁ, compare Lat. *rus, ager, rusticus, field.*

ἀγρότερος, Hom. for **ἄγριος**, *α*, *ον*, (ἀγρός, ἄγρα,) Lat. *agrestis, rusticus, wild; rustic; loving the chase.*

ἄγυια, ἡ, (ἄγω, γυῖα,) *a road, place for travel, street, public place;* in pl. *a city* from no. of streets.

ἄγχι, adv. Lat. *prope, near, hard by.*

ἀγχίαλος, *ον*, and *η*, *ον*, (ἄγχι, ἅλς,) Lat. *maritimus, near the sea.*

ἀγχιμαχητής, οῦ, ὁ, (ἄγχι, μάχομαι,) *fighting at close quarters.*

ἀγχίμολον, (ἄγχι, μολεῖν, see βλώσκω,) *near.*

'Αγχίσης, *ου*, ὁ, *An-chi'-ses*, father of Æ-ne'-as, mentioned in Vir'-gil.

ἄγχιστα, superl. of **ἄγχι**, Lat. *proxima* or *-mum, very near.*

ἀγχιστῖνος, *η*, *ον*, leng. for **ἄγχιστος** sup., adj. form, of **ἄγχι**, *very close together.*

ἄγχιστος, *ον*, superl. adj., no positive in use, (ἄγχι,) Lat. *proximus, nearest, very near;* Hom. has only neu. *-στον*, or pl. *-στα* with μάλιστα, Β 58, *very nearly.*

ἀγχοῦ, (ἄγχι,) adv. Lat. *prope, near.*

ἄγχω, f. ἄγξω, aor. ἦγξα, *to press tight; to strangle, choke, hang*, Lat. *angere;* Γ 371, Ep. impf. 3 sing.

ἄγω; iter. impf. ἄγεσκον; f. ἄξω; aor. ἦξα, Ep. inf. ἀξέμεν(αι); more com. 2 aor. ἤγαγον; 2 pf. ἦχα; aor. pass. ἤχθην; pf. pass. ἦγμαι: Lat. *agere, to lead, lead away* Α 338; *to lead* or *conduct* Α 390, Γ 401, *lead along,* or *carry with one;* usu. of persons and cattle, φέρειν of things, ἄγειν καὶ φέρειν, *to carry off both cattle and things as plunder*, like Lat. *agere et ferre, plunder, carry off; to lead on* or *towards; to bring up, educate;* Lat. *educere, to draw out; to celebrate, observe; to consider; to conduct, guide; to bring to* or *in, import:* mid., *to carry* or *lead away for one's self, take to one's self;* Γ 72, *let him lead;* ἄγετ', Β 659, *marry.*

ἀγών, ῶνος, ὁ, (ἄγω,) Lat. *certamen, an assembly; place of assembly; a struggle, contest; place where the contest takes place.*

ἀδαήμων, *ον*, (α priv., δαήμ-, see **δάω**,) see Lat. *ignarus, not knowing.*

ἀδάκρυτος, *ον*, (α priv., δάκρυ,) Lat. *sine lacrimis, without tears, tearless, not weeping, happy*, Α 415; also, *unwept.*

ἀδελφειός, Ep. for **ἀδελφεός**, and this is Ep. and Ion. for **ἀδελφός**, οῦ, ὁ, (α for ἅμα, δελφύς,) Lat. *frater, brother;* in pl. *brothers and sisters; near kinsman.*

ἀδινός, ή, όν, (ἄδην,) Lat. *densus, dense, close, crowded, numerous, thronged*, B 87; *loud, incessant, strong, vehement; ἀδινὰ δάκρυα, plentiful tears:* adv. ἀδινῶς, ἀδινόν, ἀδινά, *vehemently*.

Ἄδμητος, ου, ὁ, *Ad-me′-tus*, lit. *untamed*, king of Phe′-ræ, husband of Al-ces′-tis; see Classical Dictionary.

ἅδον, Ep. for **ἕαδον**, see **ἁνδάνω**.

Ἀδράστεια, Ion. **Ἀδρήστεια**, ας, ἡ, A-dras′-ti-a, a town on the Pro-pon′-tis.

Ἄδρηστος, Ion. for **Ἄδραστος**, ου, ὁ, *A-dras′-tus*, king of Ar′-gos and Sic′-y-on; lit. *not fleeing*, (α priv., διδράσκω).

ἁδροτής, τῆτος, ἡ, (ἁδρός,) *thickness, full development*.

ἀεθλεύω, Ep. for ἀθλεύω, (ἆθλος,) *to strive in contest for a prize; to endure hardship*.

ἄεθλον, Ion. for **ἆθλον**, ου, τό, *the prize of the victor in a prize contest, a prize, a reward; a gift;* also, *a prize contest*.

ἄεθλος, Ep. for **ἆθλος**, ου, ὁ, *a contest;* Lat. *certamen, a prize contest; a combat in war; trouble, hardship:* this form is com. used by Hom.

ἀεθλοφόρος, ον, Ep. for **ἀθλοφόρος**, (ἆθλον, φέρω,) *prize-bearing*.

ἀεί, Ion. and poet. **αἰεί**, or **αἰέν**, Lat. *semper, always, ever; τὸν ἀεὶ χρόνον, for ever*.

ἀείδω, Att. **ᾄδω**; f. ἀείσομαι, ἀείσω and ᾄσω, Att. ᾄσομαι; aor. ἤεισα, Ep. ἄεισα; pf. ᾖσμαι; aor. pass. ᾔσθην: Lat. *cantare, to sing*, A 604 applies to *any song*, of man, bird, insect, etc.; *to sound, whistle, twang:* trans., *to chant, sing*, or *relate* anything *in song*, A 1.

ἀεικείη, -ίη, ης, ἡ, *disgraceful treatment, insult, abuse*.

ἀεικής, ές, (α priv., εἰκός, part. of εἴκω,) *detestable, disgraceful, pitiful*, A 456; *unseemly, shameful, mean, insulting;* does either Lat. *indignus* or *turpis* correspond to any of these definitions?

ἀεικίζω, Ep. aor. ἀείκισσα, (ἀεικής,) *to maltreat, abuse, insult, treat with indignity*.

ἀείρω; f. ἀερῶ, contr. ἀρῶ; aor. ἤειρα; pf. ἤερμαι; aor. pass. ἠέρθην; plup. Ep. 3 sing. ἄωρτο: Lat. *tollere, to take up, raise up, lift; bear, take away, carry; to offer, give, produce; to plunder, rob; to capture* or *carry off as plunder:* mid., *to take up for one's self* or *one's own use; carry off, win, take:* pass. *to raise one's self, arise*.

ἀεκαζόμενος, η, ον, (part. of ἀεκάζω (α priv., ἑκών),) *not willing, loath*.

ἀέκων, ουσα, ον, (α priv., ἑκών,) Lat. *invitus*, A 301, *reluctant, unwilling, against the will; without intent*.

ἄελλα, Ep. **ἀέλλη**, ης, ἡ, (deriv. uncertain; some suggest ἄω, others εἴλω,) Lat. *turbo, a tempest, a stormy wind*, when winds meet, *whirlwind:* ἀέλλης κονίσαλος, *a cloud of dust*, Γ 13.

ἀελπέα, see foll.

ἀελπτής, *ές*, (α priv., **ἔλπίς**,) *not expected.*

ἀερσίπους, **πουν**, adj., gen. **ποδος**, (ἀείρω, **πούς**,) *lifting the feet, fleet, quick-trotting*, Γ 327.

Ἀζείδης, *ου*, Ep. *αο*, *ὁ*, *son of A′-zeus.*

ἅζομαι, (what is the difference between Lat. *vereri* and *venerari?*) used in pres. system, *to fear and reverence, stand in awe of*, A 21 ; *fear to do, shrink from.*

ἅζω, *to become dry, to be parched:* pass., of the heart, *to waste away through sorrow.*

ἀήρ, *ἀέρος*, *ἡ*, Ep. and Ion. cases, *ἠέρος*, dat. *ἠέρι*, Γ 381, acc. *ἠέρα*, from these a nom. **ἠήρ** was afterwards formed ; Lat. *aër, the atmosphere* or *lower and denser air*, as opp. to *αἰθήρ*, the pure unclouded upper air or firmament ; *mist, darkness, cloudiness ; air.*

ἀθάνατος, *ον* and *η*, *ον*, (α priv., *θάνατος*,) Lat. *immortalis, immortal, undying ; everlasting, eternal ;* used as subst.

ἄθαπτος, *ον*, (α priv., *θάπτω*,) *without burial.*

ἀθερίζω, f. *ίσω*, Ep. aor. *ἀθέριξα* or *-ισσα*, (α priv., *θέρ(απεύ)ω*,) *to make nothing of, despise, make light of.*

ἀθέσφατος, *ον*, (α priv., *θέσφατος* (*θεός*, *φημί*),) *impossible for a god to express, inexpressible*, Γ 4 ; *vast, enormous.*

Ἀθῆναι, *ων*, *αἱ*, *Ath′-ens.*

Ἀθηναίη, *ης*, or **Ἀθήνη**, *ης*, *ἡ*, *A-the′-na*, the Min-er′-va of the Ro′-mans.

Ἀθηναῖος, *α*, *ον*, *A-the′-ni-an*, used also as noun.

ἀθρόος, *α ον*, (α for *ἅμα*, *θρόος*,) *crowded together*, B 439; *all at once ; numerous, frequent, abundant ; collective ; immense ; continuous ;* only pl. is found in Hom.: adv., *suddenly:* is Lat. *universus* the equivalent of this?

αἰ, Ep. for **εἰ**, Lat. *si, if; αἴ κε* or *αἴ κεν, if only, so that*, Lat. *dummodo.*

αἴ, **αἴθε**, interj. expressing strong desire, Lat. *utinam ; O that! would that!* Hom. always has *αἲ γάρ* or *αἲ γὰρ δή*, except *αἴθε*, Dor. and Ep. for *εἴθε.*

αἶ ; **αἶ**, **αἶ** or **αἰαῖ**, Lat. *vae*, interj. expressing grief and astonishment : *ah! alas! woe!*

αἶα, *αἴης*, *ἡ*, Hom. form for **γαῖα**, Lat. *terra, earth ; φυσίζοος αἶα*, Γ 243, B 162.

Αἰακίδης, *ου*, *ὁ*, *son of Æ-a-cus.*

Αἴας, *αντος*, Ep. voc. *Αἶαν*, *ὁ*, *A′-jax*, the name of two heroes, one the son of Tel′-a-mon, the other the son of O-il′-e-us ; see A′-jax in Classical Dictionary.

Αἰγαίων, *ωνος*, *ὁ*, *Æ-gæ′-on*, A 404, the name of one of the hundred-armed giants (the sea-giant acco. to many writers), called by the gods Bri-

a′-re-us; these giants are regarded as personifications of the unusual powers of nature; see Classical Dictionary.

αἰγανέη, ης, ἡ, (ἀκή,) Lat. *jaculum, a javelin, spear; hunting-spear.*

Αἰγεΐδης, ου, ὁ, *descendant of Ae-ge′-us, The′-seus*, A 265.

αἴγειος, εία or είη, ειον, leng. for **αἴγεος**, (αἴξ,) Lat. *caprinus, of a goat, goat; ἀσκῷ ἐν αἰγείῳ*, Γ 247, *in a goatskin bottle.*

αἴγειρος, ου, ἡ, *black poplar tree.*

αἴγεος, έα, εον, = αἴγειος.

αἰγιαλός, οῦ, ὁ, (ἄγνυμι, ἅλς,) Lat. *litus, the sea-shore, strand; beach*, B 210.

Αἰγιαλός, οῦ, ὁ, *Æ-gi′-a-lus*, name of A-cha′-i-a; a town in Paph-la-go′-ni-a; see foreg.

Αἰγίλιψ, ιπος, ἡ, (αἴξ, λείπω,) *Æg′-i-lips*, name of a district of Ithaca; acco. to some, a city or an island; lit. *deserted even by goats*, and so, *steep.*

Αἴγινα, ης, ἡ, *Æ-gi′-na*, an island.

Αἴγιον, ου, τό, *Æ′-gi-um*, a city.

αἰγίοχος, ον, (αἰγίς, ἔχω,) *Ægis-bearing*, epith. of Ju′-pi-ter.

Αἰγίς, ίδος, ἡ, (αἴξ,) *the Æ′-gis, the shield of Jove*, by the shaking of which storms and tempests were created, hence *a rushing storm*: see Zeus in Classical Dictionary.

αἴγλη, ης, ἡ, (do Lat. *fulgor, splendor* correspond to this ?) *day-light, radiance, brightness; brilliancy, glitter, lustre*, of weapons, B 458; *a bright light, glory.*

αἰγλήεις, εσσα, εν, Lat. *fulgens, radiant, beaming, resplendent:* of Olympus, A 532.

αἰδέομαι, f. έσομαι, aor. ᾐδεσάμην; Ep. forms, pres. *αἴδομαι*, f. *αἰδέσσομαι*, aor. imperat. -εσσαι, aor. pass. 3 pl. *αἴδεσθεν*: *to feel shame, fear; reverence, stand in awe of*, A 23; Lat. *verēri.*

ἀΐδηλος, ον, (α priv., δῆλος, or ἰδεῖν, see ὁράω,) *making unseen; destroying*, B 445; *unseen, invisible.*

Ἀΐδης, αο, Ion. εω, Ep. gen. Ἄϊδος, (from old nom. Ἄϊς,) Γ 322 and dat. Ἄϊδι, ὁ (ἀϊδής, *unseen*); Att. Ἅιδης, ου; Lat. *Plu′-to, Ha′-des, the god of the nether world; Ἄϊδόσδε* or εἰς Ἄϊδόσδε, *to the dwelling of Ha′-des*, Γ 322, *within the dwelling of Ha′-des; the word came to mean Ha′-des, the nether world.*

αἰδοῖος, οία, οῖον (αἰδέομαι), Lat. *venerandus, revered, august, held in honor, venerated; deserving respect, tender, modest*, B 514; *modest, bashful; excellent:* compar. both reg. and irreg.; irreg. compar. in -έστ-.

αἴδομαι, Ep. for **αἰδέομαι**, which see.

Ἄϊδος, **Ἄϊδόσδε**, see **Ἀΐδης**.

ἄιδρις, ι, ιος and εος, (α priv., ἴδρις,) *ignorant, not knowing*, Γ 219; does Lat. *ignarus* correspond in meaning to this?

αἰδώς, όος or οῦς, ἡ, Lat. *pudor, shame, virtuous shame, modesty, diffidence; a sense of honor; respect for others, reverence; that which causes shame; dignity, honor, respect;* B 262, *cover thy shame* or *nakedness.*

αἰεί, αἰέν, see **ἀεί.**

αἰειγενέτης, ου, ὁ, B 400, Hom. for **ἀειγενέτης**, (ἀεί, γενέτης, γεννητός, γενέσθαι,) Lat. *sempiternus, everlasting, eternal, immortal.*

αἰετός, short. **ἀετός**, οῦ, ὁ, *an eagle*, the bird of Ζεύς.

αἰζήιος, ου, ὁ, leng. form for **αἰζηός**, *an active, young* and *vigorous person;* does Lat. *juvenis* correspond in meaning to this?

ἀΐζηλος, ον, see **ἀρίζηλος**, *conspicuous.*

αἰζηός, αἰζηός, see **αἰζήιος.**

αἰθαλόεις, εσσα, εν, contr. οῦς, οῦσσα, οῦν, (αἴθαλος, αἰθαλόω,) *smoky, covered with smoke, black with smoke, sooty; burning,* B 415; does Lat. *fumosus* or *fuliginosus* correspond to any of these definitions?

αἴθε, Ep. for **εἴθε**, *O that!* Lat. *utinam.*

αἰθήρ, έρος, (in Hom.) ἡ, (αἴθω,) Lat. *aether, ether, upper unclouded air, purer air,* as belonging to the heavens and opp. to ἀήρ, *the lower, thicker air surrounding the earth; space filled by light of day, clear sky,* as dwelling-place of the gods, B 412.

Αἴθικες, ων, οἱ, *Æ-thĭ′-ces*, B 744, a Thes-sa′-li-an tribe.

Αἰθιοπῆας, A 423, irreg. acc. pl. of foll.

Αἰθίοψ, οπος, ὁ, (αἴθω, ὤψ,) lit. *burnt face*, Lat. *Ae′-thi-ops, an Æ-thi-o′-pi-an*, A 423.

αἴθουσα, ης, ἡ, (αἴθω,) *a porch, sunny porch,* usu. on the east side of the house to receive the sun's rays.

αἶθοψ, οπος, (αἴθω, αἶθος, ὤψ,) *fiery-looking; flashing,* as epith. of metals; *red*, of wine, A 462; compare Lat. *fulgidus, coruscus,* and *radians* with these different definitions: metaph., *fiery, keen.*

Αἴθρη, ης, ἡ, *Æ′-thra*, mother of The′-seus, goes with Hel′-en to Troy; stric., *a clear sky.*

αἴθω, found only in pres. system, *to light, kindle, set in a blaze, keep burning;* intr. *burn.*

αἴθων, ωνος, ὁ, (part. of αἴθω,) *blazing, burning, fiery; shining.*

ἀικῶς, see **ἀικής**, *disgracefully.*

αἷμα, ατος, τό, Lat. *sanguis, blood; carnage, murder*, Lat. *caedes; blood-relation*, kin.

αἱματόεις, εσσα, εν, (αἷμα,) Lat. *cruentus, bloody*, B 267, *blood-sprinkled; made* or *consisting of blood*, Lat. *sanguineus,* also, *murderous, bloody;* ψιάδες, *bloody drops.*

αἴμων, ονος, ὁ, *having understanding.*

Αἰνείας, ου, Ep. gen. **-αο** or **-ω**, ὁ, *Æ-ne′-as;* see Classical Dictionary.

Αἰνόθεν, from *Æ′-nus.*

αἰνόμορος, ον, (αἰνός, μόρος,) *of sad destiny.*

αἰνός, ή, όν, Ep. Lat. *terribilis, horribilis, horrendus, frightful, dire, dreadful, horrible:* neu. as adv. freq. in Hom., *extremely, very much; terribly:* the adv. αἰνῶς is also used.

αἴξ, αἰγός, ἡ, ὁ, (ἀίσσω,) Lat. *caper, a goat,* dat. pl. αἴγεσ(σ)ιν.

ἀΐξασκον, Ep. iter. 2 aor. from **ἀίσσω**, which see.

αἰολοθώρηξ, ηκος, ὁ, (αἰόλος, θώρηξ,) *with shining breastplate,* Γ 83.

αἰολομίτρης, ου, ὁ, (αἰόλος, μίτρα,) *of gleaming* or *shining girdle.*

αἰολόπωλος, ον, (αἰόλος, πῶλος,) *with swift-moving steeds,* Γ 185.

αἰόλος, η, ον, *quickly changing; light; gleaming; changing, constantly moving, quick-moving.*

Αἴολος, ου, ὁ, *Æ′-o-lus,* god of winds; see foreg.; see Classical Dictionary.

αἰπεινός, ή, όν, (αἰπύς,) *high,* of places; Lat. *arduus, steep, precipitous, hard to climb; lofty,* of bearing.

αἰπήεις, εσσα, εν, poet. for foreg.

αἰπόλιον, ου, τό, (αἰπόλος,) Lat. *grex caprarum, a herd of goats; a goat-pasture,* B 474 αἰπόλια πλατέ' αἰγῶν, *far-wandering herds of goats.*

αἰπόλος, ου, ὁ, short. form for **αἰγοπόλος**, (αἴξ, πολέω,) Lat. *pastor caprarum, one who pastures goats, a goat-herd.*

αἰπός, ή, όν, *high and steep, precipitous, high-lying, high, lofty;* αἰπὰ ῥέεθρα, *streams plunging sheer down; sheer, utter;* metaph., *difficult:* see **αἰπύς**.

Αἰπυ, εος, τό, *Æ′-py,* a city of E′-lis subject to Nes′-tor, B 592; prob. so named from its situation, see foll.

αἰπύς, εῖα, ύ, Ep. **αἰπός**, which see.

Αἰπύτιος, η, ον, *of Æp′-y-tus,* B 604; an Ar-ca′-dian chief.

αἱρέω; f. ἥσω; aor. ἡρησάμην; 2 aor. εἷλον or ἕλον, iter. ἕλεσκον; pf. ᾕρηκα, Ion. ἀραίρηκα; aor. pass. ᾑρέθην; does Lat. *sumere, prehendere* or *tollere* correspond in meaning to any definitions here given? *to take hold of, take, take up, grasp; seize, take away; take* or *get into one's power; win, obtain; seduce; to capture, rob, plunder; to overpower, conquer, catch, take, kill; to grasp with the mind, comprehend:* mid., *to take one's own* or *what is his, take for* or *to one's self, choose, prefer;* with ἀπό, *lay off, strip off; take with one, enjoy.*

αἴρω, (Att. for **ἀείρω**, which see,) f. ἀρῶ; aor. ἦρα; pf. ἦρκα; impf. mid. ᾐρόμην; f. mid. ἀροῦμαι; 3 sing. aor. mid. ἤρατο.

Ἄϊς, see **Ἀΐδης**.

Αἶσα, ης, ἡ, *the goddess of destiny,* Lat. *Par′-ca,* like Μοῖρα; *allotted share, part, appointed lot, fate, destiny; length of life; fatal decree* of a god;

propriety, κατὰ and ὑπὲρ αἶσαν, *according to* and *beyond propriety*, Γ 59.

Αἴσηπος, ου, ὁ, *Æ-sœ′-pus*, son of Bu-co′-li-on; a river of Mys′-i-a, B 825.

αἴσιμος, ον, (αἶσα,) *decreed by fate; according to fate* and therefore *right*.

ἀΐσσω; impf. ἤϊσσον, iter. ἀΐσσεσκον; f. ἀΐξω,; aor. ἤϊξα, iter. ἀΐξασκον; aor. pass. ἠΐχθην: Lat. *impetu ferri; to move rapidly, move with a quick motion, shoot, rush swiftly, dart, fly; charge, spring forward quickly, rush upon.*

Αἰσυήτης, ου, Ep. αο, ὁ, *Æ-sy-é′-tes*, a Tro′-jan leader, father of An-te′-nor, B 793.

αἶσχος, εος, τό, Lat. *dedecus, infamia, probrum*, (what is the difference between these Lat. words?) *shame, infamy; deformity.*

αἰσχρός, ά, όν, and ός, όν, (αἶσχος,) Lat. *turpis, causing shame, disgraceful*, B 298; B 216 *ugly*, as opp. to καλός; *shameful, base, disgracing; insulting*, αἰσχρὰ ἔπεα *abusive words*: irreg. compar. αἰσχίων, αἴσχιστος.

αἰσχύνω, f. νῶ, aor. ᾔσχυνα, pf. ᾔσχυγκα, ᾐσχύνθην, (αἶσχος,) *to deface, mangle; to bring disgrace and dishonor.*

αἰτέω, *to plead, entreat, beg, ask.*

αἴτιος, α, ον, *causing;* in a bad sense, *causing ill, blamable, responsible.*

Αἰτώλιος for **Αἰτωλός**, οῦ, ὁ, an *Æ-to′-li-an.*

αἰχμή, ῆς, ἡ, (ἀΐσσω,) *the metallic point of a spear; spear; staff; war.*

αἰχμητά, Ep. for **αἰχμητής**, οῦ, ὁ, (αἰχμή,) Lat. *bellator, spearman, warrior*, A 152, Γ 179.

αἶψα, adv. compare Lat. *extemplo, repente, subito, statim, quickly, forthwith, suddenly;* αἶψα δ' ἔπειτα *immediately after;* with μάλα. *very quickly.*

αἰών, ῶνος, ὁ and ἡ, *time, a period of time, a space of time; a lifetime*, also *time of life* or *age; endless time.*

ἀκάμας, αντος, ὁ, (α priv., καμεῖν,) *without resting, not tiring, unwearying.*

'Ακάμας, αντος, ὁ, (α priv., καμεῖν, 2 aor. inf. of κάμνω,) lit. *untiring; Ac′-a-mas.* son of An-te′-nor; a Thra′-ci-an leader.

ἀκάματος, ον, (α priv., κάματος, κάμνω,) *without weariness, not wearied.*

ἀκαχίζω, from **ἀχέω**, *to afflict, annoy.*

ἀκαχμένος, η, ον, (part. of obsol. verb,) *sharp, sharp-pointed.*

ἀκέομαι, *to apply a relief* or *cure, heal;* and so, *to assuage, make good.*

ἀκέων, έουσα, (ἀκήν,) used adverbially, Lat. *tacite, silently, softly, quietly*, A 33.

ἀκήδεστος, ον, (α priv., κηδέω,) *not cared for; without burial.*

ἀκηδέω, *to disregard.*

ἀκηδής, ές, (α priv., κῆδος,) act., *heedless; free from care* or *sorrow*, Lat. *securus; neglected, not buried.*

ἀκήν, adv., Lat. *placide, softly, silently, stilly, quietly, noiselessly;* in phrase, Γ 95, *ἀκὴν ἐγένοντο σιωπῇ, became mute in silence;* stric. acc. of **ἀκή**.

ἄκλαυ(σ)τος, *ον*, (α priv., *κλαίω*,) *not weeping, without tears;* also, *not wept for, not mourned.*

ἀκλεής, *ες*, (α priv., *κλέος*,) *without fame* or *glory.*

ἀκμόθετον, *ου*, *τό*, (*ἄκμων*, *τίθημι*,) *the block for an anvil.*

ἄκμων, *ονος*, *ὁ*, *an anvil.*

ἀκοίτης, *ου*, *ὁ*, (α copul., *κοίτη*,) Lat. *conjux, one who occupies the same bed, a husband: ἄκοιτις, ιος, ἡ, wife,* Lat. *uxor, conjux.*

ἀκοντίζω, (*ἄκων*,) *to throw the dart; to strike and wound with the dart; to throw.*

ἄκοσμος, *ον*, (α priv. *κόσμος*,) *wanting order, disorderly, in confusion;* in a moral sense, *unseemly, unbecoming, indecorous,* B 213; *unruly:* Hom. uses in a moral sense.

ἀκοστήσας, aor. part. of **ἀκοστάω**, *well-fed.*

ἀκούω, f. *σομαι*, aor. *ἤκουσα*; Att. 2 pf. *ἀκήκοα*; aor. pass. *ἠκούσθην*, Lat. *audire, to hear, hear of, find out;* without case foll., *to hear, give attention, listen;* with gen., *to listen to, give ear to,* and with dat., *to listen to* in the sense of *to obey.*

ἀκράαντος, *ον*, (α priv., *κραιαίνω*,) Lat. *irritus, without result, unfulfilled, fruitless, vain,* B 138.

ἄκρατος, *ον*, Ion. **ἄκρητος**, (α priv., *κεράννυμι*; or α intens., *κράτος*,) Lat. *merus,* (why not *purus?*) *unmixed, pure, excessive, intemperate, violent.*

ἄκρη, Ion. for **ἄκρα**, *ας*, *ἡ*, *the end,* hence *the top, the summit.*

ἀκριτόμυθος, *ον*, (*ἄκριτος*, *μῦθος*,) Lat. *loquens inconsiderate et sine judicio, recklessly babbling,* B 246; *hard to understand.*

ἄκριτος, *ον*, (α priv., *κριτός*, *κρίνω*,) Lat. *indiscretus, undistinguishable, unarranged, disorderly; endless, lasting; doubtful; untried; without judgment.*

ἀκριτόφυλλος, *ον*, (*ἄκριτος*, *φύλλον*,) *thickly overgrown.*

ἀκρόκομος, *ον*, (*ἄκρος*, *κόμη*,) *having hair on the top* or *head.*

ἄκρος, *α*, *ον*, (*ἀκή*, or *κάρα* by transposition,) *pointed, outermost, at the end, extreme,* Lat. *extremus, topmost, highest,* Lat. *summus; first, most excellent.*

ἀκτή, *ῆς*, *ἡ*, (*ἄγνυμι*,) Lat. *litus,* B 395, *sea-beach, strand; coast,* Lat. *ora.*

'Ακτορίδης, *ου*, *ὁ*, *son* or *descendant of Ac'-tor.*

'Ακτορίων, *ωνος*, *ὁ*, = foreg.

"Ακτωρ, *ορος*, *ὁ*, *Ac'-tor.*

ἀκωκή, *ῆς*, *ἡ*, (*ἀκή*,) compare Lat. *acumen, acies, the sharp edge* or *point.*

ἄκων, *οντος*, *ὁ*, (*ἀκή*,) *a small dart, javelin.*

ἅλαδε, (ἅλς, -δε,) adv., Lat. *ad mare, sea-ward, to the sea,* A 308; Hom. also has εἰς ἅλαδε.

ἀλαλητός, οῦ, ὁ, (ἀλαλή,) *a war-cry; a tumultuous shout,* Lat. *vociferatio militaris, clamor,* B 149; *a cry of fear* or *woe.*

ἄλαλκε, see **ἀλέξω.**

ἀλαλκομενηΐς, ΐδος, ἡ, (ἀλαλκεῖν, μένος,) *the guardian,* epithet of Mi-ner′-va.

ἀλάομαι, part. ἀλώμενος, impf. ἠλώμην, f. ήσομαι; pf. ἀλάλημαι; aor. pass. ἠλήθην, Hom. ἀλήθην: (ἄλη:) Lat. *vagari, wander about, rove, stray;* with acc. *wander in* or *over;* metaph. *wander in mind.*

ἀλαπαδνός ή, όν, (ἀλαπάζω,) *easily overcome, feeble,* B 675.

ἀλαπάζω, f. άξω, (α euphon., λαπάζω,) Lat. *exinanire, to empty, drain; drain of strength, weaken; slay; overcome; destroy.*

'Αλάστωρ, ορος, ὁ, *A-las′-tor.*

ἄλαστος, ον, (α priv., λανθάνω,) *never to be forgotten, terrible, awful.*

ἀλεγεινός, ή, όν, (ἄλγος,) Lat. *curae plenus, tristis, grievous, sad,* B 787, *troublesome; hard, difficult;* act., *causing pain* or *trouble.*

ἀλγέω, f. ήσω, (ἄλγος,) Lat. *dolere, to feel pain,* in Hom.; *be sick; feel pain of mind.*

ἄλγος, εος, τό, (ἀλέγω,) Lat. *dolor, any pain; suffering, trouble, grief, woe,* A 2; *that which causes pain.*

ἀλεγίζω, f. ίσω, used only in pres. system, (ἀλέγω,) with the neg., A 160, *to have no care, not to concern one's self,* etc.; elsewhere, *to care for, mind,* with gen.; does Lat. *curare* correspond to this?

ἀλεείνω, (ἀλέα,) *to shun,* Γ 32.

ἀλέη, ἡ, Ion. for **ἀλέα,** (ἀλεύω,) *an escaping, getting away.*

ἀλείς, 2 aor. pass. part. of **εἰλέω** or more com. **εἴλω**; Ep. parts are formed in ἐελ-, ἐειλ-, ἀλ-, ἐολ-, see Hadley and Allen's Grammar 518 D, 23; *to roll up, use force; to confine; to press and force together.*

'Αλείσιον, ου, τό, *A-li′-si-um,* a city of E′-lis, B 617.

ἀλείτης, ου, ὁ, (ἀλιταίνω, ἄλη,) Lat. *peccator, one who leads others astray, one who goes astray, a sinner* or *wicked person, scoundrel;* of Par′-is (Γ 28) and the suitors.

ἄλεν or **ἀλέν,** 2 aor. pass. Ep. 3 pl. of εἴλω, see **ἀλείς.**

'Αλέξανδρος, ου, ὁ, (ἀλέξω, ἀνήρ,) *Alex-an′-der, man-defender,* the usu. name of Par′-is, represented as having a sensual character.

ἀλέξω; f. ἀλεξήσω, ἀλέξω; aor. ἤλεξα, opt. 3 sing. ἀλεξήσειε: Ep. forms, pres. inf. ἀλεξέμεν(αι) Γ 9, A 590, 2 aor. ἄλαλκον: *to ward off, avert, repel, turn away;* hence, *to defend,* Lat. *defendere:* mid., *to keep off from one's self, keep off, defend one's self; repay.*

ἀλέομαι, -εύομαι, and **-εῦμαι,** dep., (there is an act. form **ἀλεύω,** *to with-*

draw, keep away,) hence the forms of the word from ἀλε- and ἀλευ-: *to avoid; flee; to omit to do anything.*

'Αλήϊον πεδίον, *A-le'-i-an plain.*

'Αλίαρτος, *ου,* ὁ, and ἡ, *Ha-li-ar'-tus,* a city of Bœ-o'-ti-a, B 503.

ἀλίαστος, *ον,* (α priv., λιάζομαι,) *unyielding, unceasing, not giving way.*

ἀλίγκιος, *α, ον, similar.*

'Αλιζῶνες, 'Αλίζωνοι, *ων,* οἱ, *the Hal-i-zo'-nes,* a tribe of *Bi-thyn'-i-a.*

ἅλιος, *α, ον,* Lat. *vanus,* Δ 26, *vain, useless; erring.*

ἅλιος, adj., (ἅλς,) Lat. *marinus, of the sea;* A 556 ἁλίοιο γέροντος, *the old god of the sea.*

"Αλιος, *ου,* ὁ, *Ha'-li-us.*

ἅλις, adv., Lat. *satis, abunde, in masses, in swarms,* B 90, *in crowds,* Γ 384; *in throngs; enough.*

ἁλίσκομαι, f. ἁλώσομαι; 2 aor. ἧλων, Ep. forms of 2 aor. subj. ἁλώω, opt. ἁλῴην; pf. ἧλωκα, Att. ἑάλωκα, (is Lat. *capi* the equivalent of this?): *to be taken, be conquered* or *overcome, to be taken captive* or *taken by the enemy:* with θανάτῳ, *to be overtaken by death, to die; to be seized.*

ἀλιταίνω, f. ἀλιτήσω, 2 aor. ἤλιτον, 2 aor. mid. Ep. 3 pl. ἀλίτοντο, (deriv. uncertain, perhaps from ἄλη,) *to sin against, commit a fault, err, do wrong.*

"Αλκανδρος, *ου,* ὁ, *Al-can'-der.*

ἄλκαρ, *αρος,* τό, (ἀλκή,) *a protection.*

ἀλκή, ῆς, ἡ, *bodily strength, force;* in gen., *force, power, might; strength,* both bodily and mental, *valor, bravery, endurance, steadfastness; defence, succor; fight;* see ῥώμη, (Lat. *robur,*) mere *strength,* whereas ἀλκή is *active strength.*

Ἄλκηστις, *-ιδος* and *-ιος,* ἡ, *Al-ces'-tis,* wife of Ad-me'-tus; see Ad-me'-tus in Classical Dictionary.

"Αλκιμος, *ου,* ὁ, *Al'-ci-mus,* (ἀλκή,) stric., *strong.*

ἄλκιμος, (ἀλκή,) (do Lat. *validus, fortis* correspond in sense to this?), *strong, stout,* Γ 338; *brave, warlike.*

ἀλλά, (from ἄλλα the neu. pl. of ἄλλος,) conj., *in another way;* in contrasting, *but, however,* Lat. *autem; nay, but, rather,* Lat. *immo;* changing the subject, *but, yet, still, then,* Lat. *at;* Lat. *tandem, at length, well, now;* ἀλλὰ γάρ, *but truly, of a truth, certainly;* ἀλλ' οὖν, *but then;* ἀλλά τε, *but yet;* com. both ἀλλά and the other particle retain their force.

ἄλλῃ, dat. fem. of ἄλλος used as adv.: of place, *elsewhere,* Lat. *alibi,* ἄλλος ἄλλῃ, *one in one quarter, another in another, in different parts;* A 120 the honor goes *elsewhere* (comes to naught), Lat. *aliorsum:* of manner, *otherwise,* Lat. *alias.*

ἄλληκτος, ον, Ep. for **ἄληκτος**, (α priv., λήγω,) *unceasing.*

ἀλλήλων, (ἄλλος,) gen. pl., the word has no nom. (are Lat. *alius alium, alter alterum, mutuo, invicem* the equivalents of this?), *of one another, mutually;* Hom. has ἀλλήλουν for ἀλλήλοιν in the dat. du.

ἀλλοδαπός, ή, όν, (see Lat. *externus, extraneus, peregrinus,*) *strange, foreign, of another land,* as a noun, *stranger,* Γ 48.

ἄλλοθεν, (ἄλλος, -θεν,) adv. Lat. *aliunde, from another place, from elsewhere;* ἄλλοθεν ἄλλος, B 75, *one from one place, another from another.*

ἅλλομαι; f. ἁλοῦμαι; aor. ἡλάμην; aor. 2 ἡλόμην, Ep. forms in 2 aor., sync. 2 and 3 sing. ἆλσο, ἆλτο, part. ἄλμενος; notice that these parts of the verb take a smooth breathing, and Ep. subj. ἄλεται: Lat. *salire, to spring, bound,* εἰς ἅλα, A 532.

ἄλλος, η, ο, Lat. *alius, other;* τἄλλα, τἆλλα, crasis for τὰ ἄλλα; when joined with a subst., ἄλλος agrees with it, or subst. is in the gen.; *any other,* Γ 223; ἄλλο, *besides;* ὁ ἄλλος, *the other;* οἱ ἄλλοι, Lat. *ceteri, the rest;* ἄλλος, B 75, see **ἄλλοθεν**; *stranger, intruder; yet, still, besides, moreover, further, as for the rest;* ἄλλος μέν . . . ἄλλος δέ, *one . . . another;* the μέν . . . δέ are sometimes omitted; ἄλλος τις or τὶς ἄλλος, *any other, some other;* οὐδεὶς ἄλλος, *no other;* two of its own cases are often used together, as ἄλλος ἄλλῳ, *one . . . to one, another . . . to another,* B 400; ἄλλη δ' ἄλλων γλῶσσα, *but different is the language of the various peoples,* B 804.

ἄλλοτε, (ἄλλος, ὅτε,) adv., *another time;* ἄλλοτε . . . ἄλλοτε, *at one time . . . at another;* is Lat. *alias* the equivalent of this word?

Ἀλόπη, ης, ἡ, *Al'-o-pe,* a city in Phthi-o'-tis, B 682.

Ἄλος, ου, ὁ and ἡ, *A'-lus,* a city in Phthi-o'-tis, B 682.

ἄλοχος, ου, ἡ, (α copul., λέχος,) (compare Lat. *conjux, uxor,*) *she who shares the bed, wife.*

ἀλόω, see **ἁλάομαι.**

ἅλς, ἁλός, ὁ, Lat. *sal, a grain* or *lump of salt,* in pl. *salt; the briny deep, sea:* ἅλαδε, *seaward,* A 308.

ἄλσος, εος, τό, (compare Lat. *lucus, nemus, saltus,*) *grove; a sacred grove,* B 506.

Ἄλτης, ου, ὁ, *Al'-tes.*

ἆλτο, Ep. sync. 3 sing. aor. 2 of **ἅλλομαι.**

Ἀλύβη, ης, ἡ, *Al'-y-ba,* a town of Bi-thyn'-i-a.

ἀλυσκάζω, another form of the foll.

ἀλύσκω, f. ύξω, (ἀλέομαι,) *to avoid, flee from; quit, desert, abandon.*

ἀλύω, (ἄλη,) *to wander in mind; be anxious; hesitate, be in doubt.*

Ἀλφειός, οῦ, ὁ, *Al-phe'-us,* a river of E'-lis.

ἀλφεσίβοιος, α, ον, (ἀλφεῖν, 2 aor. inf. of ἀλφάνω *to yield,* βοῦς,) *bringing*

in cattle, having many suitors; it was the custom for suitors to make presents of cattle to the parents of maidens.

ἄλφιτον, ου, τό, *barley.*

ἀλωή, ῆς, ἡ, *threshing-floor; a smooth piece of ground; a piece of ground carefully levelled.*

ἀλώμενος, η, ον, part. from **ἀλάομαι.**

ἀλώω, Ep. for **ἁλῶ**, 2 aor. subj. of **ἁλίσκομαι.**

ἀμ-, Ion. and Ep. for **ἀνα-.**

ἅμα, adv., Lat. *simul, at once, at same time,* A 343: also a prep. with dat., *together with,* A 348.

Ἀμαζών, όνος, ἡ, usu. in pl., *the A′-ma-zons,* a nation of warlike women in Scyth′-i-a.

ἀμαιμάκετος, η, ον, Hom. for **ἄμαχος**, *not to be resisted; of huge proportions, immense.*

ἀμαλλοδετήρ, ῆρος, (ἄμαλλα, δέω,) *a sheaf-binder, one who binds sheaves.*

ἀμαλός, ή, όν, *tender, feeble.*

ἅμαξα, ης, ἡ, (ἅμα, ἄξων or more prob. ἄγω,) *a wagon* or *cart, heavy freight wagon; a road for wagons to pass upon.*

ἁμαξιτός, ον, (ἅμαξα, ἰτός,) *traversed-by-wagons, for wagons to pass;* also *a wagon-road,* as subst.

ἁμαρτάνω, parts formed from ἁμαρτα-, *to miss* or *come short of, fail* of accomplishing; *to do evil.*

Ἀμαρυγκείδης, ου, ὁ, *son of Am-a-ryn′-ceus.*

ἀμάω, *to gather, collect; to reap.*

ἀμβ-, Ep. for **ἀναβ-**, at the beginning of words.

ἀμβατός, Ep. and Ion. for **ἀναβατός**, ον, (ἀναβαίνω,) *may be mounted, easily mounted, can be scaled, accessible.*

ἀμβλήδην, Ep. for **ἀναβλήδην**, (ἀναβάλλομαι,) adv. *starting up; with starts; sudden, fitful.*

ἀμβροσία, ας, ἡ, Ep., **ἀμβροσίη**, *ambrosia, food of the gods;* stric. fem. of foll.

ἀμβρόσιος, ια, ιον, *immortal, divine:* this is a leng. form of **ἄμβροτος**: *night* and *sleep* are *ambrosial* or *divine, as being sent by the gods.*

ἄμβροτος, ον, (α priv., βροτός,) *immortal, godlike.*

ἀμέγαρτος, ον, (α priv., μεγαίρω,) *unenviable, unfortunate, unhappy; sad, miserable,* B 420.

ἀμείβω, f. ψω, aor. ἤμειψα, Lat. *mutare, to change, alternate; to exchange anything for something else;* mid. *to change with each other;* A 604, *give in exchange* or *answer; repay, avenge.*

ἀμείλιχος, ον, *unrelenting, hard.*

ἀμείνων, ον, gen. ονος, Lat. *melior,* compar. of ἀγαθός; *abler, stouter,*

stronger, braver; better, better fit, more excellent, superior; more advantageous.

ἀμέρδω, f. σω, *take away one's portion.*

ἀμετροεπής, ές, (ἄμετρος, ἔπος,) Lat. *immoderate loquax, incessant* or *immoderate in words,* B 212, *sharp* or *harsh of tongue.*

ἀμιχθαλόεις, εσσα, εν, leng. Hom. for **ἄμικτος**, *not mixed; not to be approached, unfriendly.*

ἄμμε, ἄμμες, ἄμμι, see **ἡμεῖς**.

ἄμμορος, Ep. for **ἄμορος**, (α priv., μόρος,) *not having share, destitute of; unlucky, unfortunate.*

ἀμοιβηδίς, (ἀμοιβή,) adv., *in turn.*

ἀμολγός, οῦ, ὁ, (ἀμέλγω,) *time of milking, twilight, darkness.*

ἀμός, Ep. for **ἡμέτερος**, which see.

ἄμοτος, ον, *not to be sated, insatiable:* neu. as adv., *unceasingly.*

ἀμπ-, poet. for **ἀναπ-** at the beginning of words.

ἀμπελόεις, εσσα, εν, or εις, εν, (ἄμπελος,) Lat. *vitibus abundans, full of vines.*

ἀμπεπαλών, Ep. for **ἀναπεπαλών** redupl. part. 2 aor. from **ἀναπάλλω**.

ἀμπνέω, see **ἀναπνέω**.

ἄμπυξ, υκος, ὁ and ἡ, (ἀμφί, ἔχω,) *a band for binding up the hair on the forehead of a woman, head-band; head-band for a horse, bridle.*

'Αμυδών, ῶνος, ἡ, *Am'-y-don,* a town.

'Αμύκλαι, ῶν, αἱ, *A-my'-clæ,* a city of La-co'-ni-a.

ἀμύμων, ον, gen. ονος, (α priv., μῶμος,) Lat. *inculpatus, blameless, faultless,* A 423; of *men* and *women* in respect to their outward appearance and condition; not applied to the gods.

ἀμύνω, f. νῶ, Ion. ἀμυνέω, aor. 1 ἤμυνα, 2 aor. Hom. ἠμύναθον; (α euph., μύνη;) Lat. *propulsare, to ward off; to defend,* Lat. *defendere; help:* mid., *to defend* or *avenge one's self; requite.*

ἀμύσσω, f. ξω, Lat. *lacerare, to lacerate; gnaw,* θυμόν, A 243, *thou shalt gnaw thy soul with rage.*

ἀμφαΐσσομαι, (ἀμφί, ἀΐσσω,) *to come quickly on from all round; sail about, move around.*

ἀμφηρεφής, ές, (ἀμφί, ἐρέφω,) Lat. *undique tectus, covered on all sides, roofed,* A 45.

ἀμφαφάω, (ἀμφί, ἀφάω,) *to feel all round* or *all over, handle.*

ἀμφέπω, see **ἀμφιέπω**.

ἀμφί, Lat. *utrimque, ex utraque parte, on both* or *all sides, around, all around:* adv., ἀμφὶ περί, *round about; about, round about, on every side:* prep., with gen., Lat. *de* or *pro,* (with abl.,) *about, concerning,* also *for,* rare. of place; with dat., Lat. *circa, among, around, about,*

also Lat. *apud, at, by, with,* ἀμφὶ ὀβελοῖς ἔπειραν, *they fixed on spits,* so that it was *around* them, *about, for the sake of, concerning;* with acc., Lat. *circa, about, around, at, by:* in compo., *around* or *on all sides.*

ἀμφὶ . . . ἀλείφω, *to anoint all round.*

ἀμφιάχω, (ἀμφί, ἰάχω,) *to make a sound on all sides, to fly about with a loud noise;* pf. part., ἀμφιαχυῖα, Β 316.

ἀμφιβαίνω, for prin. parts see βαίνω, (ἀμφί, βαίνω,) Lat. *circumire, to go around; surround, protect,* Α 37; *encompass.*

ἀμφίβασις, εως, ἡ, (ἀμφιβαίνω,) *a going round* anything, *a surrounding,* Lat. *circumventio.*

ἀμφίβροτος, adj., (ἀμφί, βροτός,) *around* or *covering the whole man,* as epith. of ἀσπίς, Β 389.

Ἀμφιγένεια, ας, ἡ, *Am′-phi-ge-ni′′-a,* a town, Β 593.

Ἀμφιγυήεις, ὁ, (ἀμφί, γυιός, γυῖον,) epith. of Vulcan, *lame in both feet, the lame one.*

ἀμφιδρυφής, ές, (ἀμφί, δρυφῆναι, 2 aor. pass. of δρύπτω,) *torn all round; rending both her cheeks from grief,* Β 700.

ἀμφιέλισσα, (ἀμφί, ἑλίσσω,) Ep. fem. adj.; of ships *round on both sides;* or better perhaps (from the meaning of ἑλίσσω,) *twisting* or rocking *both ways, rocking; the rocking ship.*

ἀμφιέπω and Hom. **ἀμφέπω,** 2 aor. ἀμφίεπον and ἄμφεπον, (ἀμφί, ἕπω,) *to go around, be all round; to be busy about* or *care for,* hence *to do honor to:* mid. *to surround.*

ἀμφιθαλής, ές, (ἀμφί, θαλέω,) *flourishing all round; rich; prosperous.*

ἀμφικαλύπτω, f. ψω, (ἀμφί, καλύπτω,) see Lat. *circumtegere, obvolvere, to cover all over* or *round, enfold, wrap,* as with garments, *envelop, veil,* Β 262; *love has enveloped,* Γ 442; *to shelter, cover; to put around* another.

ἀμφικύπελλος, ον, (ἀμφί, κύπελλον,) *double cupped;* with **δέπας,** *a double-cupped goblet,* one having a cup-shaped base.

ἀμφιμάχομαι, (ἀμφί, μάχομαι,) *to fight around.*

Ἀμφίμαχος, ου, ὁ, (ἀμφί, μάχη,) *Am-phim′-a-chus,* the name of two chiefs mentioned in the Il′-i-ad.

ἀμφιμέλας, ἀμφιμέλαινα, ἀμφιμέλαν, (ἀμφί, μέλας,) *black all round;* in Hom. φρένες ἀμφιμέλαιναι, lit. *diaphragm darkened all round,* metaph. of soul, *darkened, stern, severe.*

ἀμφινέμομαι, (ἀμφί, νέμομαι,) *to dwell round about; inhabit,* Lat. *habitare; encompass.*

Ἄμφιος, ου, ὁ, *Am-phi′-us.*

ἀμφι–περί, see **ἀμφί.**

ἀμφίπολος, *ον*, (ἀμφί, πέλω,) *being busied about*: in Hom. freq. as fem. subst., *a confidential attendant*, not a slave. Lat. *comes*.

ἀμφιποτάομαι, (ἀμφί, ποτάομαι,) Lat. *circumvolare, to flutter about*.

ἀμφίς, Hom. form for **ἀμφί**, *about*; as adv., *on both sides; apart*, or *in opposition*, ἀμφὶς φράζεσθαι, *to be of different minds*, Β 13; *round about*, Γ 115: as prep., with gen., *far away from, apart from*; with dat., *round about*; with acc., *about*.

ἀμφιχέω, f. χεύσω and -έω, aor. ἀμφέχεα, aor. pass. -εχύθην, (ἀμφί, χέω, Lat. *circumfundere, to pour around, shed about*: mid., *to shed* or *diffuse itself around*, Β 41; *to embrace*; Lat. *circumfundi*.

ἀμφότερος, -έρα, -ον, (ἄμφω,) Lat. *uterque, both*; neu. as adv., as ἀμφότερον βασιλεύς τ' ἀγαθός, κρατερός τ' αἰχμητής, *both a good king and a mighty warrior*, Γ 179; κατ' ἀμφότερα, Lat. *utrinque, on both sides*.

ἄμφω, both du. and pl., gen. and dat. ἀμφοῖν, *both*, Lat. *ambo*.

ἄν, a particle which cannot be exactly rendered into Eng.; but in some cases it can be rendered, *probably, perhaps*; it marks *uncertainty*.

With the indicat. ἄν makes an assertion *conditional*, and is not used with the pres.: ἄν with the f. expresses that which *will probably happen*: with a past tense, ἄν indicates supposition *contrary to reality*, but *assumed as real, would*; with impf. ἄν expresses *repetition* or *habitual action under certain circumstances that would favor such actions*; with aor. it implies that something *would have taken place at one particular time if conditions had been suitable*: ἄν is not used with pf. indicat.

With subj. ἄν *conveys the idea of futurity*. Α 205, *he will at some time, probably quickly, lose his life through his insolence*.

With opt. ἄν implies a *general uncertainty*; *prayers* and *commands* are rendered *less strong* by ἄν with opt.; used in the conclusion, *would*. Ἄν is used with the opt. in the *conclusion* of a *conditional* sentence when the condition is *assumed as possible*. The opt. thus used is called the *Potential Opt.*, and is used in *assertions* and *questions*. In poet., the *Potential Opt.* without ἄν is also found. The opt. with ἄν expresses a wish *conditionally*.

With the inf. ἄν is used where a finite verb, standing independently, would take it.

The part. takes ἄν where a finite verb, standing independently, would take it. Ep. κέ(ν), which see.

ἄν for **ἀνά**, Γ 261, 268.

ἀν- for α priv. before a vowel: ἄν, conj., = ἐάν with the subj.

ἀνά, prep. with gen., dat., and acc., *up, upon*, opp. to κατά: with gen., *on board*: with the dat. *on, upon*, denoting location without motion,

A 15: with the acc., has the general meaning of *motion upwards*, opp. to κατά; *through, throughout*, B 575; *up along, over*; ἀνὰ στόμα ἔχειν, *to have constantly on the tongue*, B 250; ἀνὰ θυμὸν φρονέειν, *to revolve up and down*, or *continually, in the mind*, B 36; ἀνὰ χρόνον, *in course of time*: as adv., *thereon, thereupon; throughout*; ἀλλ' ἄνα, *but up! be quick!* in compo. *upwards; towards, up to; backwards; has a strengthening sense.*

ἄνα, as voc. sing. of **ἄναξ.**

ἀναβαίνω, f. -βήσω, -βήσομαι, aor. -έβησα, 2 aor. -έβην, aor. mid. Ep. 3 sing. -εβήσετω, pf. -βέβηκα, (ἀνά, βαίνω,) *go up*, Lat. *ascendere*; with acc., *to go up to, ascend*, A 497; with gen. νηός, *embark upon*: causal in aor., ἀνέβησα, *to cause* or *make to go up* or *embark.*

ἀναβάλλω, f. -βαλῶ, (ἀνά, βάλλω,) *to throw up; to put off* or *back*, see second definition under mid.: mid., *to lift up the voice* or *begin to sing; to put off* or *delay*, B 436, see Lat. *procrastinare, differre, proferre, prorogare; to throw a garment around one's self.*

ἀνάβλησις, εως, ἡ, (ἀναβάλλω,) Lat. *dilatio, postponement, delay.*

ἀναγκαίη, Ep. for **ἀνάγκη,** ης, ἡ, (ἀνάγω,) *pressure of necessity; the tie* or *necessity of relationship; need, want; force, violence*, Lat. *vis.*

ἀναγνάμπτω, f. ψω, (ἀνά, γνάμπτω,) Lat. *reflectere, to bend back, crook*, Γ 348; *to undo*, Lat. *dissolvere.*

ἀνάγω, 2 aor. ἀνήγαγον, (ἀνά, ἄγω,) *to lead up; to lead up into a country; to lead up, raise up; to lead away*, Lat. *reducere*, Γ 48; of ships, *to put out to sea; to carry, bear, lead, conduct* = ἄγω; *to bring back; to bring up* or *educate*, see Lat. *educere, educare*: intrans., *to withdraw.*

ἀναδέσμη, ης, ἡ, (ἀναδέω,) *a band for the hair.*

ἀναδέχομαι, Ep. 2 aor. pass. ἀνεδέγμην, (ἀνά, δέχομαι,) *to take up; to take* or *receive back; to suffer, endure; to take responsibility of, promise.*

ἀναδύομαι, f. -δύσομαι, 2 aor. ἀνέδυν, pf. ἀναδέδυκα, (ἀνά, δύω, δύομαι,) forms occur from ἀνδύ-; *come up, rise, emerge*, as from the sea, A 359; with acc. *arose to the surface*, A 496, lit. *to the wave of the sea*, Lat. *emergere*, but some read *rose up from a wave*, and the word also means with acc. *to plunge back* or *withdraw; draw back*, Lat. *recedere.*

ἀναείρω, (ἀνά, ἀείρω,) *to take up, lift, raise.*

ἀναθηλέω, ῶ, f. ήσω, (ἀνά, θάλλω,) Lat. *revirescere, to grow verdant again, bloom again.*

ἀναίδεια, ας, ἡ, Ep. ἀναιδείη, ης, (ἀναιδής,) Lat. *impudentia, impudence, effrontery*; ἀν. ἐπιειμένος, *clad with impudence*, A 149.

ἀναιδής, ές, (α priv., αἰδέομαι,) Lat. *impudens, impudent, shameless*, A 158.

ἀναίνομαι, (α priv., αἰνέομαι,) *to discard; disclaim; to decline to do; repent.*

ἀναιρέω, f. ήσω, 2 aor. ἀνεῖλον, pf. ἀνῄρηκα, 2 aor. part. ἀελών, A 301, (ἀνά, αἱρέω,) Lat. *tollere, to take up, lift from the ground, raise up, take up,* A 449, 301; *to take up and bear away, carry off, to take away; to make way with, destroy, kill; to ordain; answer:* mid., *to take up for one's own benefit, take to one's self; acquire, gain; require, exact; to take* or *lift up; to undertake; to take back.*

ἀναΐσσω, f. ξω, aor. ἀνῆιξα, (ἀνά, ἀΐσσω,) *spring up quickly, start up, spring forth.*

ἀνακλίνω, (ἀνά, κλίνω,) *to cause to lean back* or *against; to push back* and *open.*

ἀνακοντίζω, f. ίσω, (ἀνά, ἀκοντίζω,) trans., *to cast up, throw up;* intr., *to spurt* or *shoot up.*

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ἀναιρέω, f. ήσω, 2 aor. ἀνεῖλον, pf. ἀνῄρηκα, 2 aor. part. ἀελών, A 301, (ἀνά, αἱρέω,) Lat. *tollere, to take up, lift from the ground, raise up, take up*, A 449, 301; *to take up and bear away, carry off, to take away; to make way with, destroy, kill; to ordain; answer:* mid., *to take up for one's own benefit, take to one's self; acquire, gain; require, exact; to take* or *lift up; to undertake; to take back.*

ἀναΐσσω, f. ξω, aor. ἀνῇξα, (ἀνά, ἀΐσσω,) *spring up quickly, start up, spring forth.*

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ἄνεως, gen. ω, Att. adj., (α priv., αὔω,) Lat. *mutus, mute, speechless,* B 323.

ἀνήγαγον, 2 aor. from **ἀνάγω**.

ἀνήῃ, Ep. 3 sing. subj. 2 aor. of **ἀνίημι**, B 34.

ἀνήρ, ἀνδρός, Ep. ἀνέρος, dat. -δρί, acc. -δρα, voc. ἄνερ, pl. gen. -δρῶν, dat. -δράσι, and poet. ἄνδρεσσι: *man,* Lat. *vir,* opp. to γυνή, ἄνθρωπος, Lat. *homo* is *man* opp. to beast; *one* of the people, B 198; *man,* as a term of respect, one possessing the nobler faculties, *hero, a man indeed;* as opp. to the gods, A 544; when πόσις and ἀνήρ are opp. to each other πόσις means a lawful *husband,* ἀνήρ, *a paramour;* see φώς.

'Ανθεμίδης, son of *An-the'-mi-on.*

'Ανθεμίων, ωνος, ὁ, *An-the'-mi-on.*

ἀνθεμόεις, εσσα, εν, or εις, εν, (ἄνθεμον,) Lat. *floridus, flowery, full of flowers,* B 467.

ἀνθερεών, ῶνος, ὁ, (deriv. uncertain) Lat. *mentum, the chin.*

'Ανθηδών, όνος, ἡ, *An-the'-don,* a city of Bœ-o'-ti-a, B 508.

ἄνθος, εος, τό, *young bud; that which blooms, shoot; blossom; grace; honor.*

ἄνθρωπος, ου, ὁ, *man,* Lat. *homo,* opp. to gods and animals; in pl. *mankind, the world; any one;* ἄνθρωπος, ἡ, *woman;* the same difference exists between ἄνθρωπος and ἀνήρ that exists between *homo* and *vir,* as opp. to ἀνήρ it expresses contempt; see ἀνήρ.

ἀνιάω, f. ἀσω and ήσω, aor. ἠνίασα, (ἀνία,) *to distress, grieve, annoy.*

ἀνιηθείς, Ion. aor. pass. part. of foreg., used by Hom. as adj., *joyless, melancholy.*

ἀνίημι; impf. ἀνίην, Hom. 3 sing. impf. ἀνίεσκε; f. ήσω Hom. ἀνέσω, ἀνέσει Ep. 3 sing.; aor. ἀνῆκα, Ep. and Ion. ἄνεσα, ἀνέηκα, (what verbs form the aor. in κ?) Hom. ἀνέσαιμι from ἀνῆσα; 2 aor. Ep. subj. 3 sing. ἀνήῃ, opt. ἀνείην, ἀνείς and pl. -έντες; pf. ἀνεῖκα; aor. pass. ἀνέθην: (ἀνά, ἵημι,) *to send forth* (Lat. *emittere*) or *up; to produce* or *cause to spring up: to send back; to let go, let loose;* with dat., *to let loose against,* Lat. *immittere; to let alone; to relax, neglect, forsake,* B 34; intrans., *to be careless* or *negligent.*

ἀνίστημι, f. ἀναστήσω, aor. ἀνέστησα, (ἀνά, ἵστημι,) trans., *to cause to stand,*

set up; rouse up, stir up, incite, A 191; *to make to rise,* Lat. *excitare*: mid., *rise up* for different purposes, to speak, A 58; *rise up,* B 694: the pres., impf., f., and 1 aor. are trans.; 2 aor., pf., and f.pf. are intrans., *to stand up, rise, set out.*

ἀνιχνεύω, (ἀνά, ἰχνεύω,) *to trace back by the tracks, track back.*

ἄνομαι, see **ἄνω.**

ἀνόρνυμι, (ἀνά, ὄρνυμι,) *to disturb, stir up.*

ἀνορούω, f. ούσω, (ἀνά, ὀρούω,) Lat. *exsilire, to spring up, start up.*

ἀνούτατος, *ον,* (α priv., οὐτάω,) *not wounded, unhurt.*

ἀνουτητί, adv., *without wound.*

ἀνσχεθέειν, see **ἀνέχω.**

ἄντα, (ἀντί,) adv., Lat. *adversum, coram, opposite, over against;* **ἄντα** *μάχεσθαι, to fight hand to hand* or *at close quarters*: prep. with gen., *before, in presence of;* B 626, *over against; face to face with.*

ἀντάξιος, *ία, ιον,* (ἀντί, ἄξιος,) *worth, equal to,* with gen., A 136.

ἀντάω, Ion. -έω, (ἄντα,) *to come face to face, meet; partake.*

Ἄντεια, *ας, ἡ, An-te´-a,* wife of Prœ´-tus.

ἄντην, (ἀντί,) adv., never as prep., Lat. *coram, against, before, before the face; openly,* A 187, Lat. *palam.*

Ἀντηνορίδης, *ου, ὁ, a descendant of An-te´-nor,* Γ 123.

Ἀντήνωρ, *ορος, ὁ, An-te´-nor,* a Tro´-jan chief, Γ 262.

ἀντία, strictly neu. pl. of **ἀντίος,** used only as adv. = **ἄντην,** which see.

ἀντιάνειρα, *ἡ,* (ἀντί, ἀνήρ,) epith. of Amazons, *against men,* Γ 189.

ἀντιάω, Ep. **ἀντιόω,** f. άσω, -όω; Hom. inf. ἀντιάαν, -άασθαι, etc., (ἀντί,) Lat. *occurrere, to go to* or *against, to meet;* with gen. *accept of* it, A 67, *go in search of; prepare, share,* A 31; dat. *encounter, meet with.*

ἀντίβιος, adj., (ἀντί, βία,) *opposing with force, hostile,* A 304; more freq. as adverbs, **-τίβιον** and **-βίην.**

ἀντίθεος, *έη, εον,* (ἀντί, θεός,) *equal to the gods;* Hom. uses it of heroes, A 264.

ἀντικρύς, ἀντικρύ, adv., (ἀντί, κρούω,) *opposite, face to face, right opposite; straight, straightforward, right on,* Γ 359, *outright, utterly.*

Ἀντίλοχος, *ου, ὁ, An-til´-o-chus.*

ἀντίον, see **ἀντίος.**

ἀντίος, *ία, ιον,* (ἀντί,) *set against, against, opposite,* A 535, Γ 425, *towards;* with gen., *before one,* B 185: Lat. *coram,* advs. **ἀντίον, ἀντία,** *against, in opposition,* A 230; *in turn, in reply,* Γ 203.

ἀντιόω, see ἀντιάω.

ἀντιπέραιος, *αία, αιον,* Lat. *adversus, lying opposite,* B 635.

ἀντιφέρω, f. ἀντοίσω; for prin. parts see φέρω, (ἀντί, φέρω,) *to carry against, set against*: mid. and pass., *set one's self against, measure one's self with; difficult to oppose,* A 589.

"Αντιφος, ου, ὁ, *An′-ti-phus;* an ally of the Tro′-jans, B 864; a son of Pri′-am; a Grecian leader, B 678; son of Æ-gyp′-ti-us.

ἄντομαι, (ἀντί,) a defect. verb, only used in the pres. system; *to meet, fall in with.*

'Αντρών, ῶνος, ὁ and ἡ, *An′-tron,* a city of Thes′-sa-ly, B 697.

ἄντυξ, υγος, ἡ, *a circumference, the margin of a shield; the rim* or *rail round the chariot front.*

ἄνυσις, εως, ἡ, (ἀνύω,) Lat. *perfectio, an achievement, accomplishment,* B 347.

ἄνω, *to perform, do, finish.*

ἄνω, (ἀνά,) adv., *upwards; above: formerly:* as prep., *above.*

ἄνωγα, old Ep. 2 pf. with signif. of pres. *I command,* Lat. *jubēre;* plupf. Ion. ἠνώγεα, 3 sing. ἠνώγει; ἀνώγει, 3 sing. pres.

'Αξιός, οῦ, and **"Αξιος,** ὁ, *Ax′-i-us,* a river of Ma-ce-do′-ni-a.

ἀοιδή, ῆς, ἡ, (ἀείδω,) contr. ᾠδή, *singing, power to sing,* B 595; *song, story, subject of song.*

ἀοιδός, οῦ, ὁ and ἡ, (ἀείδω,) *one who sings, singer.*

ἀολλής, ές, (ἀ copul., εἴλλω,) *crowded together, in crowds.*

ἀοσσητήρ, ῆρος, ὁ, *one that aids, a helper.*

ἄουτος, ον, (α priv., οὐτάω,) *unwounded, not hurt, uninjured.*

'Απαισός, οῦ, ἡ, *Ap′æ-sus,* a town of Mys′-i-a.

ἀπάλαλκε, 2 aor. indic. 3 sing. of **ἀπαλέξω,** f. -αλεξήσω, (ἀπό, ἀλέξω,) *to fend or ward off; to defend one from.*

ἀπάλαμνος, ον, (α priv., παλάμη,) *helpless; foolish.*

ἀπαλοιάω, Hom. for **-λοάω,** (ἀπό, ἀλοάω,) *to thresh out; bruise, mangle, break fine.*

ἀπαλός, ή, όν, (deriv. uncertain,) compare Lat. *tener, mollis, delicatus, soft to touch; gentle, delicate, nice.*

ἀπαμείβομαι, f. ψομαι, (ἀπό, ἀμείβω,) Lat. *respondēre, to reply, give answer;* Hom. sometimes adds another word, as ἀπαμειβόμενος προσέφη, A 84, *answering he said.*

ἀπάνευθε(ν), for **ἄνευθε,** adv., Lat. *procul, far away,* A 35; prep. with gen. *away from, without the knowledge of.*

ἅπας, ἅπασα, **ἅπαν,** (ἅμα, πᾶς,) stronger form for **πᾶς,** Lat. *cuncti, all, quite all, all together.*

ἀπάτερθε(ν), (ἀπό, ἄτερθε,) adv., *separately,* B 587; prep. with gen., *from.*

ἀπάτη, ης, ἡ, Lat. *dolus, cheating, trickishness, dishonesty, deceit;* in a better sense, *craft, shrewdness.*

ἀπατήλος, ή, όν, (ἀπάτη,) *deceitful, trickish, wily,* A 526.

ἀπαυράω, not found in the pres., aor. part. ἀπούρας, *to wrest away,* A 356, 430: Lat. *eripere.*

ἀπειλέω, ῶ, f. ήσω, (ἀπειλή,) ἀπειλήτην for -είτην, 3 du. impf., *to menace* or *threaten*, Lat. *minari*, A 388; with the inf., *threaten to do anything*, A 161; *to threaten boastingly, boast; promise.*

ἀπεῖπον, a 2 aor., inf. ἀπειπεῖν and Ep. ἀποειπεῖν; f. -ερῶ; pf. -είρηκα: (ἀπό, εἶπον:) *to speak out, say, tell; say no, deny, refuse*, A 515; *renounce:* for pres. see **ἀπόφημι** and **ἀπαγορεύω.**

ἀπειρέσιος, leng. from ἄπειρος, Lat. *infinitus, boundless, infinite, vast.*

ἀπερείσιος, Hom. for foreg.

ἀπείρων, ον, (α priv., πεῖραρ,) *without bounds or number.*

ἀπερύκω, (ἀπό, ἐρύκω,) *to keep back, drive off.*

ἀπέρχομαι, (ἀπό, ἔρχομαι), for parts see ἔρχομαι, *to go away; leave.*

ἀπέσσυτο, Ep. 2 aor. from **ἀποσεύω.**

ἀπεχθαίρω, f. αρῶ, aor. ἀπήχθηρα, (ἀπό, ἐχθαίρω,) Lat. *odisse, hate intensely, detest*, Γ 415; *to make hateful, render odious.*

ἀπεχθάνομαι, f. θήσομαι, 2 aor. ἀπηχθόμην, pf. -ήχθημαι, (ἀπό, ἐχθάνομαι,) *to be detested, to be hated; to be stirred up to hatred and resentment:* trans., *to cause hatred.*

ἀπέχω, f. ἀφέξω, ἀποσχήσω; 2 aor. ἀπέσχον, (ἀπό, ἔχω,) Lat. *prohibēre, to hold off, keep away, avert; to separate:* mid. *to absent one's self from, hold one's self aloof from, abstain*, Lat. *abstinēre;* intrans., *to be away from, be absent, be at a distance.*

ἀπήμων, ον, ονος, (α priv., πῆμα,) *safe, uninjured*, A 415: act., *causing no harm*, hence *propitious, kindly*, Lat. *prosper.*

ἀπήνη, ης, ἡ, *a carriage, wagon.*

ἀπηνής, ές, *harsh, cruel*, A 340; see Lat. *saevus.*

ἀπηύρων, impf. and 2 aor. of **ἀπαυράω.**

ἀπιθέω, ῶ, f. ησω, Hom. for ἀπειθέω, (α priv., πείθω,) *disobey.*

ἄπιος, ίη, ιον, (ἀπό,) *far away, remote*, A 270.

ἄπιστος, ον, (α priv., πιστός,) Lat. *sine fide, without trustiness, faithless; incredible:* act., *distrustful; disobedient.*

ἀπό, Lat. *ab* and *abs*, (with the abl.,) prep. with the gen. *from;* of place, *from, away from; down from;* ἀφ' ἵππων, *on the horses; far from; out of; outside of:* origin, *from, out of;* cause, *because of:* of time, *from* or *after:* ἀπὸ χειρὸς λογίσασθαι, *to reckon off-hand* or *roughly:* in compos., *from; asunder, apart; away from:* adv., *far away.*

ἀποαιρέομαι, poet. for **ἀφαιρέομαι**, A 230.

ἀποβαίνω, f. -βήσομαι, for parts see **βαίνω**, (ἀπό, βαίνω,) Lat. *abire, to go away, depart from*, A 428; *step off, dismount*, Γ 265, Lat. *descendere: to turn out, occur, happen; issue;* Lat. *evenire:* also see Lat. *evadere:* aor. ἀπέβησα is trans., *to make to step off* or *dismount, cause to go out* or *disembark.*

ἀποβάλλω, f. -βαλῶ, 2 aor. ἀπέβαλον, (ἀπό, βάλλω,) Lat. *abjicere, to throw off* or *away*, B 183; *throw away, discard; reject; lose*, Lat. *amittere*.

ἀπόβλητος, ον, (ἀποβάλλω,) *to be thrown away, rejected, be reckoned* as of no account; *despised*, B 361, Γ 65.

ἀποδαίω, (ἀπό, δαίω,) *to portion out to others, share*.

ἀπεδεξάμην, aor. from ἀποδέχομαι.

ἀποδέχομαι, Ion. ἀποδέκομαι, f. -δέξομαι; for parts see **δέχομαι**: (ἀπό, δέχομαι:) *to accept, be satisfied* or *content with*, A 95; *admit; get back*.

ἀποδέω, (ἀπό, δέω,) *to be deficient, lack*.

ἀποδίδωμι, f. -δώσω, aor. ἀπέδωκα, (ἀπό, δίδωμι,) Lat. *reddere; to restore* or *give back, return*, esp. what is one's own or his due, A 98; *deliver up*, Γ 285; *render; grant* or *concede*: mid., *sell* or *give away, dispose of*.

ἀποδύνω, (ἀπό, δύνω,) *to pull, throw*, or *strip off arms from the slain*, B 261: intrans. in 2 aor. ἀπέδυν: mid., *to strip, undress*.

ἀποεῖπον, Ep. for **ἀπεῖπον**.

ἀποθνήσκω, (ἀπό, θνήσκω,) *to die off, diminish, die out*.

ἀποθρώσκω, f. -θοροῦμαι, 2 aor. -έθορον, (ἀπό, θρώσκω,) Lat. *exsilire, to jump off from; leap from*, B 702; *leap* or *rise up from*.

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ἀπολήγω, Ep. -λλήγω, (ἀπό, λήγω,) *to cease, quit, abandon, desist*.

ἀπόλλυμι and **ἀπολλύω**, f. ἀπολέσ(σ)ω; aor. ἀπώλεσα, Ep. ἀπόλεσσα; pf. ἀπώλεκα, (ἀπό, ὄλλυμι,) Lat. *perdere, to destroy, kill; lay waste; lose*: mid. Lat. *perire, die; be lost; be undone; disappear; to be wrecked*.

Ἀπόλλων, ωνος, ὁ, *A-pol'-lo*, son of Ju'-pi-ter and La-to'-na, brother of Di-a'-na: acco. to Hom., he is the god of soothsaying and of music. He is also the god of prophecy, A 72, and of archery. See Classical Dictionary.

ἀπολυμαίνομαι, f. μανοῦμαι, (ἀπό, λῦμα,) *to cleanse one's self in the bath, to bathe*, A 313, 314.

ἀπολύω, f. -λυσω, (ἀπό, λύω,) Lat. *absolvere, undo, loose one thing from another; nor released the daughter*, A 95: mid., *to redeem for one's self, ransom; get free; go away*.

ἀπομηνίω, f. ίσω, (ἀπό, μηνίω,) *to be very angry* or *indignant*.

ἀπόμνυμι, *to swear* or *take oath against.*

ἀπομόργνυμι and **ἀπομοργνύω,** Ep. 3 sing. impf. -μόργνυ, μόρξω, Ep. aor. ἀπομορξάμην, (ἀπό, (ὀ)μόργνυμι,) *to wipe out* or *off, wipe entirely away; wipe clean:* mid. *wipe off from one's self.*

ἀπονάω, (ἀπό, νάω,) aor. ἀπένασ(σ)α, 3 sing. aor. mid. -ενάσ(σ)ατο; *to send away; to remove; to send back:* mid., *withdraw:* pres. obsol.

ἀπονέομαι, (ἀπό, νέομαι,) Ep. word, found only in pres. system, Lat. *redire, to go away, retire; return, go home.*

ἀπονίνημι, (ἀπό, ὀνίνημι,) f. ἀπονήσω, *to cause one pleasure, give pleasure.*

ἀπονοστέω, f. ήσω, (ἀπό, νοστέω,) *to return home,* Α 60, used with ἄψ.

ἀπονόσφι(ν), ἀπὸ νόσφι(ν), ἀπο νόσφι(ν), (ἀπό, νόσφι,) adv., *apart, aloof,* Β 233; *away:* prep. with gen. *far from, away from,* Α 541: compare Lat. *separatim* and *procul.*

ἀποξέω, (ἀπό, ξέω,) *to cut off.*

ἀποπαύω, f. αύσω, (ἀπό, παύω,) Lat. *reprimere, to check, hinder, to stop:* mid., *restrain thyself,* Α 422; *desist;* Lat. *desistere.*

ἀποπέτομαι, f. πτήσομαι, 2 aor. ἀπεπτάμην, (ἀπό, πέτομαι,) Lat. *avolare, to fly off* or *fly away,* Β 71.

ἀποπλάζω, (ἀπό, πλάζω,) *to lead* or *keep away from:* pass., *to be kept away from, go away.*

ἀποπνείω, Ep. for -**νέω,** f. νεύσομαι, (ἀπό, πνέω,) *to breathe out* or *forth, exhale; to smell.*

ἀποπτάμενος, 2 aor. part. of ἀποπέτομαι.

ἀπὸ ῥῆξε, from **ἀπορρήγνυμι.**

ἀπόρνυμαι, (ἀπό, ὄρνυμι,) *to set out from.*

ἀπορούω, (ἀπό, ὀρούω,) *to spring away, dart off.*

ἀπορρήγνυμι, (ἀπό, ῥήγνυμι,) *to snap off, break in two parts, break into pieces.*

ἀπορρίπτω, (ἀπό, ῥίπτω,) *to put away; cast off, put aside.*

ἀπορρώξ, ῶγος, adj., (ἀπορρήγνυμι,) Lat. *praeruptus, abruptus, steep;* as subst., *a branch,* Β 755.

ἀπὸ ἔρριψε, from **ἀπορρίπτω.**

ἀποσεύω, (ἀπό, σεύω,) *to drive* or *hurry away.*

ἀποστείχω, f. ξω, 2 aor. ἀπέστιχον, (ἀπό, στείχω,) Lat. *abscedere, to go away, depart; go back, return,* Α 522.

ἀποτάμνω, Hom. for **ἀποτέμνω,** f. τεμῶ, 2 aor. ἀπέταμον, pf. ἀποτέτμηκα, (ἀπό, τέμνω,) Lat. *desecare, to cut from* or *off; cut open,* Γ 292; *to separate:* mid., *cut off for one's self* or *for one's own use.*

ἀποτίνω, f. ίσω, (ἀπό, τίνω,) *to pay what is due; return, pay back,* Γ 286; *atone for:* mid., *to avenge one's self,* Lat. *ulcisci.*

ἀποβάλλω, f. -βαλῶ, 2 aor. ἀπέβαλον, (ἀπό, βάλλω,) Lat. *abjicere, to throw off* or *away*, B 183; *throw away, discard; reject; lose*, Lat. *amittere.*

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ἀπὸ ῥῆξε, from **ἀπορρήγνυμι.**

ἀπόρνυμαι, (*ἀπό*, *ὄρνυμι*,) *to set out from.*

ἀπορούω, (*ἀπό*, *ὀρούω*,) *to spring away, dart off.*

ἀπορρήγνυμι, (*ἀπό*, *ῥήγνυμι*,) *to snap off, break in two parts, break into pieces.*

ἀπορρίπτω, (*ἀπό*, *ῥίπτω*,) *to put away; cast off, put aside.*

ἀπορρώξ, *ῶγος*, adj., (*ἀπορρήγνυμι*,) Lat. *praeruptus, abruptus, steep;* as subst., *a branch*, Β 755.

ἀπὸ ἔρριψε, from **ἀπορρίπτω.**

ἀποσεύω, (*ἀπό*, *σεύω*,) *to drive* or *hurry away.*

ἀποστείχω, f. *ξω*, 2 aor. *ἀπέστιχον*, (*ἀπό*, *στείχω*,) Lat. *abscedere, to go away, depart; go back, return*, Α 522.

ἀποτάμνω, Hom. for **ἀποτέμνω**, f. *τεμῶ*, 2 aor. *ἀπέταμον*, pf. *ἀποτέτμηκα*, (*ἀπό*, *τέμνω*,) Lat. *desecare, to cut from* or *off; cut open*, Γ 292; *to separate:* mid., *cut off for one's self* or *for one's own use.*

ἀποτίνω, f. *ίσω*, (*ἀπό*, *τίνω*,) *to pay what is due; return, pay back*, Γ 286; *atone for:* mid., *to avenge one's self*, Lat. *ulcisci.*

ἀποτμήγω, Ep. for **ἀποτέμνω**, (ἀπό, τέμνω,) *to cut off, amputate.*

ἀποτρέπω, (ἀπό, τρέπω,) *to turn back from, restrain; cause to cease, cease; turn away.*

ἀποτρωπάω, Ep. for **ἀποτρέπω**.

ἀπούρας, Ep. aor. part. from **ἀπαυράω**.

ἀπουράω = **ἀπαυράω**, *to remove.*

ἀπουρίζω, (ἀπό, οὐρίζω,) *to lay out bounds.*

ἀποφθινύθω, (ἀπό, φθινύθω, poet. φθίνω,) *to perish.*

ἀποφθίω, Ep. = **ἀποφθίνω**, (ἀπό, φθίνω,) *to perish, die out;* trans. inf., *to make to perish.*

ἀποχέω, (ἀπό, χέω,) *to pour out.*

ἄπρακτος, ον, Ion. **ἄπρηκτος**, (α priv., πράσσω,) *doing nothing; unprofitable, useless, fruitless,* B 121: also, *against which nothing can be done, unavoidable, incurable; impossible.*

ἀπριάτην, adv., (α priv., πρίαμαι,) Lat. *gratis, for nothing, without ransom,* A 99.

ἀπτόλεμος, ον, poet. for **ἀπόλεμος**, (α priv., πόλεμος,) Lat. *imbellis, unwarlike,* B 201; *not to be warred against, unconquerable.*

ἅπτω, f. ἅψω; aor. ἧψα; pf. ἧμμαι and Ion. ἅμμαι; aor. pass. ἥφθην and Ep. ἑάφθην: *to join* or *fasten; fasten on to:* mid., *to fasten one's self to, lay hold of,* B 152, *cling to; grasp, clasp,* A 512; *attack, touch,* Lat. *tangere; perceive; reach; gain.*

ἀπωθέω, contr. **ῶ**, f. ήσω and ώσω; aor. ἀπέωσα and ἄπωσα, (does Lat. *repellere* exactly correspond in meaning?) *to drive off* or *away, push back* or *away, cast off; beat off:* mid., *drive away from one's self, repel.*

ἄρα, Ep. **ῥά** encl., before a consonant **ἄρ**, to denote immediate transition, *then, immediately, straightway,* B 16; as *explanation; now, now then, next in order; no doubt;* the foreg. are Ep. uses, Att. usage = **οὖν**: joined with causal conj. γάρ ῥα, *for indeed,* A 113 and 236; ὅτι ῥα, *because you know,* A 56; εἴτ' ἄρα, *if perhaps,* A 65; ὣς ἄρα, *thus then; τίς ἄρ, who then?* A 8; *then in due course,* A 471.

ἀρά, Hom. **ἀρή**, ἡ, *an invocation, prayer for calamity* upon something, *imprecation; the answer to this prayer, destruction.*

ἀραβέω, (ἄραβος,) *to clang, ring.*

Ἀραιθυρέα, ας, ἡ, *A-ræ-thy'-re-a,* a city of Ar'-gos, B 571.

ἀράομαι; f. άσομαι, Ion. ήσομαι, (ἀρά,) *pray to a deity, supplicate; implore* or *vow that a thing may take place; call down upon,* hence, *curse* or *call down curses upon, imprecate,* Lat. *imprecari.*

ἀραρίσκω, leng. form of obsol. pres. **ἄρω**; f. ἀρῶ, Ion. ἄρσω; aor. ἦρσα; 2 aor. ἤραρον, Ep. ἄραρον; 2 pf. part. ἀραρυίας, Γ 331; for forms and trans. and intrans. tenses see Gram.; Lat. *aptare, to join together, fit;*

unite; adapt, fit, A 136: intrans. in 2 pf., plup., mid., and pass., 2 pf. part. ἀραρυῖας, *fastened*, Γ 331; ἀρήρει, *fit*, Γ 338; *to fit*, i. e. *be fitted, fit closely; to be fitting, proper.*

ἄραρον, see **ἀραρίσκω.**

ἀργαλέος, *α, ον*, Lat. *gravis, hard*, A 589; *troublesome.*

Ἀργεῖος, *α, ον*, (Ἄργος,) *of Ar′-gos, Ar′-give;* **Ἀργεῖοι**, *the Greeks*, A 79.

Ἀργειφόντης, *ου, ὁ*, (Ἄργος, φόντης,) *slayer of Ar′-gos*, see Classical Dictionary; acco. to some, *swift messenger*, B 103, epith. of Mer′-cu-ry, (ἀργός, φαίνω.)

ἀργεννός, *ή, όν*, (for **ἀργός**,) *white*, Γ 198 and 141; see difference between Lat. *albus, candidus, albidus.*

ἀργής, *ῆτος*, adj., poet. dat. and acc. *-έτι* and *-έτα*, (ἀργός,) *white, dazzling, bright*, Γ 419; of fat, a robe, lightning.

ἀργικέραυνος, *ον*, (ἀργής, κεραυνός,) *with vivid lightning.*

ἀργινόεις, *εσσα, εν*, (= **ἀργός**,) *bright-shining, white*, B 647 and 656; applied to cities of Kre′-ta because of the chalk cliffs.

Ἄργισσα, *ης, ἡ*, *Ar-gis′-sa*, a place in Thes′-sa-ly, B 738.

Ἄργος, *εος, τό*, *Ar′-gos*, name of several Gre′-cian towns, prin. one was a town in Ar′-go-lis, B 559; also used for the district of Ar′-go-lis and the whole of Pel′-o-pon-ne′-sus; see Classical Dictionary.

ἀργός, *ή, όν*, Lat. *candidus, bright, shining; rapid, fleet*, A 50.

ἀργύρεος, *α, ον*, (ἄργυρος,) Lat. *argenteus, silver, of silver*, A 219; *silver-shining; silvered.*

ἀργυροδίνης, *ου, ὁ*, adj., (ἄργυρος, δίνη,) *silver-eddying, silver-rippling*, epith. of streams and running water.

ἀργυρόηλος, *ον*, (ἄργυρος, ἧλος,) *silver-studded, silver-nailed*, B 45.

ἀργυρόπεζα, *ης, ἡ*, (ἄργυρος, πέζα,) *silver-footed*, A 538, epith. of The′-tis.

ἄργυρος, *ου, ὁ*, (ἀργός,) Lat. *argentum, white-metal, silver; money made from silver.*

ἀργυρότοξος, *ον*, (ἄργυρος, τόξον,) epith. of A-pol′-lo; *bearer of the silver bow*, A 37.

ἀργύφεος, *ον*, (ἄργυρος,) *silver-colored, silver-white.*

ἄργυφος, see **ἀργύφεος.**

ἀρείων, *ον*, gen., *ονος*, irreg. compar. of **ἀγαθός**, which see; Lat. *melior, better, braver, more excellent; stronger.*

ἀρέσθαι, see **ἄρνυμι.**

ἀρετή, *ῆς, ἡ*, *goodness, fitness* of anything for its peculiar use; in Hom. usu. *valor, bravery, courage*, Lat. *virtus.*

ἀρήγω, f. *ξω*, *to aid, assist*, A 521, 77; *to be of service; to fend off.*

ἀρηγών, *όνος*, *one that assists.*

ἀρηικτάμενος, (Ἄρης, κτείνω,) *killed in battle.*

'Αρήιος, η, ον, Ion. for **"Αρειος**, ("Αρης,) Lat. *Ma-vor'-ti-us, devoted to Mars, warlike*, B 698.

ἀρηίφιλος, adj., ("Αρης, φίλος,) *dear to Mars, valiant, brave.*

'Αρήνη, ης, ἡ, *A-re'-ne.*

ἀρηρομένος, pf. part. of **ἀρόω.**

ἄρης, by metonymy *the din of battle.*

"Αρης, gen. "Αρεος or "Αρεως; dat. "Αρεϊ; acc. "Αρη, "Αρην, or "Αρεα; Hom. forms, -ηος, -ηι, "Αρῃ, -ηα: Lat. *Mars, A'-res*, god of war, son of Ju'-pi-ter and Ju'-no; *war, carnage.*

ἀρητήρ, ῆρος, ὁ, (ἀράομαι,) Lat. *precator, one who prays; a priest*, A 11.

ἀρητός, Ion. for **ἀρατός**, ή, όν, (ἀράομαι,) *sought in prayer, desired; visited with curses, not blessed, not prospered.*

ἀρι-, streng. prefix.

Αριάδνη, ης, ἡ, *Ari-ad'-ne.*

ἀρίζηλος, adj., Ep. for **ἀρίδηλος**, (ἀρι-, δῆλος,) Lat. *manifestus, manifest, very manifest, conspicuous*, B 318; see **ἀίζηλος.**

ἀριθμέω, ῶ, f. ήσω, (ἀριθμός,) Lat. *numerare, to count*, B 124; *to reckon.*

"Αριμοι, ων, οἱ, *the Ar'-i-mi*, a mythical people of Asia; see Classical Dictionary.

ἀριπρεπής, ές, (ἀρι-, πρέπω,) *very grand, majestic.*

'Αρίσβη, ης, ἡ, *A-ris'-ba*, a town of Tro'-as.

ἀριστερός, ά, όν, Lat. *sinister, left; left-handed, clumsy; ill-fated, in-auspicious*, unlucky signs appeared on the left as the augur looked northward.

ἀριστεύς, έως, ὁ, (ἄριστος,) *the best:* Hom. has the pl. ἀριστῆες, *chiefs, heads, principal men, leaders.*

ἀριστεύω, (ἄριστος, irreg. sup. of ἀγαθός,) *to be the best one, be the noblest, be the best in the fight, bravest.*

ἄριστος, η, ον, and **ὤριστος**, irreg. sup. of **ἀγαθός**, Lat. *optimus, the best in every way, bravest; most excellent.*

'Αρκαδία, ας, ἡ, *Ar-ca'-di-a*, a district of Pel'-o-pon-ne'-sus.

'Αρκάς, άδος, ὁ, pl. **'Αρκάδες**, *Ar-ca'-di-ans*

'Αρκεσίλαος, ου, ὁ, *Ar-ces'-i-la'-us*, leader of the Bœ-o'-tians.

ἄρκιος, adj., *sure*, B 393; *safe; sufficient.*

ἄρκτος, οὐ, ὁ and ἡ, *a bear.*

"Αρκτος, the constellation, *Great Bear.*

ἅρμα, ατος, τό, Lat. *currus, a chariot; a chariot and horses* or *the yoked chariot and horses together; the horses.*

"Αρμα, ατος, τό, *Har'-ma*, a town of Bœ-o'-ti-a, B 499.

ἁρματοπηγός, όν, (ἅρμα, πήγνυμι,) *chariot-building.*

ἄρμενος, aor. part. of **ἀραρίσκω.**

ἁρμόζω, Dor. **ἁρμόσδω**; f. ἁρμόσω; aor. ἥρμοσα; pf. ἥρμοκα; aor. pass. ἡρμόσθην: (ἁρμός:) Lat. *adaptare, to fit* or *join together; to bind; to put in order* or *arrange, govern; to* (*fit* or) *give in marriage:* intrans., *to fit, be adapted to, fit well,* Γ 333; *to be fit for:* impersonal, *it is fitting* or *proper,* Lat. *decet:* mid., *to join for one's self, prepare; to join to one's self in marriage, marry.*

ἁρμονία, ας, ἡ, (ἁρμόζω,) *a joining together, joint; an agreement, compact; a decree of fate; harmony, agreement.*

Ἁρμονίδης, ου, ὁ, *Har-mon'-i-des.*

ἄρνα, an acc. from obsol. nom.; *a sheep, lamb,* Γ 310, see Lat. *agnus.*

ἀρνειός, οῦ, ὁ, (ἀρνός,) *a young ram,* Γ 197.

Ἄρνη, ης, ἡ, *Ar'-ne,* a town.

ἀροίμην, see **ἄρνυμι.**

ἀροτήρ, ῆρος, ὁ, (ἀρόω,) *one who ploughs, a tiller of the ground.*

ἄρνυμαι, used only in pres. system, leng. for **αἴρομαι**; *procure for one's self, obtain; carry off a prize; obtain,* (for another,) Α 159.

ἄρουρα, ας, ἡ, (ἀρόω,) Lat. *arvum, seed land, cultivated land; ground,* Γ 115.

Ἄρουρα, ας, ἡ, Lat. *Tel'-lus, Earth,* Β 548.

ἀρόω, pf. ἀρήροκα, with Att. redupl., Hom. 3 pl. ἀρόωσι, Lat. *arare, to plough, till, sow; to beget* children.

ἁρπάζω, f. ξω; aor. ἥρπαξα; pf. ἥρπακα; aor. pass. ἡρπάχθην or ἡρπάσθην; 2 aor. pass. ἡρπάγην; pf. ἥρπαγμαι or ἥρπασμαι: Lat. *rapere, to tear, snatch* or *hurry away, carry off; plunder; to seize and overpower; to grasp with the mind, comprehend.*

ἄρρηκτος, ον, (α priv., ῥήγνυμι,) *not to be broken, firm; untiring.*

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Ἄρτεμις, ιδος, ἡ, *Ar'-te-mis,* Lat. *Di-a'-na.*

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ἀρχέκακος, ον, (ἄρχω, κακός,) *beginning evil* or *trouble, troublesome.*

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first, B 378 ; *to precede, to lead the way,* A 495, Γ 420 : with the gen. *to (make a beginning of) begin ; to lead, command, rule, be leader of,* usu. with gen.: with inf. *begin,* B 84 : with the dat., B 805 : *to commence, begin* : pass., *to be ruled, be under another.*

ἄρω assumed as the obsol. pres. of **ἀραρίσκω,** which see.

ἀρωγός, όν, (ἀρήγω,) *giving aid, useful :* as subst., *a protector.*

ἆσαι, aor. from **ἄω,** which see.

ἄσασθαι, aor. mid. from **ἄω,** which see.

ἄσβεστος, ον, and η, ον, (α priv., σβεστός,) *unextinguishable,* A 599.

'Ασίνη, ης, ἡ, *As'-i-ne,* a city of Ar'-go-lis ; also a city of Mes-se'-ni-a.

῎Ασιος, α, ον, *A'-si-a :* 'Ασίῳ ἐν λειμῶνι, *in the A'-si-an meadow,* B 461 ; from *A'-si-a,* a district in Ly'-di-a ; some say, *the meadow of the hero A'-si-as.*

῎Ασιος, ου, ὁ, *A'-si-us,* an ally of the Tro'-jans.

'Ασκάλαφος, ου, ὁ, *As-cal'-a-phus.*

'Ασκανία, ας, ἡ, *As-ca'-ni-a,* a district of Bi-thyn'-i-a.

'Ασκάνιος, ου, ὁ, *As-ca'-ni-us,* a Tro'-jan ally from As-ca'-ni-a.

ἀσκέω, f. ήσω, pf. ἤσκηκα, *to work out with skill and care, work curiously ; adorn.*

'Ασκληπιάδης, ου, ὁ, son of *Æs-cu-la'-pi-us.*

'Ασκληπιός, οῦ, ὁ, *As-cle'-pi-os,* a prince of Thes'-saly, a famous physician.

ἀσκός, ὁ, Lat. *uter, a leathern bottle.*

ἀσπαίρω, Ion. impf. ἀσπαίρεσκον, (α euphon., σπαίρω,) Lat. *palpitare, to gasp, struggle for air.*

ἀσπερχές, (α euph., σπέρχω,) adv., *hurriedly, hastily, with hot haste, rapidly.*

ἄσπετος, ον, (α priv., εἰπεῖν,) *unspeakable, indescribable ; enormously great.*

ἀσπιδιώτης, ου, ὁ, (ἀσπίς,) *one having a shield, warrior,* B 554.

ἀσπίς, ίδος, ἡ, Lat. *clipeus, a round shield,* it was made of hides covered by plates ; *a body of armed men* or *soldiers, a troop.*

ἀσπιστής, οῦ, ὁ, (ἀσπίς,) *carrying-shield, soldier, warrior.*

'Ασπληδών, όνος, ἡ, *As-ple'-don.*

ἀσπουδί, (α priv., σπουδή,) *without zeal* or *eagerness* to fight and defend one's self ; *dishonorably.*

ἄσσα, Ion. for **ἅτινα,** *whatever.*

ἆσσον, compar. of **ἄγχι,** *nearer ;* also, ἀσσοτέρω.

ἄσταχυς, υος, ὁ, (leng. for στάχυς,) *ear of corn, ear of wheat.*

ἀστεμφής, ές, (α priv., στέμβω,) see Lat. *immotus, firmus, unmoved, unyielding, immovable, firm,* Γ 219, B 344.

'Αστέριον, ου, τό, *As-te'-ri-um,* a town of Thes'-sa-ly.

ἀστερόεις, εσσα, εν, (ἀστήρ,) *abounding in stars, starry ; shining, sparkling.*

ἀστεροπητής, οῦ, ὁ, Lat. *fulminator, lightener*, A 580.

ἀστήρ, -έρος, ὁ, Lat. *stella, a star; any heavenly luminous body*, Lat. *astrum.*

ἀστράπτω, f. ψω, (ἀστραπή,) *to gleam, lighten*, B 353; both trans. and intrans.

ἄστυ, εος and εως, τό, *city, town.*

'Αστυάναξ, ακτος, ὁ, *As-ty′-a-nax*, (*lord of the city*,) a son of Hec′-tor.

ἀστυβοώτης, ου, ὁ, (ἄστυ, βοάω,) *shouting throughout the city.*

'Αστύνοος, ου, ὁ, *As-ty′-no-us*, one of the Tro′-jans.

'Αστυόχεια, ας, ἡ, *As′-ty-o-chi′-a.*

'Αστυόχη, ης, ἡ, *As-ty′-oche.*

ἀσύφηλος, ον, *low, mean, bad, not respected* or *honored; disrespectful, treating with dishonor.*

ἀσφάραγος, ου, ὁ, (α euph., σφάραγος,) *the throat, the œsophagus.*

ἀσχαλάω, a defective verb, Ep. 3 sing. ἀσχαλᾷ, *to be indignant, grieved, vexed*, B 297; in Hom. with gen.

ἄσχετος, ον, (α priv., σχεῖν,) *cannot be stopped* or *held in, not to be repressed, irresistible.*

ἀτάλαντος, ον, (α copul., τάλαντον,) *balancing, equal in weight.*

ἀταλάφρων, ον, (ἀταλός, φρήν,) *tender-hearted, gentle, harmless.*

ἀταλός, ή, όν, *delicate, soft, dainty*, Lat. *tener.*

ἀτάρ, Ep. **αὐτάρ**, Lat. *at, but, however;* for δέ after μέν, A 166.

ἀτάρβητος, ον, (α priv., ταρβέω,) Lat. *intrepidus, fearless*, Γ 63.

ἀταρπιτός, οῦ, ἡ, *a way, narrow way, track, path.*

ἀταρτηρός, όν, *baneful, hurtful*, A 223.

ἀτασθαλία, ας, ἡ, (ἀτάσθαλος,) *indiscretion, folly; wickedness.*

ἀτάσθαλος, ον, *rash, careless.*

ἀτειρής, ές, (α priv., τείρω,) *not to be worn out, firm, hard; untiring; stubborn; durable, unyielding.*

ἀτέλεστος, ον, (α priv., τελέω,) *to no purpose, without result; fruitless; unfinished.*

ἀτελεύτητος, ον, (α priv., τελευτάω,) *unfinished, not coming to an end; endless; not to be performed*, A 527.

ἄτερ, prep. with gen. *without, besides, except; apart* or *away from.*

ἄτη, ης, ἡ, (ἀάω,) *delusion, infatuation*, B 111; *hurt, mischief, ruin.*

ἀτιμάζω, f. άσω, aor. ἠτίμασα, pf. ἠτίμακα, aor. pass. ἠτιμάσθην, (α priv., τιμάω,) *to treat with dishonor, esteem lightly, slight: spurn, neglect, treat disrespectfully.*

ἀτιμάω, f. ήσω, aor. ἠτίμησα, pf. ἠτίμηκα, aor. pass. ἠτιμήθην, (α priv., τιμάω,) Lat. *inhonorare, to dishonor, maltreat.*

ἄτιμος, ον, (α priv., τιμή,) *unhonored, despised;* with gen., *deprived of the honor; without compensation.*

ἄτος, ον, *insatiable.*

'Ατρείδης, ου, ὁ, *son of A′-treus;* Ag-a-mem′-non and Men-e-la′-us were the sons of A′-treus, A 7.

'Ατρείων, ωνος, ὁ, A 387, B 192, see foreg.

ἀτρεκής, ές, (α priv. τρέω,) *real, certain, true; strict, exact; upright;* **-εως**, adv., *truly.*

ἀτρέμα(ς), (α priv., τρέμω,) adv., *without trembling, calmly,* B 200.

'Ατρεύς, έως, ὁ, *A′-treus,* son of Pe′-lops and father of Ag-a-mem′-non and Men-e-la′-us.

ἄτρομος, ον, (α priv., τρέμω,) *without fear, intrepid.*

ἀτρύγετος, adj., (α priv., τρυγάω,) Lat. *infructuosus, sterilis, bringing forth no fruit, unfruitful, barren,* A 316.

'Ατρυτώνη, ης, ἡ, leng. for **ἀτρύτη**, (α priv., τρύω,) *the Unwearied One,* Min-er′-va.

ἀτύζομαι, *to be blinded* or *bewildered.*

'Ατυμνιάδης, ου, ὁ, *son of A-tym′-ni-us.*

αὖ, adv., Lat. *porro, vicissim, again, on the other hand, now,* B 493, Γ 323, *moreover, besides, in turn; again, anew, once more; back, backwards,* Lat. *retrorsum.*

Αὐγειαί, ῶν, αἱ, *Au-ge′-æ.*

αὐγή, ῆς, ἡ, Lat. *splendor, bright light, radiance;* pl., *beams of the sun.*

Αὐγηιάδης, ου, ὁ, *son of Au-gi′-as, A-gas′-the-nes,* B 624.

αὐδάω, f. ήσω; aor. ηὔδησα, poet. iter. 3 sing. αὐδήσασκε; (αὐδή,) *to speak; say; to tell, order; accost, address.*

αὐδή, ῆς, ἡ, Lat. *vox, the voice, a tone.*

αὐερύω, aor. αὐέρυσα, (αὖ, ἐρύω,) *to draw back; to draw back* the victim's head so as to thrust in the knife, A 459.

αὖθι = **αὐτόθι**, adv., *on the spot, immediately; there.*

αὐλή, ῆς, ἡ, *the open airy court before a dwelling, court yard; a court* or *hall; the inner court; the dwelling.*

Αὐλίς, ίδος, ἡ, *Au′-lis.*

αὐλός, οῦ, ὁ, *a wind instrument; a jet* or *spirt of blood; a socket.*

αὐτάρ, Ep. for **ἀτάρ**, conj., *but, yet, still; besides.*

αὖτε, adv., Lat. *autem, again, moreover, but; also, likewise,* B 407, Γ 180; *again, hereafter, at another time,* A 340; *again.*

ἀυτή, ῆς, ἡ, (αὔω,) *cry, shout,* B 153; *battle-shout;* does Lat. *clamor* correspond to this?

αὐτῆμαρ, (αὐτός, ἦμαρ,) adv., Lat. *eodem die, on the same day.*

αὐτίκα, (αὐτός,) adv., Lat. *mox, forthwith, immediately, instantly.*

αὖτις, a leng. Ion. form for **αὖ**, adv., *again; back, back again, once more, anew, afresh,* A 518; *hereafter.*

ἀυτμή, ῆς, ἡ, (αὔω,) *the breath, that which is breathed out.*

αὐτόθι = αὐτοῦ, adv., Lat. *istic, there, on that very spot.*

αὐτοκασίγνητος, ου, ὁ, (αὐτός, κασίγνητος,) Lat. *frater germanus, an own brother*, Γ 238.

αὐτόματος, adj., Lat. *spontaneus, acting of one's own accord, unbidden, of one's own accord*, B 408; of *one's* or *it's self;* hence *accidental:* see Eng. *automaton.*

Αὐτομέδων, οντος, ὁ, (αὐτός, μέδων,) *Au-tom'-e-don*, stric. *ruling one's self*, charioteer of *A-chil'-les.*

αὐτός, ἡ, ὁ, pron. *self;* usu. in oblique cases *him, her, it*, Lat. *ille;* foll. the article, *the same; self* or *soul* as opp. to the body; *self, one's self*, as opp. to others, Lat. *ipse; alone; of one's self;* compar. and sup., *more himself, his very self:* in compo., *of itself, of one's self, native; just, exactly, the very; alone; together with.*

αὐτοῦ, adv., Lat. *illico, place, on the very spot.*

αὔτως, (αὐτός,) adv., Lat. *sic, hoc modo, just so, so in this very way; thus; just so, no different; as it was.*

αὐχήν, ενος, ὁ, *the neck;* also, *narrows* of any kind, whether of land or water, *pass of a mountain.*

αὔω, f. αὔσω, aor. ἤυσα, Lat. *clamare, to shout, to call out; sound; call upon.*

ἀφαιρέω, f. ήσω, 2 aor. ἀφεῖλον, pf. ἀφῄρηκα, aor. pass. ἀφῃρέθην, (ἀπό, αἱρέω,) Lat. *detrahere, to take away from; to take away:* mid., *to take away for one's own benefit, carry off, to seize and take to one's self; to rob* or *deprive of.*

ἀφαμαρτάνω, (ἀπό, ἁμαρτάνω,) *to fail to hit, to strike away from the mark, miss, not accomplish.*

ἀφαμαρτοεπής, ές, (ἀφαμαρτάνω, ἔπος,) *missing the subject, speaking at random*, Γ 215.

ἄφαρ, adv., Lat. *statim, continuo, at once, forthwith, instantly; quickly; thereupon; continuously.*

ἄφενος, εος, τό, *wealth, possessions, riches.*

ἄφθιτος, adj., (α priv., φθίω = φθίνω,) Lat. *incorruptibilis, unwasting, imperishable.*

ἀφίημι, impf. ἠφίουν or ἠφίειν, ἠφίει, ἤφιε for Ep. ἀφίει, 3 pl. ἠφίουν or ἠφίεσαν; f. ἀφήσω; aor. ἀφῆκα, Ep. ἀφέηκα; 2 aor. ἀφῆν; pf. ἀφεῖκα; aor. pass. ἀφείθην: Lat. *emittere, to send forth, hurl*, as of weapons, Γ 317; *to dismiss* or *send away*, A 25, B 263, *let go; to discharge; throw away;* compare with Lat. *dimittere, to set free; to reject; leave off; permit:* apparently intrans., (in reality an object is understood,) *to break up* and *march* or *sail:* mid., *to send forth from one's self; to loose one's self from.*

ἀφικάνω, (ἀπό, ἱκάνω,) *to come to, reach, arrive at.*

ἀφικνέομαι, f. ἀφίξομαι, aor. ἀφικόμην, (ἀπό, ἱκνέομαι,) *to come to, reach.*

ἀφίστημι, for parts see ἵστημι, (ἀπό, ἵστημι,) *to put away from, put aside; put on one side* or *weigh out; to remove; to repel* or *drive away:* intrans., (for trans. and intrans. tenses see ἵστημι,) *to be away* or *stand off; stand aloof; to withdraw,* Γ 33; *to stand back.*

ἀφνειός, adj., (ἄφενος,) *wealthy; rich.*

ἀφορμάω, f. ήσω, (ἀπό, ὁρμάω,) compare Lat. *proficisci, to cause to start:* intr. *to rush forth, start from a place; ναῦφιν ἀφορμηθεῖεν, set out from the ships,* B 794.

ἀφραδής, ές, (α priv., φραδής,) *thoughtless, inconsiderate; unreflecting:* adv., έως, *foolishly.*

ἀφραδία, ας, ἡ, compare Lat. *imprudentia, temeritas, stultitia, thoughtlessness, folly, ignorance.*

ἀφραίνω, (α priv., φρήν,) *to be without mind,* B 258.

'Αφροδίτη, ης, ἡ, (ἀφρός,) *the Ro′-man Ve′-nus, Aph-ro-di′-te,* daughter of Jupiter, the goddess of love and beauty; she came forth from the sea foam: as com. noun, *love, desire; passion; beauty.*

ἀφρός, οῦ, ὁ, *froth, foam,* as of the sea.

ἄφρων, ον, gen. ονος, (α priv., φρήν,) Lat. *amens, mad, senseless, foolish; dull.*

ἄφυλλος, ον, (α priv., φύλλον,) *without leaves,* B 425.

ἀφύσσω, f. ύξω; aor. ἤφυσα, Ep. ἄφυσσα; *to draw liquids from a vessel; to pour* or *heap up, acquire, get gain,* A 171: mid., *to draw* or *pour out for one's self.*

'Αχαιΐς, ΐδος, ἡ, also used as adj., *A-cha′-ia,* A 254, Γ 75; *an A-cha′-ian woman.*

'Αχαιός, ά, όν, Lat. *A-chi′-vus, A-cha′-ian;* as subst., **'Αχαιοί,** *A-cha′-ians, the Greeks.*

'Αχελώιος, Hom. for **'Αχελῷος,** ου, ὁ, *Ach-e-lo′-us,* name of a river.

ἀχέω, (ἄχος,) *to sorrow, mourn.*

'Αχιλλεύς, έως, ὁ, Ep. **'Αχιλεύς,** Ep. gen. ῆος; *A-chil′-les,* son of Pe′-leus and hero of the Il′-i-ad.

ἀχλύς, ύος, ἡ, *a fog* or *mist, dim light, darkness.*

ἄχνυμαι, (ἄχος,) Lat. *dolēre, mourn.*

ἄχος, εος, τό, see Lat. *dolor, pain, grief;* ἄχεος νεφέλη, *a cloud of sorrow.*

ἀχρεῖος, ον, Ion. **ἀχρήιος,** adj., (α priv., χρεία,) *of no use* or *profit;* neu. = adv., *foolishly,* B 269; *without motive.*

ἄχρι(ς), (ἄρκος,) adv., *utterly:* conj., *until,* Lat. *donec:* prep. with gen., *until, as far as, up to.*

ἄψ, adv., *back; backwards; again;* compare Lat. *retro, retrorsum, rursus, iterum.*

ἄψοῤῥος, *ον*, contd. for **ἀψόῤῥοος**, (*ἄψ*, *ῥέω*,) *flowing backwards.*
ἄω, *to satiate.*
ἄωρτο, Ep. plup. pass. of **ἀείρω**.

B.

βαθυλήιος, *ον*, (*βαθύς*, *λήιον*,) *having deep* or *tall grain*, *fruitful*, *rich in crops.*
βαθύς, *εῖα*, Ion. *έα*, *ύ*, Lat. *altus*, *profundus*, *high*, *deep*; *deep*, *thick*, *abundant*, *luxuriant.*
βαίνω; f. *βήσω*, *βήσομαι*; aor. *ἔβησα*; more com. 2 aor. *ἔβην*; pf. *βέβηκα*; aor. pass. *ἐβάθην*: Ep. forms, f. *βέομαι* or *βείομαι*; 2 aor. 3 sing. *βῆ*, subj. *βείω*, 3 sing. *βήῃ*, inf. *βήμεναι*; pf. 3 pl. *βεβάασι* or *βεβᾶσι*, inf. *βεβάμεν*, part. *βεβαώς*, *βεβαυῖα*, *to go*, *move*; *to step*, *walk*; with inf. *to set out* or *start to do anything*; pf. has the sense of *being permanently settled and established in a place*, *be settled*, *stand*; nine years *have passed and gone*, B 134; the *motion* may be often indicated by a part., B 302, 665, *went bearing*, *went fleeing*; B 339, *whither shall both covenants and oaths go?* (*what shall become of?*); Γ 262, *to mount*; with *μετά* and acc., *to go after anything*; with **ἀμφί**, *guard*: causal in f. and aor., *cause to go.*
βάλλω; f. *βαλῶ*, Ion. *βαλέω*; 2 aor. *ἔβαλον*; pf. *βέβληκα*; aor. pass. *ἐβλήθην*; mid. impf. Ion. 3 sing. *βαλλέσκετο*; Ep. 2 aor. 3 sing. *ἔβλητο*, subj. *βλήεται*, 2 sing. opt. *βλεῖο*, Ion. imperat. *βαλεῦ*, *βλήμενος*; pf. Ion. 3 pl. *βεβλήαται*: Lat. *jacere*, *to throw*, *cast*, *hurl*; *hit*; *strike*, *to push*; *to let fall*, *shed*: intrans., *to fall*: mid. *throw around one's self*, Γ 334; *to cast about* or *weigh with one's self*, *deliberate.*
βάν and **ἔβαν**, Ep. for **ἔβησαν**.
βαρβαρόφωνος, *ον*, (*βάρβαρος*, *φωνή*,) *speaking a foreign language*, B 867.
βαρύνω, (*βαρύς*,) *to load with a heavy load*, *burden*; *to trouble*, *distress.*
βαρύς, *εῖα*, *ύ*, Lat. *gravis*, *heavy*, *grievous*; *troublesome*; *impressive*; *strong.*
βαρυστενάχων, *ουσα*, *ον*, (*βαρύς*, *στενάχω*,) *sorrowing bitterly*, A 364.
βασιλεύς, *έως*, Ion. *ῆος*, *ὁ*, acc. -*λέα*, Ion. nom. pl., *βασιλῆες*, Lat. *rex*, *king*, *prince*; it is also used as adj., as in Γ 170, hence can be compared.
βασιλεύω, f. *σω*, Lat. *regnare*, *to be king*, *reign*, *govern*, B 206; with dat., *to be king over.*
βασιληίς, *ίδος*, fem. adj., *regal*, *kingly.*
βάσκε, imperat. of **βάσκω**, *βάσκ' ἴθι*, *hasten*, B 8.
Βατίεια, *ας*, *ἡ*, *Ba-ti-e'-a*, a hill before Troy, B 813.
βεβρωκώς, see **βιβρώσκω**.
βείω, Ep. 2 aor. subj. for **βῶ**, see **βαίνω**.
βέλεμνον, *ου*, *τό*, see **βέλος**.

Βελλεροφόντης, *ου*, *ὁ*, *Bel-ler′-o-phon.*

βέλος, *εος*, *τό*, Hom. **βέλεμνον**, (*βάλλω*,) *that which is hurled, a dart, a missile*, Lat. *jaculum.*

βέλτερος, poet. for **βελτίων**, compar. of **ἀγαθός**.

βένθος, *εος*, *τό*, Hom. for **βάθος**, (*βαθύς*,) *depth;* compare Lat. *fundus, profunditas.*

βηλός, *οῦ*, *ὁ*, (*βαίνω*,) *threshold.*

βῆσσα, *ης*, *ἡ*, (*βαίνω*,) (does Lat. *saltus* have the same meaning?) *a wooded valley, a mountain glade, a glen*, in the *glens* of a mountain, **Γ** 34.

Βῆσσα, *ης*, *ἡ*, *Bes′-sa*, a Lo′-cri-an city, **B** 532.

βία, *ας*, *ἡ*, Ion. **βίη**, *force, strength*, of body, compare Lat. *vis; by force*, **A** 430; *Hercules*, **B** 658; *Priam*, **Γ** 105.

βιάω, Ep. for **βιάζω**, *to compel, force; overpower; to act with violence towards, maltreat.*

βιβάω, Hom. for **βαίνω**, *to stride along.*

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βιός, *οῦ*, *ὁ*, Lat. *arcus, bow.*

βλάβεν, see **βλάπτω**.

βλάπτω, f. *βλάψω*, aor. *ἔβλαψα*, 2 pf. *βέβλαφα*, aor. pass. *ἐβλάφθην*, 2 aor. pass. *ἐβλάβην*; Ep. forms, pres. mid. 3 sing. *βλάβεται*, aor. *βλάψα*, 2 aor. pass. 3 pl. *βλάβεν*: *to obstruct, prevent, hinder, deter, arrest, check; to weaken, harm, injure; to deceive.*

βλῆ–, aor. mid. from **βάλλω**, which see.

βλώσκω, for parts, etc., see Hadley and Allen's Grammar: *to go* or *come.*

Βοάγριος, *ου*, *ὁ*, *Bo-a′-gri-us*, a river of Lo′-cris, **B** 533.

βοάω; Ep. 3 pl. *βοόωσιν*, part. *βοόων*, **B** 198; f. *βοήσω*; *ἐβόησα*, Ion. *ἔβωσα*; pf. *βεβόηκα*; aor. pass. *ἐβοήθην*, Ion. *ἐβώσθην*: (*βοή*:) see Lat. *vociferari, boare, to cry out* from emotion, *shout; to sound, howl; to echo:* trans., *call some one; to proclaim in a loud voice.*

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βοή, *ῆς*, *ἡ*, *a loud shout* or *cry of joy* or *sorrow; war-cry; cry of pain;* *βοὴν ἀγαθός*, *good at the battle-shout, brave.*

Βοίβη, *ῆς*, *ἡ*, *Bœ′-be*, a town in Thes′-sa-ly; Βοιβηὶς λίμνη, *Bœ-be′-an lake*, **B** 711, 712.

Βοιώτιος, and **-τός**, *οῦ*, *ὁ*, *a Bœ-o′-tian.*

βοόω, Ep. for **βοάω**.

βορέης, contr. **-ρῆς**, Ion. for **βορέας**, *ου*, *ὁ*, *the north wind;* by metonymy, *the north:* personified, *North Wind.*

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Βουπράσιον, *ου, τό, Bu-pra'-si-um,* a city of E'-lis.

βοῦς, *ὁ,* and *ἡ*; gen. *βόος*; acc. *βοῦν,* Ep. *βῶν, βόα*; Hom. dat. pl. *βόεσσι* and acc. *βόας*: Lat. *bos, a cow, bullock, ox;* pl. *cattle; shield covered with ox-hide.*

βοῶπις, *ιδος, ἡ,* (*βοῦς, ὤψ,*) *ox-eyed, large-eyed, beautiful.*

βρέμω, *to roar,* B 210; *to clash.*

Βριάρεως, *ὁ,* a giant called by gods *Bri-a'-reus,* by men *Æ-gæ'on,* A 403: lit. *Strong One.*

βριερός, *ή, όν,* Ion. of **βριαρός**, (*βριάω,*) *strong, robust.*

βρίθω, *to be weighed down* or *be heavy with weight.*

Βρισεύς, Ion. gen. *ῆος, ὁ, Bri-sæ'-us,* priest and father of Hip'-po-da-mi'-a, A 392.

Βρισηίς, *ίδος, ἡ, daughter of Bri-sæ'-us, Hip'-po-da-mi'-a,* A 184.

βροτόεις, *εσσα, εν,* (*βροτός,*) *spattered* or *covered with blood, bloody.*

βροτολοιγός, *ον,* (*βροτός, λοιγός,*) *ruinous to mortals* or *men.*

βροτός, *οῦ, ὁ, a mortal;* as adj., Lat. *mortalis, mortal,* app. to a god.

Βρυσειαί, *ῶν, αἱ, Bry-se'-æ,* a town of La-co'-ni-a; in B 583, some texts read **Βρυσεάς**.

βωμός, *οῦ, ὁ,* (*βαίνω,*) *mound, step, stand; a raised place on which to place the sacrifice, altar.*

Βῶρος, *ου, ὁ, Bo'-rus.*

βωτιάνειρα, *ας,* adj., (*βόσκω, ἀνήρ,*) *man-nourishing, fruitful.*

Βελλεροφόντης, *ου, ὁ, Bel-ler′-o-phon.*

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βοῶπις, *ιδος, ἡ*, (*βοῦς, ὤψ*,) *ox-eyed, large-eyed, beautiful.*

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Βρισεύς, Ion. gen. *ῆος, ὁ, Bri-sæ′-us*, priest and father of Hip′-po-da-mi′-a, **Α** 392.

Βρισηΐς, *ΐδος, ἡ, daughter of Bri-sæ′-us, Hip′-po-da-mi′-a*, **Α** 184.

βροτόεις, *εσσα, εν*, (*βροτός*,) *spattered* or *covered with blood, bloody.*

βροτολοιγός, *ον*, (*βροτός, λοιγός*,) *ruinous to mortals* or *men.*

βροτός, *οῦ, ὁ, a mortal;* as adj., Lat. *mortalis, mortal*, app. to a god.

Βρυσειαί, *ῶν, αἱ, Bry-se′-æ*, a town of La-co′-ni-a; in **Β** 583, some texts read **Βρυσεάς**.

βωμός, *οῦ, ὁ*, (*βαίνω*,) *mound, step, stand; a raised place on which to place the sacrifice, altar.*

Βῶρος, *ου, ὁ, Bo′-rus.*

βωτιάνειρα, *ας*, adj., (*βόσκω, ἀνήρ*,) *man-nourishing, fruitful.*

Γ.

γαῖα, Hom. for γῆ, Ep. gen. ης, ἡ, Lat. *terra, earth, ground*, A 245; *land, country*, A 254; is it equal to Lat. *tellus?*

γαίω, *to exult;* used in part. with dat., κύδεϊ γαίων, *exulting in his strength*, A 405.

γάλοως, ου, ἡ, Lat. *glos, a sister-in-law;* -ῳ dat. sing. and nom. pl.

γαμβρός, οῦ, ὁ, (γάμος,) *a marriage connection* in opp. to connection by natural ties, *son-in-law*, etc.

γάμος, ου, ὁ, *a marriage; the married state.*

γάρ, conj., Lat. *enim, for, since, as*, never the first word in the sentence; it is used to introduce a reason or explanation,—*what. why, O that:* γάρ is often used in questions and wishes to express a *vague idea of uncertainty* that the question or wish explains; also, to strengthen the wish or question.

γαστήρ, τέρος, ἡ, *the belly.*

γέ, encl. particle, Lat. *quidem*, has many meanings, which are often difficult to render; *at all events, at least; true; well, then; indeed, too; even;* γέ is often used to strengthen an oath; used with pronouns, as ἔγε, which see.

γέγαα, Ep. 2 pf. of γίγνομαι, Ep. part. γεγαώς, B 866.

γέγωνα, 2 pf. from poet. stem γων with present sense; see Grammar: *to speak audibly, shout, call out and be heard; to be heard, sound; to proclaim* or *declare, publish.*

γείνεαι, Ep. for γείνηαι, aor. mid. subj. of foll.

γείνομαι, Lat. *nasci, to be born;* aor. *to bring forth; beget;* Lat. *gignere.*

γελάω; Ep. parts, pres. γελόω, pres. part. όωντες, έοντες, impf. γελοίων, or γελώων; aor pass. ἐγελάσθην: Lat. *rideri, to laugh, laugh at, deride*, B 270.

γελοίιος, Ep. for γέλοιος, adj., (γέλως,) Lat. *ridiculus, laughable, causing laughter*, B 215; *humorous, sportive.*

γέλως, ωτος, ὁ, Ep. dat. γέλῳ, Ep. acc. γέλω, (γελάω,) Lat. *risus, laughter, a laugh; joke.*

γενεή, ῆς, ἡ, (γίγνομαι,) Ion. for γενεά, *birth; descent, origin, birth*, B 707; *generation*, A 250; *race; descendants.*

γενέθλη, ης, ἡ, *origin, birth, stock, original stock; birth-place* or *place from which anything comes, home.*

γένειον, ου, τό, (γένυς,) Lat. *mentum, the chin.*

γενετή, τῆς, ἡ, (γίγνομαι,) *birth.*

γένος, εος, τό, (γίγνομαι,) Lat. *genus, race, lineage, family, generation;*

birth, age, **Γ** 215, similar to Lat. *aetas; nation; generation; kind; sex, gender.*

γέντο, only this form is found, *he seized* or *took.*

γεραιός, *ά, όν*, (*γέρων*,) Lat. *senex, old, aged, venerable; the venerable old man*, **Α** 35: irreg. compar. and sup., *γεραίτερος, γεραίτατος.*

γέρανος, *ου, ἡ, crane*, **Γ** 3.

γεραρός, *ά, όν*, (*γεραίρω. γέρων*,) compar. Lat. *venerandus, augustus, reverend, august*, **Γ** 170, 211.

γέρας, *αος, τό*, nom. pl. Ep. *γέρα* contr. from *γέρεα*, Lat. *praemium, reward, prize, gift of honor*, **Α** 118, 167; *prerogative; γέρας θανόντων, last honors of the dead.*

Γερήνιος, *ου, ὁ, Ge-re′-ni-an*, applied to *Nestor*, from Ge-re′-ni-a the city of his birth, **Β** 336.

γερούσιος, *α, ον*, (*γέρων*,) *of old men, belonging to old men.*

γέρων, *οντος, ὁ*, Lat. *senex, old man*, **Α** 358, *an elder, principal one; a member of the council*, Lat. *senator;* adj. *old, aged.*

γέφυρα, *ας, ἡ, a dam* or *dike, mound of earth; space between two hostile lines of battle.*

Γῆ, *ῆς, ἡ*, Lat. *Tellus, Earth.*

γηθέω, f. *ήσω*, 2 pf. *γέγηθα*, (*γαίω*,) Lat. *gaudēre, rejoice.*

γηθοσύνη, *ης, ἡ*, (*γηθέω*,) *gladness, delight.*

γῆρας, *αος*, dat. *γήραϊ, τό*, compare Lat. *senecta, senectus, old age.*

γηράσκω and **γηράω**; f. *άσω*; aor. *ἐγήρασα*; 2 aor. *ἐγήραν*; pf. *γεγήρακα*: (*γῆρας*:) Lat. *senescere, to begin to grow old* or *aged, show marks of age; to become infirm from old age:* trans. in aor., *cause to grow old and infirm.*

γίγνομαι, f. *γενήσομαι*; 2 aor. *ἐγενόμην*, iter. 3 sing. (*ἐ*)*γενέσκετο*; pf. *γεγένημαι*; 2 pf. *γέγονα*, Ep. *γέγαα*, pl. *γέγαμεν, γεγάατε, γεγάασι*, inf. *γεγάμεν*; aor. pass. *ἐγενήθην*: *to have been born, be alive, to become, come to pass, to be; to be born*, Lat. *nasci; to occur; was* or *arose*, **Α** 49; *to be*, Lat. *esse;* compare Lat. *gigni, oriri, fieri.*

γιγνώσκω; f. *γνώσομαι*; 2 aor. *ἔγνων*, sub. *γνῶ, -ῷς, -ῷ*, Ep. subj. *γνώω*, opt. *γνοίην*, imperat. *γνῶθι*, inf. *γνῶναι*, Ep. *γνώμεναι*, part. *γνούς*; pf. *ἔγνωκα*; aor. pass. *ἐγνώσθην*: Lat. *noscere, to see, perceive, obtain knowledge of, know; to discover, understand; to mark;* with the gen. *know of; form an opinion; to decree.*

γλάγος, *εος, τό*,(**γάλα**,) Lat. *lac, milk.*

Γλαῦκος, *ου, ὁ, Glau′-cus*, leader of the Ly′-ci-ans.

γλαυκῶπις, *ιδος*, acc. *-ιδα* and *-ιν, ἡ*, (*γλαυκός, ὤψ*,) *with blue eyes;* as epith. of Mi-ner′-va, *fierce eyed.*

Γλαφυραί, *ων, αἱ, Glaph′-y-ræ*, a town of Thes′-sa-ly, **Β** 712.

γλαφυρός, *ά, όν*, (*γλάφω*,) *hollowed; deep; smoothed, well-wrought.*

Γλίσας, *αντος, ἡ, Gli′-sas*, a city of Bœ-o′-ti-a.

γλουτός, *οῦ, ὁ, the buttock.*

γλυκύς, *εῖα, ύ,* Lat. *dulcis, sweet, agreeable to the taste,* Α 598; *agreeable, pleasing, sweet,* Α 249, Β 453, compare Lat. *acceptus, gratus, jucundus, dulcis; dear; kind-hearted, gentle:* compar. reg.; also irreg., *γλυκίων, γλύκιστος.*

γλυφίς, *ίδος, ἡ, the notch at the end of an arrow, an arrow.*

γλῶσσα, *ης, ἡ,* Lat. *lingua, tongue,* Β 489; *language, dialect,* Β 804.

γνύξ, (*γόνυ,*) adv., *with bended knee.*

γνῶ, **-ῷς**, **-ῷ**, 2 aor. subj. of **γιγνώσκω**, which see.

γνωτός, adj., (*γιγνώσκω,*) Lat. *notus, known; as* subst., *friend, one that is known,* Lat. *cognatus,* Γ 174.

γοάω; Ep. forms, pres. inf. *γοήμεναι,* part. *γοόων,* impf. *ἔγοον* and *γοάασκον,* (*γόος,*) *to mourn, wail;* also, *to mourn for* anything.

γονή, *ῆς, ἡ,* (*γίγνομαι,*) *a young one, a child; progeny, race; birth;* also, *the womb whence the race originates.*

Γονόεσσα, *ης, ἡ, Go-no-es′-sa.*

γόνος, *ὁ* or *ἡ,* (*γίγνομαι,*) *a young one, a child, anything that has been begotten; birth; race; anything that is produced by natural growth* from a parent germ.

γόνυ, *-νατος, τό*; nom., acc., and voc. sing. *γόνυ,* all other cases are from stem *γονατ*: Ep. forms, except nom., acc., and voc. sing., are from stem *γουν*: Ion. and poet. forms, with these exceptions, are from stem *γουνατ*: Lat. *genu, the knee.*

γόος, *ου, ὁ, a demonstration of grief, weeping, moaning.*

Γόρτυν, *υνος, ἡ, Gor′-tyn,* a city of Crete.

γουνάζομαι, f. *άσομαι,* (*γόνυ,*) *to clasp the knees of another in passionate entreaty;* Lat. *supplicare, to implore, supplicate, beseech.*

Γουνεύς, *έως, ὁ, Gu′-ne-us,* leader of the Æ-ni-a′-nes, Β 748.

γουνός, *οῦ, ὁ,* Ion. (*γόνος,*) Lat *uber, fertile land.*

Γραῖα, *ας, ἡ, Græ′-a,* a town of Bœ-o′-ti-a, Β 498.

γράφω, f. *γράψω*; aor. *ἔγραψα*; 2 pf. *γέγραφα,* mid. *γέγραμμαι*; aor. pass. *ἐγράφθην,* 2 aor. pass. *ἐγράφην*: Lat. *scribere, to mark, engrave, mark with a sharp instrument,* also, *mark with a pencil* or *brush, draw, draft, write, write down.*

γρηῦς and **γρηΰς**, gen. *γρηός,* Ion. and poet. for **γραῦς**, *γραός, ἡ, old woman,* Lat. *anus.*

γύαλον, *ου, τό, a hollow* or *depression; hollow in the land, a valley; hollow of the hand;* Hom. applies it to armor.

Γυγαίη λίμνη, *the Gy-gæ′-an Lake; nymph of this lake,* Β 865.

γυῖον, *ου, τό,* pl. in Hom., Lat. *membra, the limbs, the lower limbs,* Γ 34.

γυμνός, *ή, όν, not clad, uncovered, naked, without clothing,* also, *without arms, without means of defence, defenceless; uncovered, exposed.*

γυναιμανής, *ές*, (*γυνή*, *μαίνομαι*,) *having inordinate love for women*, Γ 39, of Par′-is.

γυνή, *γυναικός*, acc. *αἶκα*, voc. *γύναι*, Lat. *femina*, *a woman*, Γ 171; *wife*, Lat. *uxor*; *a concubine*; *a female*, Lat. *femina*; *woman*, as opp. to a goddess.

Γυρτώνη, *ης*, *ἡ*, *Gyr-to′-ne*.

γύψ, *-πός*, *ὁ*, *a vulture*.

Δ.

δα-, intensive prefix.

δαήμων, *ον*, gen., *ονος*, *knowing*.

δαήρ, *έρος*, voc. *δᾶερ*, gen. pl. *δαέρων*, *ὁ*, Lat. *levir*, *a husband's brother*.

δαί, after interrog., *then*, *so*, *indeed*

δαιδάλεος, *α*, *ον*, *skilfully wrought*.

δαιδάλλω, *to work skilfully*, *elaborate*, *decorate*.

δαίδαλος, *η*, *ον*, *skilfully wrought*; see foreg.

Δαίδαλος, *ου*, *ὁ*, *The Cunning Worker*, *Dæd′-a-lus*.

δαΐζω, f. *ξω*, aor. *ἐδάιξα*, (*δαΐω*,) *to cleave*, *split*, *divide*, Β 416; *to pierce through*.

δαιμόνιος, adj., (*δαίμων*,) *of a divinity*, *influenced by a divinity* for good or ill; *divine*, *of divine nature*; Hom. uses in voc., and in such cases it is often foll. by a term of *respect* or *reproach*, *noble sir!* Β 190; *luckless man!* Β 200.

δαίμων, *ονος*, *ὁ*, *ἡ*, (*δαίω*,) Lat. *numen*, *a divinity*, Α 222; *god* or *goddess*, *goddess*, Γ 420; *fortune*, *fate*; *a divine power*, *causing fate* or *chance*, either good or ill; *a devil*, this meaning of the word applies in the New Testament.

δαίνυμι, f. *δαίσω*, aor. *ἔδαισα*, (*δαίω*,) *to divide* or *assign shares*, *give a feast*: mid. Lat. *epulari*, *to feast*, *feast upon*, *banquet*.

δαίς, *τος*, *ἡ*, **δαιτύς**, (*δαίω*, *to divide*,) Lat. *epulae*, *a repast*, *meal*, *banquet*, Α 424; compare Lat. *convivium*, *dapes*, *epulum*; *food*; *food* that constitutes the meal.

δαΐς, *ΐδος*, *ἡ*, (*δαίω*, *to kindle*,) *a burning brand*, *a torch*; by meton., *war*.

δαιτύς, *ύος*, *ἡ*, see **δαίς**.

δαΐφρων, *ον*, *ονος*, (*δαΐς*, *φρήν*,) see Lat. *bellicosus*, *warlike in mind*, *bold*, Β 23: *knowing*, *prudent*, Lat. *prudens*; in this sense **δαΐφρων** is practically a diff. word, having another deriv., (*δάω*, an obsol. verb, *φρήν*,) *learned in mind*.

δαίω, *to kindle*, *set in a blaze*; pass. *to be kindled*, hence *to burn*, Lat. *ardēre*.

δαίω, compare Lat. *dividere, distribuere, partiri, dirimere, dispertire, to divide, portion out, distribute;* mid., *distribute.*

δάκνω, Ep. 2 aor. inf. **δακέειν**, *to sting, bite, to give a sharp bite; to bite.*

δάκρυ, *υος, τό,* Hom. for **δάκρυον**, Lat. *lacrima, a tear.*

δακρυόεις, *εσσα, εν, weeping; tearful.*

δάκρυον, see **δάκρυ.**

δακρυχέων, *ουσα, ον,* (**δάκρυ, χέω,**) Lat. *lacrimans, letting tears fall, weeping.*

δακρύω, f. *ύσω,* (*δάκρυ,*) Lat. *lacrimare, to shed tears;* pf. pass. *to be subject to tears, be sorrowful, tearful:* as a trans. verb, *lament anything.*

δάμαρ, *αρτος, ἡ,* (*δαμάω,*) Lat. *uxor, a wife; married woman.*

δαμάω, Ep. 3 pl. *-όωσι;* f. Ep. *σσω;* Ep. aor. (*ἐ*)*δάμασσα;* aor. pass. *ἐδμήθην;* 2 aor. *ἐδάμην,* Ep. inf. *δαμημέν(αι),* part. *δαμείς, having been subdued,* Γ 429; **δαμῄης**, *thou mightst be subdued,* Γ 436: Lat. *domare, to tame, bring into subjection, subdue,* Α 61; *to yoke in marriage, give as wife:* pass. *to be subdued, subject to, obey,* Γ 183; Γ 301, *ravished.*

Δαναοί *ων, οἱ, the Greeks; descendants of Dan′-a-us.*

δάος, *εος, τό,* (**δαίω**, *to kindle,*) *a burning brand: a fire.*

δάπεδον, *ου, τό,* (**δα-, πέδον,**) Lat. *solum, the ground, earth, soil; the ground* or *floor of a room,* Lat. *pavimentum.*

Δαρδάνια, *ας, ἡ, Dar-da′-ni-a, Troy.*

Δαρδανίδης, *ου, ὁ, a son of Dar′-da-nus.*

Δάρδανος, *ου, ὁ, Dar′-da-nus,* founder of Dar-da′-ni-a and the Tro′-jan race; as adj. *Tro′-jan;* see Classical Dictionary.

Δάρης, *ητος, ὁ, Da′-res,* one of the Tro′-jans.

δάσασθαι, aor. mid., see **δατέομαι.**

δασμός, *οῦ, ὁ,* (*δάσασθαι,* see Hadley and Allen, 520 D, 4,) Lat. *distributio, division; distribution of booty,* Lat. *distributio praedae.*

δατέομαι, f. **δάσομαι**; parts are formed from stem **δα-**; for Lat. see **δαίω**, (*to divide,*) *to divide; to tear* or *cut in pieces,* Lat. *dissecare; to distribute.*

Δαυλίς, *ιδος, ἡ, Dau′-lis,* a town of Pho′-cis, Β 520.

δαφοινός, *όν,* (*δα-, φοινός,*) *very red, blood-red.*

δάω, f. *δαήσομαι,* pf. *δεδάηκα, to learn:* causal, like Lat. *docēre,* in 2 aor. *δέδαε, to teach;* see **διδάσκω**: 2 aor. *ἐδάην,* subj. Ep. **δαείω**, inf. **δαῆναι** and Ep. **δαήμεν(αι).**

-δε, encl., joined to a demon. to streng. it; joined to proper nouns to denote *motion towards;* **ἅλαδε**, *to the sea.*

δέ, *but;* may sometimes be rendered *and, again, also;* conjunctive particle with an adversative force, and is weaker than **ἀλλά**; *μέν . . .* **δέ**, *on one hand . . . on the other, as well . . . as;* in passing from one thing to another, *and, furthermore:* compare Lat. *sed, autem, verum.*

δέγμενος, Ep. 2 aor.; see **δέχομαι.**

δέδηε, δεδήει, 3 sing. 2 pf. and plup. of **δαίω,** *to burn*, Lat. *exarsit.*

δεδμήατο, Ion. 3 pl. plup. pass. of **δαμάω,** which see.

δεδμημένος, perf. pass. part. of **δαμάω,** which see.

δεδοκημένος, Ep. pf. part., see **δέχομαι,** *watching sharply for.*

δειδήμων, *ον, ονος,* (*δείδω,*) Lat. *timidus, fearful, timid, cowardly,* Γ 56.

δειδίσσομαι, f. *ίξομαι,* (*δείδω,*) Lat. *terrēre, terrify;* pass. *to be terrified, fear,* Β 190, see Lat. *trepidare.*

δείδοικα, Ep. for **δέδοικα,** pf. of **δείδω.**

δείδω; f. *δείσομαι;* aor. *ἔδεισα;* pf. *δέδοικα,* with pres. signif.: 2 pf. *δέδια,* pl. *δέδιμεν, δεδίασι,* subj. *δεδίω,* opt. *δεδιείην,* imperat. *δέδιθι,* inf. *δεδιέναι,* part. *δεδιώς,* 2 plup. 3 du. *ἐδεδίτην,* 3 pl. *ἐδέδισαν:* Ep. forms, aor. *ἔδδεισα,* pf. and 2 pf. *δείδοικα, δείδια,* with pres. signif., pl. *ἐδείδιμεν, ἐδείδισαν:* compare with the different meanings of this word, Lat. *verēri, timēre, metuere; to fear, be afraid;* with *μή, fear lest, fear it is;* with *μὴ οὐ, to fear it is not;* with acc. *fear* anything, *stand in awe of;* with inf., *to fear to do anything.*

δείκνυμι; f. *δείξω,* Ion. *δέξω;* 2 pf. *δέδειχα; to show, let see, point out; display, make evident:* mid., *to set before; to make clear, tell, point out, explain; prove; to receive kindly.*

δειλός, *ή, όν,* (*δείδω,*) compare Lat. *timidus, ignavus, cowardly; bad; miserable,* Lat. *miser.*

δεῖμα, *ατος, τό,* (*δείδω,*) *dread, alarm; that which causes fear, a terror.*

δεινός, *ή, όν,* (*δέος, δείδω,*) Lat. *horrendus, dreadful, dread, terrible, fearful; powerful, mighty; great, vast; wondrous, strange; venerable:* adv. *δεινόν, terribly,* Γ 342.

δεῖπνον, *ου, τό,* (deriv. uncertain, perhaps *δαίω,*) compare Lat. *epulae, convivium, dapes, epulum, coena, a meal, repast: the chief meal,* Β 381; *food; fodder,* Β 383; **ἄριστον** is the *early meal,* **δόρπον** is the *late meal:* in Hom. often *the first meal,* as *breakfast.*

δειρή, *ῆς, ἡ,* Lat. *cervix, the neck, throat.*

δέκα, Lat. *decem, ten.*

δεκάκις, adv., *tenfold.*

δεκάς, *άδος, ἡ,* (*δέκα,*) Lat. *decuria, a company of ten; ten.*

δέκατος, *η, ον,* (*δέκα,*) Lat. *decimus, tenth.*

δέκτο, 3 sing. Ep. 2 aor. of **δέχομαι.**

δέμας, *τό, frame, body, build of body,* Α 115; as acc. of specification, *in stature;* it is applied to the living body, see *σῶμα;* see, also, *φυή.*

δέμνιον, *ου, τό, a bed, couch.*

δένδρεον, *ου, τό,* Ion. for *δένδρον,* Lat. *arbor, tree.*

δεξιός, *ά, όν,* Lat. *dexter, right, on the right; dexterous, handy; shrewd; propitious.*

δεξιτερός, Α 501, poet. and compar. in form for foreg.; old dat. *δεξιτερῆφι.*

δέος, Hom. **δεῖος**, **ους**, **τό**, see Lat. *timor*, *fear; a terror, that which inspires terror; awe.*

δέπας, **αος**, **τό**, *drinking-cup, goblet, chalice.*

δέρκομαι, f. **δέρξομαι**, 2 aor. **ἔδρακον**, pf. **δέδορκα**, (is Lat. *tueri* the equivalent of this word?) *to look* or *see; to gleam* or *shine out*, of light; *to see the light of day* or *life, to live:* trans. *be aware of, know; behold.*

δέρω; f. **δερῶ**; aor. **ἔδειρα**; pf. **δέδαρμαι**; aor. pass. **ἐδάρθην**; 2 aor. pass. **ἐδάρην**: *to strip off the hide, skin, flay*, Α 459; *to flay by stripes, to cudgel:* Ion. **δείρω**.

δέσμα, **ατος**, **τό**, (**δέω**,) *anything used for binding, a fetter; band for the head.*

δεσμός, **ου**, **ὁ**, (**δέω**,) Lat. *vinculum, fetter, bond; a cord* or *cable for binding* or *hitching; bonds.*

δεῦρο, **δεῦτε**, adv., Lat. *huc, hither! come here!* of time, *hitherto.*

δεῦτε, imperat. adv., *this way.*

δεύτερος, **α**, **ον**, Lat. *secundus, second; second, inferior;* neu. as adv., with **αὖ**, **αὖτις**, *secondly, again, then again, a second time, next*, Lat. *iterum.*

δεύω, iter. impf. **δεύεσκον**, *wet*, Β 471; *drench, soak; to fill up with liquid; to shed* or *cause to flow, pour.*

δεύω, Ep. for **δέω**, f. **δευήσω**, *to miss, want, lack*, Γ 294; *be lacking in; be inferior.*

δέχομαι, Ion. **δέκομαι**; f. **ξομαι** and redupl. f. **δεδέξομαι**; Ep. 2 aor. **ἐδέγμην**; pf. **δέδεγμαι**; *take; receive, accept*, Lat. *accipere; to receive favorably* or *graciously, entertain; to take in good part; await and receive the attack; to choose* or *approve; to watch and wait for.*

δέω, f. **δήσω**, aor. **ἔδησα**, pf. **δέδεκα**, aor. pass. **ἐδέθην**, Lat. *ligare, to tie, fasten, bind, make fast; to fetter, chain, restrain; hinder;* Lat. *vincire:* mid., *bind one's self* or *for one's self.*

δή, particle, stric. of time, marks the idea as being immediately present or obvious to the mind; it also marks connection; it com. follows the word to which it belongs; it allows a great variety of renderings: *now, indeed, in particular, already, forthwith, directly*, compare Lat. *jam, nunc; then; so*, Lat. *igitur;* δὴ οὗτοι, *these then;* καὶ δὴ καί, *and what is more*, καὶ δή, *well, suppose;* it gives *urgency to imperative expressions*, ἄγε δή *come now*, μὴ δή *not by any means, I pray, only, do but;* it renders *pron's.* and *particles more definite*, ὃς δή *the particular one who*, σὺ δή *you of all persons*, ἔμε δή *me in particular* or *one like me*, ὡς δή or ἵνα *that it may be just so*, ὁποῖος δή *of whichever particular sort*, οὕτως δή *just so*, οἷα δή, ὡς δή, ἅτε δή *inasmuch as* or *in that*, τί δή *just what?* or *what now?* εἰ δή *if indeed* or *really;* it strengthens a sup.,

μέγιστος δή the very greatest, assuredly; it streng. the force of an adj., *μόνος δή all alone;* in irony *of course, pretended.*

δηθά, adv., *for a long time.*

δηθύνω, (*δηθά*,) *to tarry, linger.*

δήιος, *η, ον*, Ep. for **δάιος**; *hostile*, B 415, 544.

δηιοτής, *ῆτος, ἡ, the strife of battle, battle, deadly conflict.*

δηιόω, many parts from *δῃο-*, *to treat with hostility, cut down, kill; destroy.*

Δηίφοβος, *ου, ὁ, De-iph′-o-bus.*

δηλέομαι, f. *ήσομαι*, Lat. *delēre, to hurt; to harm; violate*, Γ 107; *to lay waste.*

Δημήτηρ, *τερος* and *τρος, ἡ,* (*δῆ = γῆ, μήτηρ*,) Lat. *Ce′-res, De-me′-ter*, goddess of agriculture.

δημοβόρος, *ον,* (*δῆμος, βορά*,) *devouring the people, robbing the people of their possessions.*

δημογέρων, *οντος, ὁ* (*δῆμος, γέρων*,) *elder of the people, chief.*

Δημοκόων, *ωντος, ὁ, De-moc′-o-on.*

δῆμος, *ου, ὁ, a tract of country; country, the inhabitants of the country*, Γ 50; *common people*, B 188, Lat. *plebs; the people in their social relations*, Lat. *populus; a body of citizens in their political capacity, democracy, popular government*, Lat. *civitas.*

δημός, *οῦ, ὁ, the fat of the body.*

δήν, adv., Lat. *diu, long, for a long time; long time ago.*

δηρός, *ά, όν,* (*δήν*,) *long, lasting*, B 298; *too long:* also, neu. as an adv.

δηῶν, contr. part. pres. of **δηιόω**, which see.

διά, prep.: with the gen., Lat. *per, through; amidst, among; during, throughout; because of, arising from, on account of; every; διὰ πολλοῦ, at a distance; by; after, διὰ χρόνου, after an interval:* with the acc., *throughout, through; aiming at; on account of, because of*, Lat. *propter:* in compo. *through, in two, across; partly; between; thoroughly; with; against; apart:* as adv. *entirely.*

διαδατέομαι, (*διά, δατέομαι*,) *to divide* or *distribute.*

διαθρύπτω, f. *ψω*, (*διά, θρύπτω*,) *to shatter, break, break in pieces*, Γ 363; *to weaken:* mid., *to take on airs; to be proud* or *vain.*

διαίνω, *to moisten; to weep.*

διακοσμέω, f. *ήσω*, (*διά, κοσμέω*,) *arrange*, B 476 and 126, *put in order, muster:* mid., *set in order.*

διακρίνω; f. *νῶ*; aor. *διέκρινα*; pf. *διακέκρικα*; aor. pass. *διεκρίθην*, older form *διεκρίνθην*, Ep. inf. *διακρινθήμεναι*: (*διά, κρίνω*:) Lat. *discernere, separate*, B 475, *part, divide*, B 387; *distinguish; decide.*

διάκτορος, *ου, ὁ,* (*διάγω*,) *guide, conductor, messenger.*

διαλέγομαι, (διά, λέγομαι,) *to talk with.*

διαμάω, f. ήσω, aor. διήμησα, (διά, ἀμάω,) *to cut through.*

διαμετρέω, f. ήσω, (διά, μετρέω,) *to measure through* or *off*, Γ 315; *to portion out.*

διαμετρητός, ή, όν, Lat. *metatus, measured*, Γ 344.

διαμπερές, (διά, ἀναπείρω,) *completely through, through and through, entirely, wholly.*

διάνδιχα, (διά, ἀνά, δίχα,) adv. *in two ways;* with *μερμηρίζειν*, *deliberate between two opinions*, A 189.

διαπέρθω; f. έρσω; 2 aor. **διέπραθον**, A 367, Ep. inf. **διαπραθέειν**: (διά, πέρθω:) *to utterly ruin; sack*, B 691; *ravage;* compare Lat. *perdere, pessumdare, pervertere, evertere.*

διαπέτομαι, see **διίπταμαι.**

διαπορθέω = **διαπέρθω.**

διαπράσσω, Ion. διαπρήσσω, f. ξω, (διά, πράσσω,) Lat. *conficere, to accomplish, finish, complete; to succeed in, effect.*

διαπρό, (διά, πρό,) adv., *right through, in a thorough manner, thoroughly.*

διαῤῥαίω, f. αίσω, aor. διέῤῥαισα, (διά, ῥαίω,) *to ruin, utterly destroy;* see Lat. words after διαπέρθω.

διασεύομαι, Ep. 2 aor. διεσσύμην, *to fly* or *rush through.*

διατμήγω, Ep. for **διατέμνω**, formed regularly, 2 aor. act. and pass. διετμαγ-, *to cut through, cleave, divide, sever, cut in two*, Lat. *dissecare.*

διατρίβω, (διά, τρίβω,) *to rub between* or *on; to rub* or *wear away, waste, put off.*

διατρυφείς, 2 aor. pass. part. of **διαθρύπτω.**

διδάσκω; f. διδάξω; poet. aor. ἐδιδάσκησα; 2 pf. δεδίδαχα: Lat. *docēre, to teach, instruct:* see **δάω.**

δίδωμι, f. δώσω, aor. ἔδωκα, (what verbs have their aor. in κα?) 2 aor. ἔδων, pf. δέδωκα, aor. pass. ἐδόθην; Ep. forms, pres. inf. διδόμεν(αι), διδοῦναι, aor. inf. δόμεν(αι); Ion. forms, 2 and 3 sing. pres. διδοῖς(θα), διδοῖ; Lat. *dare, to give, bestow, present; grant*, Γ 322; *to devote; give up; decree; inflict; deliver up; pay; to offer, offer to give* another; *to permit; to give to wife; to allow* or *cause that;* intrans. *to devote one's self:* Hom. imperat. δίδωθι, f. διδώσω.

διέξειμι, Ep. inf. διεξίμεναι, (διά, ἐξ, εἶμι,) *to go out through* anything.

διεξίμεναι, see **διέξειμι.**

διέπω, f. ψω, *to manage, accomplish*, A 166; *to arrange, order*, B 207; compare with Lat. *administrare, gubernare.*

διέρομαι, Hom. **διείρομαι**, *to question diligently* or *closely*, A 550.

διέρχομαι; f. διελεύσομαι; 2 aor. διῆλθον; 2 pf. διελήλυθα, Ep. διειλήλουθα: Lat. *pertransire, to go through*, Γ 198; *go across; reflect upon.*

διέσσυτο, Ep. 2 aor. 3 sing. of **διασεύομαι**.

διέτμαγεν, 2 aor. Ep. 3 pl. of **διατμήγω**, which see.

διέχω, (διά, ἔχω,) trans. *to hold apart, separate; stretch across:* intrans., *to hold quite through; to stand separate* from anything; *to go across, intervene, come in between.*

δίζημαι, *to go in search of, seek.*

διῆται, sub. of **δίω**.

δίπταμαι = **διαπέτομαι**, (διά, πέτομαι,) *to fly through* or *away.*

διίστημι; f. διαστήσω; aor. διέστησα; 2 aor. διέστην; pf. διέστηκα: (διά, ἵστημι:) trans. in pres., f., and aor. *to set apart, place apart, divide:* intrans. in 2 aor., pf., plup., *to stand aloof, part from each other, separate; to differ, quarrel,* A 6; *to stand at intervals.*

δικάζω, (δίκη,) *to decide, give a decision.*

δικασπόλος, ου, ὁ, (δίκη, πολέω,) *lawgiver, minister of justice, judge,* A 238.

δινεύω and **δινέω**, tenses are formed from each stem, (δίνη,) *to cause anything to turn rapidly around, turn round, twirl, drive in a circle; to roam.*

δινήεις, εσσα, εν, *whirling; rounded.*

δινωτός, ή, όν, (δινόω,) *turned, made with the lathe, rounded, worked.*

διογενής, ές, (Δίς, γένω,) *sprung from Jove, Jove-born.*

Διόθεν, adv., *from Jove.*

Διομήδης, εος, ὁ, *Di-o-me´des,* B 567, king of Ar´-gos and one of the bravest of the Greeks before Troy.

δῖος, α, ον, (Δίς,) *godlike, divine; noble, trusty, excellent; mighty; wonderful.*

Δῖος, ου, ὁ, *Di´-us,* a son of Pri´-am.

διοτρεφής, ές, (Δίς, τρέφω,) *nourished-by-Jove.*

δίπλαξ, ακος, ἡ, *double mantle.*

δίπτυχος, ον, (δίς, πτυχή,) *double, folded together,* A 461; *twofold.*

δίσκος, ου, ὁ, (δικεῖν,) Lat. *discus, quoit; a large tray.*

δίφρος, ου, ὁ, *a chariot-board for two, war chariot,* Γ 262; acco. to deriv. *that which carries two,* short. from διφόρος; (δίς, φέρω;) *travelling chariot; a seat,* Γ 424.

δίχα, (δίς,) prep. with gen., Lat. *sine* with abl., *without; separate from, different from; contrary to.*

δίχα, (δίς,) adv., *in two parts, in two; at differences, asunder,* contrarily, *in an opposite way.*

δίψα, ης, ἡ, *thirst;* also, *longing.*

δίω, *to flee; to fear, be afraid:* also, *to drive away.*

διώκω, leng. 2 aor. ἐδιώκαθον, see Hadley and Allen's Gram. 494, (δίω,) *to*

hunt, follow persistently, seek for, drive; to drive away, put to flight: also, *to hasten, make haste.*

Διώνυσος, *ου*, *ὁ*, *Di-o-ny′-sos*, Lat. *Bac′-chus.*

Διώρης, *εος*, *ους*, *ὁ*, *Di-o′-res*, chief of the E-pe′-i.

δμη-, see **δαμ-**.

δμήθεις, aor. pass. part. of **δαμάω**, which see.

δμωή, *ῆς*, *ἡ*, (*δαμάω*,) *a woman slave.*

δνοπαλίζω, f. *ίξω*, (*δονέω*,) *to shake* or *fling about.*

δοιή, *ῆs*, *ἡ*, *doubt, uncertainty; δοιῇ ἐν, in perplexity.*

δοιώ, *both, two.*

δοκέω, *to think, conjecture, fancy, conceive:* also, *to appear* or *seem* so and so. Some of the parts are formed as if from the stem *δόκ.*

δολιχόσκιος, *ον*, (*δολιχός*, *σκιά*,) *casting long shadows.*

δολόμητις, *ιος*, and **-μήτης**, *ου*, *ὁ*, (*δόλος*, *μῆτις*,) *wily, crafty.*

Δολοπίων, *ονος*, *ὁ*, *Do-lo-pi′-on*, one of the Tro′-jans.

δόλος, *ου*, *ὁ*, *a bait; a deceit, an artful trick;* Lat. *dolus, artifice, treachery.*

δολοφρονέων, *ουσα*, *ον*, (*δολόφρων*, (*δόλος*, *φρήν*),) *wily-minded.*

δόμος, *ου*, *ὁ*, (*δέμω*,) Lat. *domus, a building, house, habitation; hall; room; home; household.*

δονακεύς, *έως*, *ὁ*, (*δόναξ*,) *a dense growth of reeds, thicket.*

δόρπον, *ου*, *τό*, *the evening meal, supper.*

δόρυ, *ρατος*, Ep. gen. *δούρατος* and *δουρός*, other Ep. and Ion. forms in *δουρ-*, dat. pl. *ασι* and *εσσι*; *the trunk of a tree that has been cut; timber, ship-timber, beam,* Lat. *trabs*, Γ 61, *a ship; shaft of spear, a spear*, B 382, Lat. *hasta.*

δουκαίδεκα, Lat. *duodecim, twelve.*

δόσκον, Ep. 2 aor. of **δίδωμι**, which see.

δούλη, *ης*, *ἡ*, Lat. *serva, female slave,* (*one born in bondage.*)

δούλιος, *α*, *ον*, (*δοῦλος*,) *of slavery* or *a slave.*

Δουλίχιον, *ου*, *τό*, *Du-lich′-i-um*, *Δουλιχιόνδε*, *to Du-lich′-i-um.*

δουλιχόδειρος, *α*, *ον*, Hom. form, (*δολιχός*, *δειρή*,) *long-necked.*

δοῦρα, **δούρ-**, Ep. forms from **δόρυ**.

δουρικλυτός, *ή*, *όν*, Hom. form, (*δόρυ*, *κλυτός*,) Lat. *hasta inclitus, renowned for the spear.*

δράγμα, *ατος*, *τό*, (*δράσσω*,) *a handful, a handful of grain in a reaper's hand, sheaf.*

δραγμεύω, (*δράγμα*,) *to gather grain into bundles.*

δράκων, *οντος*, *ὁ*, (*δρακεῖν*, 2 aor. inf. of *δέρκομαι*,) Lat. *draco, dragon, large serpent; serpent.*

δρεπάνη, *ης*, *ἡ*, (*δρέπω*,) *a hook for reaping.*

Δρύας, *αντος*, *ὁ*, *Dry′-as*, one of the Lap′-i-thae, A 263.

δρῦς, *υός*, and *ύος*, acc. *ῦν*, *ἡ*, Lat. *quercus, an oak, a tree strong and sturdy with age; any tree good for timber.*

δρυτόμος, *ον*, (*δρῦς*, *τεμεῖν*, 2 aor. inf. of *τέμνω*,) *cutting* or *felling timber.*

δύναμαι, f. *δυνήσομαι*, aor. *ἐδυνησάμην*, pf. *δεδύνημαι*, aor. pass. *ἐδυνήθην*, Lat. *posse, to be able, strong enough to; to be worth.*

δύναμις, *εως*, *ἡ*, (*δύναμαι*,) *potency, strength; ability, faculty, aptitude; force, power; value.*

δύνω or **δύω**; f. *δύσω*; aor. *ἔδυσα*; 2 aor. *ἔδυν*; pf. *δέδυκα*: trans. in f. and aor., *to put anything on another:* intrans. in other tenses; *to enter, go into;* of sun, *go into the sea, set; go under, sink in; come upon* or *over; to put on one's self,* as clothes, armor, etc.

δύο, Ep. **δύω**, Lat. *duo, two.*

δυσ-, *mis-*, *un-*, prefix implying *bad, ill;* streng. the meaning.

δυσάμμορος, *ον*, (**δυσ-**, **ἄμμορος**,) *very miserable, wretched, ill-fated.*

δυσηχής, *ές*, (*δυσ-*, *ἠχέω*,) *ill-sounding, fearful to hear.*

δυσκλεής, *ές*, (*δυσ-*, *κλέος*,) *of bad report* or *fame, inglorious,* see Lat. *infamis.*

δυσμενής, *ές*, (*δυσ-*, *μένος*,) *ill disposed, hostile.*

Δύσπαρις, *ιδος*, *ὁ*, *hateful* or *ill-fated Par′-is,* Γ 39.

δύστηνος, *ον*, *most miserable, ill-fated, most unhappy; miserable.*

δυσχείμερος, *ον*, (*δυσ-* *χεῖμα*,) Lat. *hiemalis, wintry.*

δύω = **δύο**, which see.

δυώδεκα, (*δύο*, *δέκα*,) Lat. *duodecim, twelve.*

δυωδέκατος, *ον*, *twelfth,* Α 493, shorter **δωδέκατος**.

δῶ, *τό*, Ep. for **δῶμα**, *any house; abode, dwelling,* Α 426; *a room* or *part of the house.*

δωδέκατος, Lat. *duodecimus,* see **δυωδέκατος**.

Δωδώνη, *ης*, *ἡ*, *Do-do′-na,* the seat of an oracle of Ju′-pi-ter surrounded by oaks sacred to him.

δώῃ, **δώῃσι**, Ep. 3 sing. 2 aor. subj. of **δίδωμι**, which see.

δῶμα, *ατος*, *τό*, (**δέμω**,) *any house; abode; a room* or *part of the house; household.*

Δώριον, *ου*, *ἡ*, *Do′-ri-um,* Β 594.

δῶρον, *ου*, *τό*, (**δίδωμι**,) Lat. *donum, a gift,* Γ 54; *tribute, votive offering.*

E.

ἕ, Lat. *se,* acc. 3 sing. pron., *him, her, it;* **this form is encl. but the Ep. form ἑέ is not encl.: see οὗ.**

ἔα for **εἴα**, 3 sing. impf. **ἐάω**. and d impf.

ἔα, Ion. for **ἦν** impf. of **εἰμί**.

ἐάγην, 2 aor. pass. of **ἄγνυμι**.

ἑανός, ή, όν, (ἕννυμι,) *to be put on and worn; pliant, light.*

ἑανόν, οῦ, ὁ, (ἕννυμι,) *a rich robe, robe of state*, Γ 419.

ἔαρ, ρος, τό, Lat. *ver, the spring-time.*

ἔασι(ν), Ep. for **εἰσί(ν)**.

ἔασκον, iter. impf. of **ἐάω**, B 832.

ἕαται for **ἧνται**, pres. 3 pl. of **ἧμαι**, which see.

ἐάω, **ἐῶ**, Ep. contr. **εἰῶ**, εἰῶσι, Ep. for ἐῶσι 3 pl.; impf. εἴων; f. ἐάσω; aor. εἴασα, Ep. ἔασα; pf. εἴακα: *to permit, allow, let; let alone; leave; heed not.*

ἐγγέγαα, Ep. 2 pf. of **ἐγγίγνομαι**, (ἐν, γίγνομαι,) Lat. *innasci, to come into being in, grow in, come about in; to take place in, occur in; to appear in.*

ἐγγυαλίζω, f. ξω, (ἐν, γύαλον,) Lat. *in manus tradere, put into the hollow of the hand, give into one's charge*, B 436.

ἐγγύθι, (ἐγγύς,) adv., *near to, close by, near at hand.*

ἐγγύς, adv., Lat. *prope, near, soon;* of place and time, may be used with the gen., dat., or without case; of numbers, *nearly;* compar. ἐγγίων, sup. ἐγγίστος, also reg. forms.

ἐγείρω; also, poet. pres. **ἔγρω**, **ἔγρομαι**; f. ἐγερῶ; aor. ἤγειρα; Ep. forms in ἐγρε-; pf. ἐγήγερκα; aor. pass. ἠγέρθην, Ep. 3 pl. ἔγερθεν: Lat. *excitare, to arouse, awaken, stir up*, B 440, *excite, raise* or *erect; awaken from the dead.*

ἔγκατα, ων, τά, in pl., sing. not in use, *the intestines, bowels.*

ἔγκειμαι, (ἐν, κεῖμαι,) *to lie wrapped up in; to be in, be concerned in:* also, *to be interested greatly in, be strongly interested against, urge, press hard against.*

ἐγκέφαλος, ον, (ἐν, κεφαλή,) *within the head;* as subst. *brain*, Lat. *cerebrum*, Γ 300, stric. adj. with μυελός.

ἐγκονέω, *to be quick and prompt, hasten.*

ἔγνω, see **γιγνώσκω**.

ἔγρεο, 2 aor. imperat. mid. of **ἐγείρω**, which see.

ἐγχείη, ης, ή, (ἔγχος,) *lance.*

ἐγχεσίμωρος, ον, *fighting with the spear.*

ἐγχέσπαλος, ον, (ἔγχος, πάλλω,) *wielding the spear.*

ἔγχος, εος, τό, Lat. *hasta, spear*, made of two parts, αἰχμή, the head, and δόρυ, shaft.

ἐγχρίμπτω, (ἐν, χρίμπτω,) *to make approach, bring near; to push* or *dash against; to attack.*

ἐγώ, Ep. **ἐγών**, Lat. *ego, I;* Ep. gen. ἐμεῖο, ἐμέο, ἐμεῦ, (encl. μευ,) ἐμέθεν; Ep. du. νῶϊ, νῶϊν; Ep. nom. pl. ἄμμες; Ep. gen. pl. ἡμείων, -έων; Ep. dat. ἄμμι(ν); Ep. acc. ἄμμε, Ion. ἡμέας; ἔγωγε, *I for my part.*

ἐδάην, 2 aor. of **δάω**, which see.

ἔδδεισα, Ep. for ἔδεισα, aor. of δείδω, which see.

ἐδητύς, *ύος, ἡ*, (ἔδω,) *food.*

ἕδος, *εος, τό*, (ἕζομαι,) gen. pl. *ἑων*, A 534, Lat. *sedes, a place for sitting, seat; an abode; foundation; sitting, act of sitting.*

ἕδρα, *ας, ἡ*, Ep. **ἕδρη**, *ης*, (ἕζομαι,) *seat of any kind; dwelling-place, abode; abode of the gods; a sitting; a foundation.*

ἔδυν, 2 aor., 1 sing. and 3 pl., of δύω.

ἔδω; f. *ἔδομαι*; pf. *ἐδήδα*, Ion. impf. *ἔδεσκον*; see *ἐσθίω*, 593, 3, Hadley and Allen's Gram.: Lat. *edere, to eat, devour, consume.*

ἐδωδή, *ῆς, ἡ, food.*

ἔεδνα, Ep. for **ἕδνα**, *τά, suitor's presents, marriage gifts; presents to the bride's father and relations; the bride's dower:* these were usu. *cattle.*

ἐείκοσι(ν), Ep. for **εἴκοσι(ν)**; Lat. *viginti, twenty.*

ἐεικοστός, Ep. for **εἰκοστός**, *ή, όν*, Lat. *vicesimus, twentieth.*

ἐεισάμενος, Ep. aor. part. of **εἴδω**.

ἔελδωρ, Ep. for **ἔλδωρ**, *τό, wish, desire; a longing desire.*

ἐελμ-, see **εἰλέω**.

ἐέργαθον, Ep. for **εἴργαθον**, which is poet. 2 aor. of *εἴργω*, and that is Att. for *ἔργω*, in Hom. usu. *ἐέργω*, see Lat. *includere, to confine, keep in; to include; to coerce;* also, *to keep off, shut out, keep out,* Lat. *arcĕre, to hinder, prohibit.*

ἐέργει, see **ἔργω**.

ἐερμένος, pf. part., see **εἴρω**.

ἕζομαι, f. *ἑδοῦμαι*, trans. aor. *εἷσα*, (*to put, place, lay,*) as if from pres. *ἕζω, to sit down, seat one's self;* see *ἱδρύω*.

ἔηκε, Ep. for **ἧκε**, aor. 3 sing. of **ἵημι**.

ἑῆος, gen. mas. of **ἐύς**, which see.

ἔθ' = ἔτι, B 344.

ἔθειρα, *ας, ἡ*, Lat. *coma, hair of the head; the mane of a horse* or *the horse-hair crest of a helmet*, Lat. *juba equorum.*

ἐθέλω, f. *ἐθελήσω*, aor. *ἠθέλησα*, pf. *ἠθέληκα, to wish, will, desire*, B 391, A 112, 554; see note on B 247; *able; to be wont.*

ἕθεν, Ep. gen. for **οὗ**, *of him* or *her.*

ἔθνος, *εος, τό, company, host; swarm, flock; a tribe, race, nation, people,* Lat. *natio.*

ἔθορον, 2 aor. of *θρώσκω*, which see.

ἔθω, 2 pf. **εἴωθα**, *to be accustomed.*

εἰ, Ep. **αἰ**, Lat. *si, if;* **εἰ γάρ**; mostly in wishes, *for if, O if! for even if! O that!* Lat. *utinam.*

εἱαμενή, *ῆς, ἡ, low land, moist land, meadow* or *pasture.*

εἰαρινός, *ή, όν*, Ep. for **ἐαρινός**, (**ἔαρ**,) Lat. *vernus, of spring.*

εἵαται, **εἵατο**, Ep. for **ἕαται**, **ἕατο** used as 3 pl. pres. and impf. of **ἧμαι**.

εἰ δέ, *but if.*
εἰδ' ἄγε, *come! come then! come on! come go!*
εἶδος, *εος, τό,* (*εἴδω,*) Lat. *species, external appearance, that which is seen; the manner; a form* or *sort;* Γ 124 *as to form.*
εἴδω, **ἰδῶ**, Lat. *videre;* the pres. act. is obsol., **ὁράω**, being used instead; f. *ὄψομαι,* or *εἴσομαι* and *εἰδήσω* from *εἴδω*: aor. *εἰσάμην,* Ep. *ἐεισάμην;* 2 aor. *εἶδον;* Ion. *ἴδεσκον,* Ep. inf. *ἰδέειν,* inf. mid. *ἰδέσθαι;* pf. *ἑώρακα,* 2 pf. *οἶδα, ὄπωπα;* aor. pass. *ὤφθην*: *to see:* mid. and pass. *seem, appear,* Lat. *vidēri:* 2 pf. *οἶδα,* Lat. *novi,* is used like pres. *I know,* because *I have seen;* 2 plup. like impf., *he knew,* B 409, 213; 2 aor. imperat. *ἰδού* is used as an exclamation, *lo! see!* Lat. *ecce.*
εἰδώς, part. of **οἶδα**.
εἴθε, Ep. **αἴθε**, interj., Lat. *utinam, would that!*
εἴκοσι(ν), Ep. **ἐείκοσι(ν)**, Lat. *viginti, twenty.*
εἰκοσινήριτος, *ον,* (*εἴκοσι, νήριτος,*) *fully twenty-fold.*
εἴκω, Hom. impf. 3 sing. *εἶκε,* f. *εἴξω,* 2 pf. *ἔοικα, to be like* or *likely; appear, seem, seem good; to be fitting, right:* the pres. is obsol., used in 2 pf. and 2 plup. with the sense of the pres. and impf.; *very much like,* Γ 158; *being like,* A 47; in Hom. *ἐοικώς* is found as adj., *right, fitting:* see Hadley and Allen's Gram. 492, D. 7.
εἴκω, Ion. iter. aor. *εἴξασκε,* poet. 2 aor. *εἴκαθον, to yield, retreat, fall back; to give up and obey, submit: to yield, yield the superiority.*
εἰλαπίνη, *ης, ἡ,* compar. Lat. *epulum, comissatio, a splendid feast* or *banquet.*
Εἰλέσιον, *ου, τό, I-le'-si-um,* a town of Bœ-o'-ti-a, B 499.
εἰλέω, leng. forms of **εἴλω, εἴλλω, ἴλλω**; impf. *εἴλεον;* f. *εἰλήσω;* aor. *εἴλησα, ἔλσα;* aor. pass. *εἰλήθην;* 2 aor. pass. *ἐάλην*: Ep. forms, impf. 3 sing. *ἐόλει, ἐείλει,* aor. inf. *ἐέλσαι,* pf. mid. *ἔελμαι,* plup. *ἐόλητο*: *to roll tight; to press hard, crowd together, confine, shut in; restrain,* B 294; *to urge violently on, strike, smite:* pass. *to be crowded together; to cower, crouch; collect themselves together* as in close array.
εἰλήλουθα, Ep. for **ἐλήλυθα**, 2 pf. of **ἔρχομαι**, which see
εἰλίπους, adj. for decl. see **πούς**, (*εἰλέω, πούς,*) *slowly trailing the feet,* of oxen.
εἷλον, 2 aor. of **αἱρέω**, which see.
εἰλύω, Lat. *involvere, to wrap up, wrap round, envelop, cover.*
εἷμα, *εἵματος, τό,* (*ἕννυμι,*) compare Lat. *vestis, vestitus, vestimentum, amictus, amiculum, cultus, habitus; a garment, cloak; dress, clothing.*
εἰμί, Lat. *esse;* Ep. forms in the present are 2 sing. *εἷς* and *ἐσσί,* pl. *εἰμέν,* 3 pl. *ἔασι;* Ep. forms of impf. *ἦα, ἔα,* and *ἔον* or *ἔσκον,* 2 sing. *ἔησθα,* 3 sing. *ἦεν, ἤην, ἔσκε,* Γ 180, 3 pl. *ἔσαν;* Ep. subj. 1 sing., *ἔω, εἴω,* 3 sing. *ἔῃ, ἔῃσι,* 3 pl. *ἔωσι;* Ep. opt. *ἔοιμι, ἔοις, ἔοι;* Ep. imperat. *ἔσο, ἔσσο;* Ep. inf. *ἔμ(μ)εν(αι), ἔμμεν, ἔμεν;* Ep. part. *ἐών, ἐοῦσα, ἐόν*: f.

ἔσομαι, Ep. f. ἔσσομαι, 3 sing. ἔσσεται, ἐσσεῖται, B 393: the pres. indicat. is encl except 2 pers. sing. and Ep. 3 sing. ἔασι: *to be, to exist, to live*; with inf. *to be possible*, B 393, *to be permitted, to be proper*; with gen., *to spring from, originate with, to be of*, (as being part of a whole,) *to be of*, (denoting ownership.)

εἶμι, Lat. *ire*: Ep. 2 sing. εἶσθα: Ep. forms in the impf. are sing. ἤϊα, ἤϊον, 3 sing. ἤϊε contr. ᾖε, pl. ᾔομεν, 3 pl. ᾔϊσαν or ἤϊσαν, ἤϊον, ᾖσαν, ἴσαν: Ep. forms in the subj. 2 sing. ἴῃσθα, 3 sing. ἴῃσι, pl. ἴομεν: Ep. opt. 3 sing. ἰείη, εἴη, ἴε: Ep. inf. ἴμ(μ)εν(αι): Ep. f. and aor. mid. εἴσομαι, εἰσάμην: *to go*; ἴε, *went*, Γ 383, *return* = f. in Γ 305; *go away*, with f. inf. *to go to do anything; to fly; to sail*, A 482; *go through*, with διά, Γ 61; *go forward; come hither*, Γ 390.

εἰν, poet. for ἐν, which see.

εἰνάτερες, *αἱ*, *wives of brothers.*

εἴνατος, *η*, *ον*, Ep. for ἔνατος, (ἐννέα,) Lat. *nonus*, *ninth.*

εἵνεκα, Hom. for ἕνεκα, prep. with gen., *because of.*

εἰνοσίφυλλος, *ον*, (ἔνοσις, φύλλον,) *quivering with foliage* or *leaves, leaf-shaking.*

εἴξασκε, Ion. aor. 3 sing. from εἴκω, which see.

εἷο, Ep. for οὗ, *of him.*

εἴπερ, (εἰ, πέρ,) *if indeed, if only, if at all events, if however.*

εἶπον, a 2 aor. form to which a pres. λέγω, φημί, or ἀγορεύω, (and rare. in Hom. εἴρω,) is supplied; f. ἐρέω, contr. ἐρῶ; aor. εἶπον or εἶπα; pf. εἴρηκα or εἴρημαι; aor. pf. ἐῤῥήθην; Ep. inf. εἰπέμεν(αι); ἔειπεν, B 59; iter. form εἴπεσκον; Ep. imperat. 2 pl. ἔσπετε: *to speak, say, tell.*

εἴποτε, (εἰ, πότε,) adv., Lat. *si quando, if ever.*

εἴ πως, *if in any way.*

Εἰρέτρια, *ας*, *ἡ*, poet. for Ἐρέτρια, *E-re´-tri-a*, a town of *Eu-bœ´-a.*

εἴρη, *ης*, *ἡ*, (εἴρω,) *a meeting-place.*

εἰρήνη, *ης*, *ἡ*, Lat. *pax, peace, quiet, tranquillity.*

εἴριον, *ου*, *τό*, (εἶρος, *wool*,) Lat. *lana, wool.*

εἰροκόμος, *ον*, (εἶρος, κομέω,) *dressing wool, spinning; wool-working*, Γ 387.

εἰροπόκος, *ον*, (εἶρος, πόκος,) *fleeced-with-wool, wool-producing.*

εἰρύαται, see ἐρύομαι.

εἴρω, *to say, speak, tell*, see ἐρέω.

εἰς, **ἐς**, prep. with acc., *towards, into, to*: of place, *into*, Lat. *in*, opp. to ἐξ; *at, upon, on, in, by*, with verbs expressing *rest*; with a hostile sense, *against*, Lat. *contra*: of time, *till, until, up to; for; during*: with numerals, *to, at*, B 379 *but if ever we shall be of one counsel; up to, as many as, about*: of purpose, *for, for the purpose of*: in other relations, *in regard to, for*; εἰς τί, *why?* ἐς ὅ, *wherefore*; ἐς χρόνον, *till aftertime*: in compo. *into, to, in.*

εἷς, μία, ἕν, gen. ἑνός, μιᾶς, ἑνός, Lat. *unus, a, um, one, one alone, only one.*

εἷσα, see **ἕζομαι** and **ἵζω.**

εἰσαγείρω or **ἐσαγείρω**; f. εἰσαγερῶ; aor. εἰσήγειρα; pf. εἰσαγήγερκα; aor. pass. εἰσηγέρθην, Ep. pl. εἰσήγερθεν: (εἰς, ἀγείρω:) *to collect into, assault* or *gather into.*

εἰσαναβαίνω, for prin. parts see **ἀναβαίνω,** (εἰς, ἀνά, βαίνω,) *to go up into* or *to, to mount.*

εἴσατο, Ep. aor. 3 per. of **εἶμι** and **εἴδω.**

εἰσαφικνέομαι, (εἰς, ἀφικνέομαι,) *to arrive at* or *come into.*

εἰσβαίνω, for prin. parts see **βαίνω,** (εἰς, βαίνω,) *to go into; to go on board, embark; enter:* causal in aor. *to make to go into,* A 310 ἐς βῆσε, *made to go in.*

εἰσέρχομαι, for prin. parts see **ἔρχομαι,** (εἰς, ἔρχομαι,) compare Lat. *inire, intrare, introire, ingredi, to go into, come into, arrive at; go* or *come upon.*

εἴσεται, see **εἶμι** and **οἶδα.**

ἐΐσκω, (ἔϊσος,) Lat. *assimilare, to make like; to liken, think like; to see resemblance; to compare; to judge.*

εἰσνοέω, (εἰς, νοέω,) see Lat. *animadvertere, to remark, notice.*

εἰσόκε(ν), (εἰς, ὅ, κε,) Lat. *dum, donec, until; so long as.*

εἰσοράω, Ep. **εἰσορόω**; f. εἰσόψομαι; 2 εἰσεῖδον: (εἰς, ὁράω:) Lat. *adspicere, to look at, view, behold; look on with respect* or *admiringly; gaze upon.*

ἔϊσος, η, ον, Ep. for ἴσος, Lat. *aequus, par, alike, proportionate, equal; equal = equally divided,* A 468.

εἰστίθημι, for prin. parts see **τίθημι,** (εἰς, τίθημι, Lat. *imponere, to put in* or *into.*

εἴσω, ἔσω, adv., (εἰς,) Lat. *intra, intus, into, within,* Γ 322, with acc. and gen., it seems to have partly the force of a prep.; *inside, in.*

εἴ τε, . . . εἴ τε, or (Hom.) **ἠ καί,** *either, . . . or,* Lat. *sive, . . . sive, whether, . . . or.*

εἴωθα, 2 pf. **ἔθω** with pres. sense, *to be wont.*

εἴων, impf. of **ἐάω.**

εἴως, Ep. for **ἕως.**

ἐκ, before vowels **ἐξ,** Lat. *e* or *ex, out from* a position *in, from out of, away from;* prep. with the gen., of place, *away from, forth from, from, from among, without, beyond:* of time, ἐξ οὗ A 6, Lat. *ex quo, from the time, since; from* or *out of = after:* of origin or cause, *afar from* as opp. to ὑπό, *springing from,* A 63 *is from; because of:* in phrases, ἐκ πολλοῦ, *from a great distance;* ἐξ ἴσου, *from* (or *on*) *an equality;* ἐκ πολλοῦ χρόνου, *long ago:* in compo., *from out, off, away.*

Ἑκάβη, ης, ἡ, *Hec'-u-ba,* Pri'-am's wife.

ἑκάεργος, ὁ, (ἑκάς, ἔργω,) *working from far, far-working,* epith. of Apollo.

ἕκαθεν, adv., (ἑκάς,) *from far; far away.*

ἑκάς, (ἐκ,) adv., Lat. *longe, afar off; far from, away from*, with gen. of separation.

ἕκαστος, η, ον, Lat. *unusquisque, each one;* Lat. *quisque, every, every one, each.*

ἑκάτερθε(ν), for **ἑκατέρωθε(ν)**, adv., Lat. *utrimque, on both sides, from each side.*

ἑκατηβελέτης, Α 75, = **ἑκατηβόλος**, Α 370, (ἑκάς, βάλλω,) *far-throwing, far-darting;* as subst. an epith. of A-pol′-lo, the *Far-darter.*

ἑκατόγχειρος, ον, (ἑκατόν, χείρ,) *hundred-handed.*

ἑκατόμβη, ης, ἡ, (ἑκατόν, βοῦς,) *a hecatomb, an offering of a hundred oxen; a great sacrifice.*

ἑκατόμβοιος, ον, (ἑκατόν, βοῦς,) *worth a hundred oxen.*

ἑκατόμπολις, ι, εως, (ἑκατόν, πόλις,) *with a hundred cities.*

ἑκατόν, indecl., Lat. *centum, a hundred.*

ἕκατος, ου, ὁ, (ἑκάς,) *far-shooting* or *far-darting*, = ἑκηβόλος, ον, (ἑκάς, βάλλω,) epith. of Apollo.

ἐκβαίνω; f. ἐκβήσω, ἐκβήσομαι; aor. ἐξέβησα; 2 aor. ἐξέβην; pf. ἐκβέβηκα: (ἐκ, βαίνω:) Lat. *exire, to go out of, go out; alighted*, Γ 113; *to disembark*, Α 439; *depart from; turn out:* f. act. and aor. have causal signif. *to make to go out of* or *disembark*, Α 438.

ἐκβάλλω, f. ἐκβαλῶ, 2 aor. ἐξέβαλον, pf. ἐκβέβληκα, (ἐκ, βάλλω,) Lat. *ejicere, to cast forth; to expel, drive out, banish; to put out of the ship* or *cause to disembark; let fall*, Lat. *fundere; strike out*, Lat. *excutere; hew out; to put forth a word* or *utter; throw away, reject; send out; lose.*

ἐκγέγαα, poet. for **ἐκγέγονα**, 2 pf. of **ἐγίγνομαι**, inf. ἐκγεγάμεν, part. ἐκγεγαώς, ἐκγεγαυῖα, Γ 418.

ἐκγελάω; Ep. forms, -λόω and participles -λόωντ- and -λώοντ-, forms in -λοίω-: *to laugh out loud.*

ἐκγίγνομαι; f. ἐκγενήσομαι; 2 aor. ἐξεγενόμην; 2 pf. ἐκγέγονα, poet. ἐκγέγαα: (ἐκ, γίγνομαι:) Lat. *enasci, to grow out of* or *from, be born of, descend from; to be allowable*, Lat. *licet.*

ἔκδηλος, ον, (ἐκ, δῆλος,) Lat. *evidens, evident, conspicuous, perfectly evident.*

ἐκδίδωμι, for prin. parts see **δίδωμι**, (ἐκ, δίδωμι,) Lat. *edere, to give out; give back, return*, Lat. *reddere; give up, surrender*, Γ 459, Lat. *tradere; to let* or *hire out.*

ἐκδύνω, 2 aor. ἐξέδυν, pf. ἐκδέδυκα, (ἐκ, δύνω,) *to throw off, put off*, as a garment; *to get rid of;* same in mid.: **ἐκδύω**, f. ἐκδύσω, aor. ἐξέδυσα, *to take* or *strip off from another*, as a garment.

ἐκεῖνος, Ion. **κεῖνος**, η, ον, (ἐκεῖ,) Lat. *ille*, demon. pron. *that, that one* or *thing;* ἐκεῖνος and οὗτος have the same relation and uses as Lat. *ille* and *hic;* ἐκείνῃ, adv. *there; in that way.*

ἐκέκαστο, 3 sing. plup. of **καίνυμαι**, has an impf. sense.

ἐκηβολία, ας, ἡ, (ἑκάς, βάλλω,) *skill in shooting from far, archery*.

ἐκηβόλος, ον, (ἑκάς, βάλλω,) *far-throwing, far-darting*, epith. of Apollo; as subst. *Far-darter*, A 96.

ἐκκαθαίρω, f. ἐκκαθαρῶ, aor. ἐξεκάθηρα, (ἐκ, καθαίρω), Lat. *purgare, to cleanse out, thoroughly clear out*, B 153; *clear off*.

ἑκ-και-δεκά-δωρος, ον, *sixteen hands long* or *high*.

ἐκκαλέω, f. έσω, (ἐκ, καλέω,) Lat. *evocare, to call out, evoke; incite*.

ἐκκατεῖδον, (ἐκ, κατά, εἶδον, 2 aor. of ὁράω,) *to look down from above*.

ἐκλανθάνω, f. ἐκλήσω, 2 aor. ἐξέλαθον, Ep. redupl. 2 aor. ἐκλέλαθον, 2 pf. ἐκλέληθα, intrans. in pres., 2 aor., *to lie hid, completely escape notice*: trans. in aor. Ep. redupl. 2 aor., *make to quite forget*, also, the rare pres. ἐκληθάνω is trans.

ἐκλέλαθον, B 600, (ἐκ, λανθάνω,) see foreg.

ἐκμυζάω, (ἐκ, μυζάω,) *to suck* any thing *out*.

ἔκπαγλος, ον, (ἐκπλαγῆναι,) *frightful, horrible, dreadful*. A 146: adv. **ἐκπάγλως**, *exceedingly; terribly*.

ἐκπέμπω, (ἐκ, πέμπω,) Lat. *emittere, to send forth. to dismiss* or *drive off*; *to bring* or *cause to come out*.

ἐκπέρθω, f. ἐκπέρσω, (ἐκ, πέρθω,) *to sack, destroy utterly*.

ἐκπίπτω, f. ἐκπεσοῦμαι, 2 aor. ἐξέπεσον, Ep. 2 aor. ἔκπεσον, pf. ἐκπέπτωκα, (ἐκ, πίπτω,) Lat. *excidere, to fall out from; to lose, be deprived of: to be driven out, expelled, banished*, Lat. *ejici; to come forth, escape* or *depart from; issue*.

ἐκπρεπής, ές, (ἐκπρέπω,) *distinguished, conspicuous;* in bad sense *unbecoming*.

ἐκσαόω, Δ 12, see **ἐκσώζω**.

ἐκσεύομαι, pf. ἐξέσσυμαι, (ἐκ, σεύω,) Lat. *erumpere, to rush forth* B 809, *hurry away from*.

ἐκσπάω, (ἐκ, σπάω,) *to draw* or *take out, pull out*.

ἐκσώζω, f. σω, Ep. **ἐκσαόω**, *to keep from harm, guard;* Δ 12, *rescue*.

ἔκτανε, 3 sing. 2 aor. of **κτείνω**; ἔκταν, Ep. = **ἔκτασαν**, 3 pl. aor.

ἐκτελέω, Ep. impf. ἐξετέλειον; f. ἐκτελέσω, Ep. ἐκτελέω; Ep. aor. -εσσ-; aor. pass. -λέσθην: *to bring to completion, finish; achieve;* compare with this Lat. *absolvere, perficere, terminare, consummare*.

ἐκτέμνω, Ion. **ἐκτάμνω**, Γ 62, f. ἐκτεμῶ, 2 aor. ἐξέταμον, pf. ἐκτέτμηκα, aor. pass. ἐξετμήθην, *to cut out, to hew trees out of a forest; to cut out, fashion*.

ἔκτοθι, (ἐκτός), *outside of, out from*.

Ἑκτόρεος, *of Hec'-tor*.

ἐκτός, (ἐκ,) adv., *without*.

ἕκτος, η, ον, (ἕξ), Lat. *sextus, the sixth*.

ἐκτός, (ἐκ,) prep. with gen., *out of, away from, beyond, separate from, apart from.*

Ἕκτωρ, *ορος*, ὁ, *Hec′-tor*, eldest son of Pri′-am, slain by A-chil′-leus.

ἑκυρά, ᾶς, ἡ, Hom. -ή, *mother by law.*

ἑκυρός, οῦ, ὁ, Lat. *socer, father-in-law.*

ἐκφαίνω, f. φανῶ, aor. ἐξέφηνα, aor. pass. ἐξεφάνθην, (ἐκ, φαίνω,) Lat. *in lucem edere, to bring into light, expose, show forth; to reveal, make known.*

ἐκφέρω, for parts see **φέρω**, (ἐκ, φέρω,) Lat. *efferre, to bear out* or *forth, carry off, bear away; put forth, put forward, bring on, produce; to carry out* or *finish; to put forth into public* or *proclaim, declare, make public.*

ἐκχέω, f. ἐκχεῶ; aor. ἐξέχεα, Ep. ἐξέχευα; (other Ep. forms in -χυ-;) pf. ἐκκέχυκα; aor. pass. ἐξεχύθην: Lat. *effundere, to pour out; to spill; to lose; waste, squander:* pass. *to be poured out, stream out, gush forth; spread abroad.*

ἑκών, ἑκοῦσα, ἑκόν, Lat. *sponte, willing, voluntary, of one's own will* Γ 66; *intentionally, deliberately.*

ἔλαιον, ου, τό, (ἐλαία,) Lat. *olivum*, same as *oleum, olive-oil, fat.*

ἔλασα, Ep. for **ἤλασα**, aor. of **ἐλαύνω**, 3 sing. ἔλασσε, Ep. and Ion. iter. 3 sing. ἐλάσασκε.

ἐλαστρέω, Ep. for **ἐλαύνω**, which see.

ἐλατήρ, ῆρος, ὁ, (ἐλαύνω,) *one that drives, charioteer.*

ἐλαύνω, f. ἐλάσω, contd. ἐλῶ, Ep. ἐλάσσω and ἐλόω; aor. ἤλασα, Ep. ἔλασ(σ)α; pf. ἐλήλακα; aor. pass. ἠλά(σ)θην: rare poet. pres. **ἐλάω**; iter. aor. 3 sing. ἐλάσασκε; aor. mid. Ep. 2 sing. ἐλάσαιο: *to set in motion; drive on; to drive away* or *off*, A 154, Lat. *abigere, to steal cattle; to drive, crowd into a narrow place, harass, press; to push* a weapon into or against, hence *to wound, strike, hew, thrust, cut; to beat* or *draw out metal*, (does Lat. *ducere* have this meaning?) *forge; to draw out:* as intrans., *to ride, go, advance, march*, in which senses Xen′-o-phon uses the word in his A-nab′-a-sis.

ἔλαφος, οῦ, ὁ, ἡ, Lat. *cervus, a deer;* a term for *a coward*, A 225.

ἐλαφρός, adj., Lat. *levis, not heavy, light, not weighing down; light in movement, quick, alert, agile; light of mind.*

ἐλεαίρω, poet. for **ἐλεέω**, (ἔλεος,) iter. impf. ἐλεαίρεσκον, Lat. *misereri, to take pity on, feel pity for.*

ἐλεγχείη, ης, ἡ, (ἐλέγχω,) *reproach, insult, that which causes disgrace.*

ἐλεγχής, ές, (ἔλεγχος,) irreg. sup. ἐλέγχιστος, B 285, *open to reproach, disgraceful, shameful, likely to be reproached; cowardly.*

ἔλεγχος, τό, (ἐλέγχω,) *disgrace, shame, cowardice, dishonor;* compare Lat. *dedecus, probrum, opprobrum.*

ἐλέγχω, f. ξω, pf. pass. ἐλήλεγμαι, Att. redupl., *to affect with shame, treat contemptuously, despise, dishonor; to accuse, reproach; to demonstrate, convict, convince;* compare Lat. *convincere, arguere; to inquire into, examine.*

ἐλεέω, f. ήσω, (ἔλεος,) Lat. *misereri, to pity,* see **ἐλεαίρω.**

ἐλεεινός, ή, όν, (ἔλεος,) Lat. *miserabilis, pitiable, miserable:* neu. pl. also as adv., *pitifully.*

ἐλελίζω, Ep. for **ἑλίσσω,** f. ίξω, Ep. aor. ἐλέλιξα, Ep. aor. pass. ἐλελίχθην, *to whirl; to wheel* or *rally* soldiers: as causal, *to make to shake,* A 530: pass. *to tremble:* mid. *to wind one's self round,* B 316.

ἐλελιξάμενος, B 316, aor. mid. part. of foreg.

'Ελένη, ης, ἡ, *Hel'-en,* wife of Men-e-la'-us, see Classical Dictionary.

"Ελενος, ου, ὁ, *El'-e-nus,* a son of Pri'-am.

ἐλεόθρεπτος, ον, (ἕλος, τρέφω,) *marsh-grown, growing in the marshes,* B 776.

ἐλεός, οῦ, ὁ; also, **-όν,** οῦ, τό, *a table for cutting meat, dresser.*

ἐλεύθερος, α, ον, *free, not enslaved.*

ἐλέφας, αντος, ὁ, *an elephant;* also, *ivory from the elephant.*

'Ελεφήνωρ, ορος, ὁ, *El-e-phe'-nor,* chief of the A-ban'-tes, B 540.

'Ελεών, ῶνος, ὁ, *E'-le-on,* a town of Bœ-o'-ti-a, B 500.

'Ελικάων, ονος, ὁ, *Hel-i-ca'-on,* a Tro'-jan, son of An-te'-nor.

'Ελίκη, ης, ἡ, *Hel'-i-ce,* a city of A-cha'-ia, B 575.

ἑλίκωψ, ωπος, ὁ, ἡ, (ἕλιξ, ὤψ,) *with quick-rolling eyes;* fem. ἑλικῶπις, A 98, *quick-glancing; rolling-eyed,* A 389; a mark of activity and spirits.

ἕλιξ, ικος, ἡ, (ἑλίσσω,) Lat. *vortex, that which has been twisted* or *wound round, something coiled, a whirl of water* or *wind.*

ἑλίσσω, Ep. **εἱλίσσω**; ἑλίξω; aor. εἵλιξα; pf. ἐλήλιγμαι; aor. pass. εἱλίχθην: Lat. *volvere, to turn about* or *round and round, turn, revolve* in the mind; *to whirl, put in rapid motion; to roll, coil, twist:* intrans. *to go quickly about:* mid. and pass. *to turn one's self quickly round; rally; turn at bay; turn one's self this way and that; to be engaged.*

ἑλκεσίπεπλος, ον, (ἕλκω, πέπλος,) *dragging a robe,* (Lat. *peplum,*) *wearing a long robe.*

ἑλκέω, *to drag around, treat badly, misuse; to rend.*

ἑλκηθμός, οῦ, ὁ (ἑλκέω,) *a dragging away, ill treatment.*

ἕλκος, εος, τό, Lat. *vulnus, plaga, a wound; a running sore, sore, ulcer,* B 723, Lat. *ulcus.*

ἕλκω, f. ἕλξω, ἑλκύσω; aor. εἷλξα, εἵλκυσα, Ep. ἕλξα; aor. pass. εἱλκύσθην; pf. εἵλκυσμαι, Ep. inf. ἑλκέμεν(αι) B 165: Lat. *trahere, to draw; to draw ships seaward* B 165, Lat. *naves deducere; to drag; to draw a*

sword or *bow; tear; to hoist* or *stretch sails; to tug at; to quaff; to attract;* of balance, *to draw down, to weigh.*

Ἑλλάς, άδος, ἡ, *Hel′-las,* a city of Thes′-sa-ly, founded by Hel′len; (Ἕλλην;) in gen. *Greece.*

ἐλλεδανός, οῦ, ὁ, (εἰλέω,) *band of straw.*

Ἕλλην, ηνος, ὁ, *Hel′-len,* son of Deu-ca′-li-on, and founder of Hel′-las; his descendants were the **Ἕλληνες,** the Greeks.

Ἑλλήσποντος, ου, ὁ, (Ἕλλη, πόντος,) *the Hel′-les-pont.*

ἕλος, εος, τό, *low marshy ground, meadow.*

Ἕλος, ους, τό, *He′-los,* a town of La-co′-ni-a, so called from its marshes, (ἕλος,) B 584; from this is *He′-lot,* a town of E′-lis, B 594.

ἔλπω, Ep. mid. ἐέλπομαι, 2 pf. ἔολπα as pres., 2 plup. ἐώλπειν as impf., Hom. ἐώλπεα; causal in pres. act., Lat. *in spem adducere, to make to hope, to awaken hope in another:* intrans. in mid., 2 pf., 2 plupf., *to hope, expect; apprehend, fear; think; believe.*

ἔλσαι, aor. inf. of **εἴλω,** see **εἰλέω.**

ἐλύω, (εἴλω or εἰλέω,) *to wrap up, roll about, cover.*

ἕλωρ, ωρος, τό, (ἑλεῖν, 2 aor. of αἱρέω,) compare Lat. *captura, praeda, capture, game, spoil.*

ἑλώριον = ἕλωρ, (see deriv. of ἕλωρ,) *booty, spoil; prey,* A 4, compare Lat. *praeda, manubiae, spolia, exuviae, rapina.*

ἐμβαίνω; for parts see **βαίνω**; (ἐν, βαίνω;) *to enter, step into* or *on; to go into* or *on, step up on to, mount, walk upon,* compare Lat. *incedere, ingredi; to go on board; embark; enter upon a thing:* trans. in aor. ἐνέβησα, *to cause to enter; cause to go upon, cause to walk in.*

ἐμβάλλω, f. ἐμβαλῶ, for parts see **βάλλω,** (ἐν, βάλλω,) Lat. *immittere, injicere, to throw into, put into* or *in, lay on, lay in; to infuse, inspire;* with dat., *to put into the mind; to lay to* a thing; *to throw at; to introduce; rush into, attack.*

ἐμβασιλεύω, f. σω, (ἐν, βασιλεύω,) *to rule among* or *in.*

ἐμέθεν, ἐμέο, ἐμεῖο, ἐμεῦ, μεῦ encl., Ep. for **ἐμοῦ,** which see.

ἔμεν(αι), Ep. for **εἶναι,** Lat. *esse.*

ἕμεν(αι), Ep. inf. of **ἵημι.**

ἔμμεν(αι), (Lat. *esse,*) Ep. inf. of **εἰμί,** which see.

ἔμμορα, 2 pf. of **μείρομαι,** which see.

ἐμός, ή, όν, Lat. *meus, my, mine;* τὸ ἐμόν or τἀμά = τὰ ἐμά, *my affairs.*

ἐμπάσσω, f. άσω, (ἐν, πάσσω,) *to sprinkle in; to weave in,* Γ 126, Lat. *intexere.*

ἔμπης, Ep. for **ἔμπας,** (ἐν, πᾶς,) adv., *on the whole, at any rate; yet, notwithstanding,* Lat. *tamen.*

ἐμπίπλημι, or **ἐμπίμπλημι,** f. λήσω, (ἐν, πίμπλημι,) *to fill up entirely; to fill completely full of.*

ἐμπίπτω, f. ἐμπεσοῦμαι, 2 aor. ἐνέπεσον, (ἐν, πίπτω,) *to come upon, charge upon; to burst into.*

ἔμπλην, (ἐμπελάζω,) adv. Lat. *juxta, close by, near*, B 526.

ἐμπνείω, poet. for **-νέω**, f. **-νεύσομαι**, (ἐν, πνέω,) *to breathe upon, to blow upon; to breathe into* or *inspire:* intrans. *to breathe* or *live.*

ἐμπρήθω, see **ἐνιπρήθω**.

ἐμφύομαι, 2 aor. ἐνέφυν, pf. ἐμπέφυκα, intrans., *to cling, cling fast*, A 513, ἐμπεφυυῖα *clinging closely, to be fixed in*, see Lat. *innasci:* ἐμφύω, f. ύσω, aor. ἐνέφυσα, trans., *to implant, fix, inspire.*

ἐν, poet. **ἐνί, εἰν**, prep. with dat., Lat. *in*, with abl. *in, amongst; on, at, upon; before one's face*, see Lat. *coram; with, by; during, within;* ἐν χρόνῳ, *in time, at length:* in compo., *in, on, at, near; into, against;* except in compo. ἐν does not express the idea of motion: as adv. *therein, in addition, besides, among.*

ἐναίρω, f. ἐναρῶ, aor. ἐνηράμην, compare Lat. *occidere, perdere, spoliare, to kill, slay in battle*, also *destroy; injure.*

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ἐναντίβιος, ον, (ἐν, ἀντί, βία, or ἀντίβιος,) *striving against, opposing.*

ἐναντίος, α, ον, (ἐν, ἀντίος,) *opposite; before the face:* adv. ἐναντίον, *against, contrary* or *opposed to; before, in presence of.*

ἔναρα, τά, Lat. *spolia, spoils from the slain.*

ἐναρίζω, f. ίξω, Ep. aor. ἐνάριξα, (ἔναρα,) Lat. *spoliare, to strip off spoils; to slay.*

ἐναρίθμιος or **ἐνάριθμος**, ον, (ἐν, ἀριθμός,) taken *in the reckoning, of account, of value*, B 202; *numbered among.*

ἔνατος, Hom. form **εἴνατος**, η, ον, (ἐννέα,) Lat. *nonus, ninth.*

ἔνδεκα, οἱ, αἱ, τά, (ἕν, δέκα,) Lat. *undecim, eleven.*

ἐνδέξιος, α, ον, *to the right;* ἐνδέξια as adv., *from the left hand even to the right*, A 597; *propitious, of good omen, good*, Lat. *dexter.*

ἐνδέω, f. ήσω, aor. ἐνέδησα, (ἐν, δέω,) Lat. *illigere, to fasten to* or *bind on to; involve*, B 111.

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ἔνδοθι, (**ἔνδον**,) Lat. *intus, within;* of members of a family, *at home.*

ἔνδον, (ἐν,) adv., Lat. *intus, within; within doors* or *at home.*

ἐνδύω, ἐνδύνω, ἐνδύομαι, f. ἐνδύσω, aor. ἐνέδυσα, 2 aor. ἐνέδυν; ἐνδύνω = ἐνδύομαι, and 2 aor. are intrans.: trans. Lat. *induere, to put on to one*, as clothes or armor, *to put on* or *dress in:* intrans., *to enter.*

ἔνειμι, (ἐν, εἰμί,) Lat. *in esse, to be in, within* or *at home, be among, remained in*, A 593; *to be permitted* or *possible.*

ἕνεκα, poet. Ep. **εἵνεκα, εἵνεκεν, ἕνεκεν,** prep. with gen., Lat. *causa, because of; for, on account of, as concerns, regarding; by.*

ἐνενήκοντα, *οἱ, αἱ, τά,* (*ἐννέα,*) Lat. *nonaginta, ninety.*

ἐνέπω, ἐννέπω; f. *ἐνισπήσω, ἐνίψω*; 2 aor. *ἔνισπον*; *to tell, declare, relate; announce; report; speak.*

Ἐνετοί, *ῶν, οἱ, the En′-e-ti,* a tribe living in Paph-la-go′-ni-a.

ἐνήρατο, aor. mid. Ep. 3 sing. of **ἐναίρω,** which see.

ἔνθα, (*ἐν,*) adv., of place, Lat. *ibi, there; whither,* A 610; *hither, thither,* Lat. *illuc; where; ἔνθα καὶ ἔνθα,* B 812, *on this side and on that, on every side:* of time, *then,* B 308; *when; thereupon.*

ἔνθαδε, adv., Lat. *illuc, thither;* Lat. *hic, here.*

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ἐνί, poet. for **ἐν,** which see.

ἔνι = **ἔνεστι.**

ἐνιαυτός, *οῦ, ὁ,* (*ἔνος,*) Lat. *annus, a year; a period of time, an age.*

Ἐνιῆνες, *ων, οἱ, Æ-ni-a′-nes,* a Thes-sa′-lian tribe.

ἐνιπρήθω, Hom. for **ἐμπρήθω**; aor. *ἐνέπρησα,* A 481; (*ἐν, πρήθω*;) Lat. *inflare, to fill with wind, inflate; to kindle, burn.*

ἐνίπτω; f. *ἐνίψω*; Ep. 2 aor. *ἠνίπαπον* B 245 and Γ 427, *ἐνένιπον*: Lat. *objurgare, to scold, chide, reproach; to announce.*

Ἐνίσπη, *ης, ἡ, E-nis′-pe,* a town of Ar-ca′-di-a.

ἔνισπον, see **ἐνέπω.**

ἐνίσσω, *to upbraid, chide; abuse.*

ἔννατος, incorrect for **ἔνατος,** which see.

ἐννέα, Lat. *novem, nine.*

ἐννεάβοιος, *ον,* (*ἐννέα, βοῦς,*) *worth nine oxen* or *kine.*

ἐννεα-καί-δεκα, Lat. *novemdecim, nineteen.*

ἐννῆμαρ, (*ἐννέα, ἦμαρ,*) adv., *nine days long.*

Ἔννομος, *ου, ὁ,* (*ἐν, νόμος,*) lit. *within the limits of the law,* i.e., *lawful, upright; En′-no-mus,* a Tro′-jan ally.

ἔννυχος, *ον,* = **ἐννύχιος,** adj., (*ἐν, νύξ,*) Lat. *noctu, nightly, by night.*

ἐννύω, ἕννυμι; f. *ἕσω*: Ep. forms f. *ἕσσω*; aor. *ἕσσα* and *ἑσσάμην,* 3 sing. *ἐέσσατο*; pf. 2 pers. *ἕσσαι*; plup. 3 sing. *ἕεστο,* other Ep. forms from (*ϵ*)*εσ*(*σ*)-: Lat. *vestire, to put on to another person, put on:* mid. *put on* or *cover one's self, put on:* pass. *to be clad in;* Γ 57, *thou hadst put on* or *been clothed with thy tunic of stone* = *hadst been buried.*

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ἔντεα, *ων*, *τά*, *utensils*, *instruments*; with *δαιτός*, *table-furniture*; with *νηός*, *rigging of a ship*; *trappings*; *armor*, Γ 339, *arms*.

ἐντίθημι, for parts see **τίθημι**, Lat. *imponere*, (*ἐν*, *τίθημι*,) *to put into*, *introduce into*, *inculcate*, *infuse into*.

ἐντός, (*ἐν*,) adv., Lat. *intus*, *within*, *inside*: as a prep. with gen., *in*, *within*; *at this side*.

ἔντοσθε(ν), *from inside*.

ἐντροπαλίζομαι, *to turn constantly about*.

Ἐνυάλιος, *ου*, *ὁ*, (Ἐνυώ,) *the warlike*, A′-res.

ἐνύπνιον, *ου*, *τό*, neu. of *ἐνύπνιος*, (*ἐν*, *ὕπνος*,) as subst., Lat. *insomnium* (what is the difference between this and *somnium*?) *that which is seen during sleep*, *a dream*: as adv., *in sleep*, B 56.

Ἐνυώ, *όος*, *ἡ*, *E-ny′-o*, war-goddess.

ἐξάγω, for parts see **ἄγω**, (*ἐξ*, *ἄγω*,) Lat. *educere*, *to lead out*, *lead out of* or *forth*; *to bring out* or *forward*, *to lead on*; *to carry off*, *drive off*; *perform*; *drive away*: seemingly intrans., *go out*.

Ἐξάδιος, *ου*, *ὁ*, *Ex-a′-di-us*, one of the Lap′-i-thae, A 264.

ἐξαίνυμαι, (*ἐκ*, *αἴνυμαι*,) *to carry away*.

ἐξαιρέω, (*ἐκ*, *αἱρέω*,) for parts see **αἱρέω**, *to take from*, *take away* or *out of*, *remove*, *take away*; *to select*; *to lay in ruins*.

ἐξακέομαι, (*ἐκ*, *ἀκέομαι*,) *to heal fully*, *cure*, *soothe*.

ἐξαλαπάζω, f. *ξω*, *to destroy*.

ἐξαλέομαι, (*ἐκ*, *ἀλέομαι*,) *to look upon suspiciously*, *avoid*.

ἐξάλλομαι, tenses formed from stem -ἀλ-, see Hadley and Allen's Gram. 518, 3, (*ἐκ*, *ἄλλομαι*,) *to leap forth*, *leap out from*, *spring up out of*; *leap* or *jump up*, *to be prominent*; *to come about*.

ἐξαναλύω, f. *ύσω*, (*ἐκ*, *ἀναλύω*,) Lat. *liberare*, *to loose*, *set entirely free*.

ἐξανίημι, f. *ἐξανήσω*, (*ἐκ*, *ἀνίημι*,) *to send* or *let go forth*, *dismiss from*.

ἐξαπατάω, f. *ήσω*, (*ἐκ*, *ἀπατάω*,) Lat. *decipere*, *to deceive fully*.

ἐξαπίνης, *suddenly*, *of a sudden*.

ἐξάπτω, f. *ψω*, (*ἐκ*, *ἅπτω*,) *to tie to*, *hang to*.

ἐξαρπάζω; f. *άσω*, *άξω*; (*ἐξ*, *ἁρπάζω*;) *to carry off by force*, *snatch away*; *to snatch* or *rescue from*, *save*.

ἔξαρχος, *ου*, *ὁ*, (*ἐκ*, *ἄρχω*,) *one who begins*; *a leader*, *a chief*.

ἐξάρχω, f. *ξω*, (*ἐκ* or *ἐξ*, *ἄρχω*,) *to commence*, *make a beginning*, *begin*; *lead*.

ἐξαυδάω, f. *ήσω*, (*ἐξ*, *αὐδάω*,) *to utter*, *speak out*, see Lat. *eloqui*.

ἐξαῦτις, for **ἐξαῦθις**, (*ἐξ*, *αὖτις*,) adv., Lat. *rursus*, *again*, *once again*; *back again*.

ἐξείης, poet. for **ἑξῆς**, (*ἔξω*,) adv., Lat. *deinceps*, *in order*, *one after another*, *in succession*.

ἐξεῖπον, (ἐξ, εἶπον,) *to speak out, proclaim, declare; betray, divulge.*

ἐξελαύνω, for parts see **ἐλαύνω** or **ἐλάω,** (ἐκ, ἐλαύνω,) see Lat. *expellere, to drive from, drive out, expel; to lead out* or away on an expedition; *to beat out* or *work metals.*

ἐξελεῖν, 2 aor. of **ἐξαιρέω,** which see.

ἐξέλκω; tenses are formed from stems -ελκ- and -ελκυ-, see Hadley and Allen's Gram., 503, 19, (ἐκ, ἕλκω,) *to draw out, save;* also, *to prolong, extend.*

ἐξεναρίζω, (ἐκ, ἐναρίζω,) *to strip entirely, ruin, destroy, kill.*

ἐξερέω, (ἐξ or ἐκ, ἐρέω,) a f., the pres. being supplied by other verbs, *to speak out, declare.*

ἐξέρχομαι, for parts see **ἔρχομαι,** (ἐκ, ἔρχομαι,) *to come* or *go out of* or *through, go out* or *come to an end.*

ἐξηγέομαι, f. ήσομαι, *to direct, lead, conduct; to govern; to lead on; to show* or *teach; to be leader of; to narrate.*

ἑξήκοντα, (ἕξ,) Lat. *sexaginta, sixty.*

ἐξίημι, f. ήσω, Ep. 2 aor. inf. ἐξέμεν, *to dismiss, send forth:* mid. *remove, put away; to put off* or *send from one's self,* A 469.

ἐξοίχομαι, (ἐκ, οἴχομαι,) *to be out, be gone out.*

ἐξονομάζω, f. άσω, (ἐξ, ὀνομάζω,) *to speak out, proclaim, spoke the word and called him by name,* A 361.

ἐξονομαίνω, (ἐξ, ὄνομα,) Γ 166, Lat. *nomine vocare, to name, mention by name.*

ἐξονομακλήδην, (ἐκ, ὄνομα, καλέω,) adv., *calling-by-name.*

ἐξορούω, f. σω, (ἐξ, ὀρούω,) Lat. *exsilire, to jump* or *spring out,* Γ 325.

ἔξοχος, ον, (ἐξέχω,) *being above, prominent; distinguished,* with gen., *distinguished of* or *above,* Γ 227, B 480.

ἐξυπανίστημι, (ἐξ, ὑπό, ἀνά, ἵστημι,) *to cause to come* or *start up;* intrans. in 2 aor. act., **ἐξυπανέστη,** B 267, *started up from the back under the sceptre.*

ἕο, Ep. for **οὗ,** gen. of pers. pron. *his, of him.*

ἔοικα, Ion. **οἶκα,** pres. **εἴκω** obsol., pf. with sense of pres., *to be like,* Ep. 3 du. ἔικτον, Att. also Hom. part. εἰκώς, υῖα, ός, Ion. οἰκώς; Ep. plup. 3 pl.

ἐοίκεσαν, Ep. pass. 3 sing. ἤικτο: *to be like; to be fitting, be right;* ἔοικε, *it is seemly, right; to appear, seem,* part. ἐοικώς as adj., *proper, right, fitting, just.*

ἔολπα, part. 2 pf. of **ἔλπω,** which see.

ἔοργα. Ion. pf. of **ἔρδω,** which see.

ἑός, ή, όν, Ep. for ὅς, ἥ, ὅν, (ἕ,) possessive adj. pron., Lat. *suus, his, her* or *hers, their.*

ἐπαγείρω, (ἐπί, ἀγείρω,) f. γερῶ, compare Lat. *colligere, congregare, to collect, bring together.*

ἐπαιγίζω, f. σω, (ἐπί, αἰγίς,) *to rush violently on to.*

ἐπαινέω, f. έσω, (ἐπί, αἰνέω,) see Lat. *approbare, to consent* or *agree to, approve,* B 335, Γ 461 ; *to laud, praise,* Lat. *laudare.*

ἐπαΐσσω, f. αΐξω, (ἐπί, ἀΐσσω,) *to rush upon* or *against; assault, assail, attack;* compare Lat. *adoriri, invadere.*

ἐπαίτιος, ον, (ἐπί, αἰτία,) *culpable, blamed, blamable.*

ἐπακούω, aor. ἐπήκουσα, (ἐπί, ἀκούω,) with acc. and gen., *to hearken to, hear* Γ 277, *attend to; hear and obey,* B 143.

ἔπαλξις, εως, ἡ, (ἐπαλέξω,) *works of defence, parapet, breastwork; a defence.*

ἐπαμείβω, f. ψω, (ἐπί, ἀμείβω,) *to change, exchange, alternate:* mid. *to alternate.*

ἐπαμύνω, (ἐπί, ἀμύνω,) *to come to one's assistance, aid.*

ἐπανίστημι, f. στήσω, aor. ἐπανέστησα, (ἐπί, ἀνίστημι,) compare with Lat. *excitare, to cause to rise, excite, raise, set up:* intrans. in 2 aor. ἐπανέστην, pf. ἐπανέστηκα, *to rise up, to rise and stand up; rise in.*

ἐπαπειλέω, f. ήσω, (ἐπί, ἀπειλέω, Lat. *minari* in one of its senses,) *to threaten; to add threats; to menace besides.*

ἐπαρήγω, f. ήξω, (ἐπί, ἀρήγω,) *to come to any one's assistance, succor,* A 408.

ἐπαρκέω, (ἐπί, ἀρκέω,) *to ward off from; hinder; to furnish* or *provide enough.*

ἐπάρχω, f. ξω, (ἐπί, ἄρχω,) *to govern* or *rule,* the act. is not found in Hom.: mid. *to begin anew;* A 471 *having begun again with the cups,* i.e. *having again filled the cups for distribution.*

ἐπάσαντο, see **πατέομαι.**

ἐπασσύτερος, α, ον, (ἐπί, ἆσσον,) *one close upon the next, in rapid succession* or *one quick upon another,* A 383, *crowded together,* compare Lat. *alter post alterum, creber, frequens.*

ἐπαυρίσκομαι, f. ἐπαυρήσομαι, 2 aor. Hom. inf. ἐπαυρέμεν, 2 aor. Hom. mid. subj. 2 sing. ἐπαύρηαι ; *to take a portion* of anything; *taste of; touch, hit; reach* or *attain to; enjoy:* mid. *to take to one's self* of anything; *to suffer, enjoy,* A 410.

ἐπέδραμον, 2 aor. of **ἐπιτρέχω,** which see.

ἐπεί, Hom. also **ἐπειή,** (ἐπί,) conj., *after; since, when, seeing that; after that,* Lat. *postquam : since, because, for the reason that:* with particles, with ἄρ or ἄρα, *when* or *since therefore;* Hom. ἐπεί κε, see **ἄν** ; with περ, *seeing that;* αὐτάρ ἐπεί, *yet when;* with γε, *since at all events;* with δή, *since now, when now, since that, after that,* Lat. *postquam;* with τοι or ἦ, *since indeed.*

ἐπείγω, f. ξω, aor. ἤπειξα, aor. pass. ἠπείχθην, Lat. *urgēre*, *to press hard upon* or *down*, *to push*, *press*, *urge*, *oppress*; *to press hard in pursuit*, *pursue*; *to drive*, *urge*, or *hurry forward*, *quicken*, *accelerate*: as seemingly intrans., *to urge one's self along*, *make haste*: mid., *to urge on for one's own benefit*: pass. *to be pressed on* and *so to hurry*.

ἐπειή, (ἐπεί, ἤ,) see **ἐπεί**.

ἔπειμι, f. ἐπέσομαι, (ἐπί, εἰμί,) *to be on*, *upon*, or *over*, *remain on*, B 259; *to be after* or *remain*.

ἔπειμι, inf. ἐπιέναι, Hom. pr. indic. 2 sing. εἶσθα; Ep. impf. ἐπήια or ἤιον, ας, ε, pl. ἐπήομεν, 3 pers. ἤισαν, ἦσαν, ἤιον; f. ἐπιείσομαι; (ἐπί, εἶμι, Lat. *ire*,) *to go to*, *go towards*; *to come to* or *towards*, *approach*, *come near*; *to come upon*; *to come* or *go against*, *attack*, *assail*; *to come on* or *come*, ὁ ἐπιών *the one coming*, i.e. *the one coming first*, τὸ ἐπιόν *what comes* or *occurs*, *follows*, *succeeds*; *to pass* or *go over*; *to go through* or *over*.

Ἐπειοί, ῶν, οἱ, *the E-pe'-i*, inhabitants of E'-lis.

Ἐπειός, οῦ, ὁ, *E-pe'-us*, see Classical Dictionary.

ἔπειτα, (ἐπί, εἶτα,) adv., Lat. *deinde*, *then*, *afterwards*, *thereupon*, *directly after*, *next in order*; *so then*, *therefore*; *and yet*, *still*; with ὁ, ἡ, τό, *the following*.

ἐπέκειντο, impf. 3 pl. of ἐπίκειμαι, *to be put* or *laid on*, *be placed on*, *be brought to* and *closed*; *to be heavy upon*, *press* a request.

ἐπενήνοθε, (ἐπί, ἐνήνοθε,) 3 sing. 2 pf., pres. or impf. in sense; there is no pres. in use from this stem; *to be grown upon*, *be upon*, *grew thereon*.

ἐπέοικε, (ἐπί, ἔοικε,) impersonal pf. from **ἐπείκω**, which is obsol., *it is like*; *it is becoming*, *it is fitting*, *is not fitting*, A 126; *it suits*, *pleases*, or *is agreeable*.

ἐπέπιθμεν for **ἐπεποίθειμεν**, pl. plup. of **πείθω**.

ἐπερέφω, (ἐπί, ἐρέφω,) *to roof over*, *cover with garlands*, A 39.

ἐπερρώσαντο, 3 pl. aor. of **ἐπιρρώομαι**.

ἐπερύω, f. ύσω, aor. ἐπείρυσα, (ἐπί, ἐρύω,) *to draw towards* or *upon*; *to bring to*: mid. *to draw on to one's self*.

ἐπέρχομαι, for parts see **ἔρχομαι**, (ἐπί, ἔρχομαι,) *to go to*, *come to*, *arrive at*, *approach*; *to come on* or *occur*; *to come* or *fall upon*, *to come unexpectedly*, *surprise*; *to move against*; *to come on* or *forward*; *to traverse*; *to occur to one*.

ἐπεσβόλος, ον, (ἔπος, βάλλω,) *throwing words*, *talking foolishly*, *impudent*, B 275.

ἐπευφημέω, f. ήσω, *to shout approval*; *to praise in song*.

ἐπεύχομαι, f. ξομαι, (ἐπί, εὔχομαι,) *to pray*, *to invoke*, *supplicate*; *to call down curses upon another*, with dat.; *to exult* or *boast*.

ἔπεφνον, Ep. 2 aor. of **φένω**.

ἐπέχω, f. ἐφέξω, for other parts see **ἔχω**, (ἐπί, ἔχω,) *to have upon, hold upon* or *at, apply to, have* or *hold towards, keep to* or *on, have, keep, hold; to keep at* or *striving for; to have control of; to offer to; to hold in check, hold from, restrain,* also, *to hold one's self from* or *stop, leave off; to keep close to; to hold to* or *assail.*

ἐπημύω, f. ύσω, (ἐπί, ἠμύω,) *to bow down, bend down,* B 148.

ἐπήν, (ἐπεί, ἄν,) conj. *when, after, as soon as, whenever,* see Hadley and Allen's Gram., 1055, 5.

ἔπηξα, aor. of **πήγνυμι**.

ἐπηπύω, (ἐπί, ἠπύω,) *to call out encouragingly to, encourage.*

ἐπήρατος, *ον*, (ἐπί, ἐράω,) *to be lovable, loved, pleasant.*

ἐπήτριμος, *ον*, (ἐπί, ἤτριον,) *on the warp* or *closely woven; compact, thronged* with people.

ἐπί, *on, upon,* prep. with all the oblique cases: with gen. *at, amid, among, by, upon, in, near by; over; to, towards; before,* Lat. *coram, with reference to;* with numbers *by,* as ἐπὶ τριῶν *by threes, by, according to;* temporal, *in, during, in the time of:* with dat., *at, on, close upon, upon, in; after; thereupon; against; over and above, besides; in the hands of; because of, for, with one eye to:* with acc., *to, towards; against; among, throughout; for; upon, as to; over, extending over; according to, by;* τὸ ἐπ' ἐμέ, *as regards me;* ἐπ' ὅσσον, *how far;* ἐπὶ πολύ, *to a great extent;* ἐπὶ τὸ πολύ, *for the most part;* ἐπὶ τόσσον, *so far, so large, so much;* ἐπὶ τί, *for what? wherefore;* ἐπὶ χρόνον, *for a time;* with numbers, *up to, about, nearly;* temporal, *during, till:* in compo. denotes *on, upon, at; toward, against; after, unto;* often it cannot be translated.

ἐπιβαίνω, for parts see **βαίνω**, (ἐπί, βαίνω,) *to go upon, mount; to arrive at, come to; walk upon, be on; to come* or *fall upon* in attack, *assail; to come upon, find.*

ἐπιβάσκω, (ἐπί, βάσκω,) Hom. trans. of **ἐπιβαίνω**, B 234 ἔμεν poet. inf., *to lead* the sons of the Greeks or *cause them to go* into evils.

ἐπιβρίθω, (ἐπί, βρίθω,) *to lie heavily on, press upon.*

ἐπιγίγνομαι, for parts see **γίγνομαι**, (ἐπί, γίγνομαι,) *to come into existence* or *happen on* or *after, come after; to come* or *fall upon, assault.*

ἐπιγνάμπτω, f. ψω, (ἐπί, γνάμπτω,) Lat. *flectere, to bend, turn; to bend to one's will, prevail on, to bend* or *restrain the spirit,* A 569.

ἐπιγράφω, for parts see **γράφω**, (ἐπί, γράφω,) *to make a scratch upon, mark, write on:* see Eng. Ep′-i-graph.

Ἐπίδαυρος, *ου*, ὁ, ἡ, *Ep-i-dau′-rus,* a town of Ar′-go-lis.

ἐπιδεής, *ές*, poet. and Ion. **-δευής**, *ές*, (ἐπιδέομαι,) *wanting, lacking, defective; falling short of.*

ἐπιδέξιος, ον, (ἐπί, δεξιός,) *on* or *towards the right:* as adv., ἐπιδέξια, *on the right, auspiciously* B 353, in seeking omens the Greeks faced to the north.

ἐπιδεύομαι, Hom. for **ἐπιδέομαι**, (ἐπιδέω, *to be in want of*,) *to lack, to want*, B 229.

ἐπιδίδωμι, see **δίδωμι**, (ἐπί, δίδωμι,) *to give in addition.*

ἐπιδινέω, f. ήσω, (ἐπί, δινέω,) *to whirl, having whirled* Γ 378: mid. *to revolve in the mind*, Lat. *volvere animo.*

ἐπίδρομος, ον, *capable of being run over* or *upon, capable of being scaled.*

ἐπιδύω and **ἐπιδύνω**, f. ύσω, (ἐπί, δύω,) *to sink* or *set upon;* B 413 *to go down* or *set*, Lat. *occidere.*

ἐπιείκελος, ον, (ἐπί, εἴκελος,) *like.*

ἐπιεικής, ές, (ἐπί, εἰκός,) *seemly, meet, becoming; suitable.*

ἐπιέλπομαι, Ep. for **ἐπέλπομαι**, (ἐπί, ἔλπω,) Lat. *sperare, to hope; to expect.*

ἐπιέννυμι, Ion., (ἐπί, ἕννυμι,) aor. ἐπίεσα, Ion. pf. pass. part. ἐπιειμένος, *clad in*, A 149; compare with Lat. *induere, to put on in addition, put on* · mid., *to put on one's self.*

ἐπίηρα, neu. pl. adj.; *agreeable* things, A 572, 578.

ἐπιθαρσύνω, (ἐπί, θαρσύνω,) *to encourage.*

ἐπιθρώσκω, (ἐπί, θρώσκω,) *to leap upon; to jump* or *spring forward; leap upon insultingly.*

ἐπικείμαι, (ἐπί, κεῖμαι,) *to lie upon, rest upon, be upon; to be set to* or *closed.*

ἐπικερτομέω, (ἐπί, κερτομέω,) *to mock at, vex, annoy.*

ἐπικίδνημι, (ἐπί, κίδνημι,) *to strew upon;* pass., *to be spread over* or *diffused.*

ἐπίκλησις, εως, ἡ (ἐπικαλέω,) *an added name, a surname, nickname, a name; a bad name* or *insult.*

ἐπίκλοπος, ον, (ἐπί, κλοπή, κλοπός,) *addicted to thieving, given to theft; sly, furtive; cunning, crafty.*

ἐπικλώθω, (ἐπί, κλώθω,) *to spin out*, or *allot.*

ἐπικουρέω, f. ήσω, (ἐπίκουρος,) see Lat. *auxiliari, to aid, succor, help*, in war; *to aid, render assistance.*

ἐπίκουρος, (ἐπί, κοῦρος,) *aiding;* in Hom. as subst., *one who aids, an auxiliary;* see Lat. *auxiliator.*

ἐπικραιαίνω, Ep. for foll.

ἐπικραίνω, f. κρανῶ; Ep. aor. -κρ(ή)ηνα (ἐπί, κραίνω,) compare Lat. *efficere, perficere, to bring about, fulfil, accomplish.*

ἐπικρήηνον, Ep. aor. imperat. of foreg., A 455.

ἐπιλανθάνω, for parts see **λανθάνω**, (ἐπί, λανθάνω,) *to cause to forget:* also, intr. *to be unnoticed* or *out of notice.*

ἐπὶ . . . λεῖβε, A 462, see *ἐπιλείβω*.

ἐπιλείβω, (*ἐπί, λείβω*,) *to pour out a libation upon.*

ἐπιλεύσσω, f. λεύσω, (*ἐπί, λεύσσω*,) *to look forwards* or *to ;* after *τόσσον τίς τ'*, Γ 12, *any one sees before himself so much.*

ἐπιμαίνομαι, (*ἐπί, μαίνομαι*,) *to be greatly* or *desperately in love with.*

ἐπιμαίομαι, (*ἐπί, μαίομαι*,) *to make great efforts after, strive for ; to take hold of.*

ἐπιμέμφομαι, f. ψομαι, (*ἐπί, μέμφομαι*,) *to blame, find fault with :* intrans., *blame* or *be dissatisfied because of,* with gen., A 65, B 225 ; *complain.*

ἐπιμιμνήσκω, f. *μνήσω*, (*ἐπί, μιμνήσκω*,) *to remind of, remind :* mid. and pass. *to bear in mind, remember, call to mind.*

ἐπιμύζω, (*ἐπί, μύζω*,) Δ 23, *to grumble at.*

ἐπινέμω, f. *εμῶ, εμήσω* ; aor. *ἐπένειμα*, (*ἐπί, νέμω*,) compare Lat. *distribuere, partiri, dividere, to allot, share among, portion out.*

ἐπινεύω, f. *νεύσω*, (*ἐπί, νεύω*,) Lat. *annuere, to nod forwards, nod to, expressing promise, command, confirmation, assent, approval,* etc. ; *to nod assent* or *command ; to promise by a nod,* A 528.

ἐπίορκος, *ον*, (*ἐπί, ὅρκος*,) Lat. *perjurus, perjured ;* neu. as adv., *falsely,* Γ 279.

ἐπιπάσσω, f. *άσω*, (*ἐπί, πάσσω*,) Lat. *inspergere, to strew* or *sprinkle over* or *upon.*

ἐπιπείθομαι, f. *πείσομαι*, (*ἐπί, πείθομαι*,) pass., *to yield to persuasion,* hence *be persuaded ; to put confidence in, trust,* B 341 Ep. sync. 2 plup., hence *to yield to* in the sense of *to obey.*

ἐπιπλέω, Ion. and Ep. **ἐπιπλώω** ; f. *πλεύσομαι* ; Ion. aor. part. *ἐπιπλώσας* ; Ep. 2 aor. *ἐπέπλων*, (*ἐπί, πλέω*,) *to sail away upon,* A 312.

ἐπιπλώσας, Ion. aor. part. of foreg.

ἐπιπνείω, Hom. for **ἐπιπνέω**, f. *νεύσομαι*, (*ἐπί, πνέω*,) Lat. *inspirare, adspirare, to blow upon, breathe upon* or *into ; inspire, animate, incite ; encourage ; to breathe prosperously upon, prosper, favor.*

ἐπιπροΐημι, (*ἐπί, προΐημι*,) *to send out to.*

ἐπιπροέμεν, Ep. 2 aor. inf. of foreg.

ἐπιπωλέομαι, (*ἐπί, πωλέομαι*,) Lat. *obire, to go over ; walk around ; to review, look over, inspect,* Γ 196.

ἐπιρρέω, f. *ῥεύσομαι*, (*ἐπί, ῥέω*,) *to flow over,* B 754 ; *to stream towards.*

ἐπιρρώομαι, f. *ῥώσομαι*, aor. *ερρωσάμην*, (*ἐπί, ῥώομαι*,) *to roll* or *flow down upon ; to fall waving down from the immortal head,* A 529, *ἐπερρώσαντο* aor.

ἐπισ(σ)εύω, (*ἐπί, σεύω*,) *to urge against, send upon, set in motion against, let loose upon :* pass., *to hasten to ; to attack.*

ἐπίσκοπος, ου, ὁ, (ἐπισκοπέω (ἐπί, σκοπέω),) *one who watches over and protects, a watch.*

ἐπισπεῖν, 2 aor. inf. of **ἐφέπω**.

ἐπισ(σ)είω, (ἐπί, σείω,) *to shake* or *brandish at* or *against.*

ἐπισσεύω, Ep. for **ἐπισεύω**.

ἐπίσταμαι, Ion. 2 sing. and 3 pl. ἐπίστῃ, ἐπιστέαται, Ion. imperat. ἐπίσταο; impf. ἠπιστάμην, Hom. without aug.; f. ἐπιστήσομαι; aor. pass., ἠπιστήθην, (ἐπί, ἵσαμι for ἵστημι,) *to know, to understand,* B 611; with direct object, *to have full knowledge of, know, to be skilful in.*

ἐπιστενάχομαι, for **ἐπιστένω**, (ἐπί, στένω,) *to sorrow about, grieve for, mourn over.*

ἐπιστένω, see **ἐπιστενάομαι**.

ἐπιστέφω, f. ψω, (ἐπί, στέφω,) *to crown:* mid. A 470, *to crown* (*fill to the brim*).

ἐπιστρέφω, f. ψω, 2 aor. pass. ἐπεστράφην, (ἐπί, στρέφω,) *to turn round to, having turned himself to,* Γ 370; *to correct,* i. e. *turn from an error; to turn:* intrans., *to turn round* or *any way; to turn and come back.*

Ἐπίστροφος, ου, ὁ, *E-pis'-tro-phus.*

ἐπισφύριον, ου, τό, (ἐπί, σφυρόν,) *a tie* or *clasp to fasten the greaves,* Γ 331, *ancle-clasps; an ancle-covering.*

ἐπιτέλλω, f. τελῶ, aor. ἐπέτειλα, pf. ἐπιτέταλκα, (ἐπί, τέλλω,) *to put upon, charge, impose, enjoin, to add* A 25; *to command* B 802, *to give orders to* B 643, ἐπετέταλτο, 3 sing. plup., *it had been entrusted.*

ἐπιτετράφαται, perf. pass. Ion. 3 pl. of ἐπιτρέπω, B 25.

ἐπιτηδές, (ἐπί, τάδε,) adv., *sufficient for the purpose,* A 142; *purposely.*

ἐπιτίθημι, f. ἐπιθήσω, aor. ἐπέθηκα (What three verbs take κ in the aor. ?), pf. ἐπιτέθεικα, 2 aor. pass., ἐπεθέμεν, (ἐπί, τίθημι,) Lat. *imponere, to put upon, place upon, lay upon, impose; to turn towards, apply to, set on; to enjoin, charge, command: to put to* or *close to anything; to add; to impose a penalty:* mid., *to put upon one's self,* and so *to give the attention to* or *engage in.*

ἐπιτοξάζομαι, (ἐπί, τοξάζομαι,) *to shoot at.*

ἐπιτρέπω, ψω; aor. ἐπέτρεψα; 2 aor. ἐπέτραπον, mid. 'πετραπόμην; aor. pass. ἐπετράφθην; 2 aor. pass. ἐπετράπην, pf. pass. -τετρα-: (ἐπί, τρέπω,) *to turn to; to give up to, hand over, put into one's hands; to leave* as an inheritance *to; give up, to concede to, yield to;* Lat. *concedere; to permit.*

ἐπιτρέχω, for parts see **τρέχω**, Hadley and Allen's Grammar, 539, 5 (ἐπί, τρέχω,) *to run up to, rush upon; to go after; to run* or *spread out over.*

ἐπιτροχάδην, adv., (ἐπιτροχάζω,) *glibly, briefly,* Γ 213.

ἐπιφέρω, for prin. parts see **φέρω,** (ἐπί, φέρω,) Lat. *inferre, to put upon, impose, lay* or *bring upon,* A 89, Γ 132; *to do violence to, assail; to bring against* or *impute to; to offer:* mid. *to bring with one's self.*

ἐπιφλέγω, (ἐπί, φλέγω,) *to set on fire, burn,* B 455; *to make brilliant,* see Lat. *illustrare; to inflame, rouse, excite;* intrans. *to blaze forth, shine.*

ἐπιφράζω, f. σω (ἐπί, φράζω,) *to say* or *declare in addition to* or *after:* mid. and pass. *to think; to think upon; invent, contrive; to observe, recognize;* Ep. opt., ἐπιφρασσαίατο, B 282.

ἐπιχθόνιος, adj., (ἐπί, χθών,) *on the earth, earthly:* as subst. *a mortal.*

ἔπλεο and **ἔπλευ,** 2 sing. 2 aor. mid. of **πέλομαι,** A 418.

ἐποίσω, see **ἐπιφέρω.**

ἐποίχομαι, f. χήσομαι, (ἐπί, οἴχομαι,) compare Lat. *accedere, invadere, to go* or *come to* or *towards;* also *to approach with hostile intent, attack,* A 50; *to go throughout* or *round, go to each one in turn,* A 383; *to go about* a task; A 31, *to go about* or *be occupied at the loom,* Lat. *percurrere telam.*

ἔπορον, see **πόρον.**

ἐπορούω, f. ούσω, (ἐπί, ὀρούω,) *to rush upon* or *at,* Γ 379; *attack; to come quickly upon.*

ἔπος, εος, τό, *a word,* A 77; *that which has been spoken,* A 108; *discourse, narrative, speech,* Γ 83; *song, story; prophetic utterance; promise; meaning of an utterance;* compare Lat. *vox, verbum, dictum.*

ἐποτρύνω, (ἐπί, ὀτρύνω,) *to drive on, rouse up against, rouse up.*

ἐπουράνιος, α, ον, (ἐπί, οὐρανός,) *of heaven, pertaining to heaven, celestial.*

ἔπραθον, 2 aor. of **πέρθω.**

ἕπω, f. ἕψω; 2 aor. ἔσπον; mid. ἑσπόμην; see Hadley and Allen's Gram., 508, 13; Ep. 2 aor. imperat. mid. σπεῖο: *to be busy about, occupied with:* mid. *to follow,* i. e. Lat. *sequi,* B 675, Γ 376, 447; *to go with* or *attend,* A 424; *to obey; to follow,* i. e. *to belong to,* Γ 255; *to follow with hostile intent, pursue; to follow with the understanding, understand.*

ἔραμαι, Ep. 2 pl. ἐράσθε: *to be in love with; long for; desire,* with gen.

ἐρατεινός, ή, όν, (ἐρατός, ἐράω,) *lovely, amiable, charming; pleasing,* Γ 175.

ἐρατός, ή, όν, (ἐράω,) poet. for **ἐραστός,** *longed for, beloved; lovely, charming.*

ἔ(ε)ργαθον, Ep. 2 aor. of **εἴργω,** see **ἔργω.**

ἔργον, ου, τό, (ἔργω, *to work,*) *work; employment, pursuit; deed, something done;* Lat. *opus,* as opp. to **ἔπος,** (*something spoken,*) A 395, *achievements,* B 338, Γ 130; *task, business,* B 436; *husbandry, work in field; property, possessions, tilled fields,* B 751; *a thing,* A 294; *works, doings,* A 573, Γ 321; *a hard work.*

ἔργω, in Hom. words are usu. from stems **ϝεργ-,** ἐ(ε)ρχ-, (ει)(εἴ)ργ-, Lat. *in-*

cludere, to keep in, confine, keep close, cut off from liberty; also, in the sense of *to keep out from, debar, prohibit, cut off:* Ep. and Ion. 3 pl. endings -αται, -ατο: B 617.

ἔργω, obsol. in pres., f. ἔρξω; aor. ἔρξα; 2 pf. ἔοργα, part. ἐοργώς; *to do work, to do, perform;* with ἱερά, *to perform rites of sacrifice,* Lat. *sacra, facere:* **ἔρδω** is used as a pres.

ἔρδω, see foreg.

ἐρεβεννός, contr. **ἐρεμνός**, ή, όν, (Ἔρεβος,) see Lat. *furvus, gloomy, obscure, dark.*

ἐρεείνω, *to question, to ask.*

ἐρεθίζω, f. ίσω, aor. ἠρέθισα, (ἐρέθω,) *to excite, provoke, irritate, to enrage.*

ἐρέθω, *to enrage, to distress.*

ἐρείδω, f. ἐρείσω, pf. ἐρήρεισμαι, 3 sing. plupf. pass. ἠρήρειστο Γ 358, *to lean one thing against another; to support; to press against* or *upon; to support firmly, stay; fix firm; fix on; to press upon firmly* or *fix into; rest upon; to lean* or *press upon; to contend against; withstand, beset; to press against hard* or *push to close quarters, struggle against:* intrans. *to crowd together; to fall to; to go to work:* mid. and pass. *to support one's self on,* i. e. *lean on;* ἐρεισάμενος, *having planted himself; had been fixed = stuck fast,* Γ 358; *to strive among themselves* or *one against another.*

ἐρείομεν, see **ἐρέω**.

ἐρείπω, f. ἐρείψω, aor. ἤρειψα, 2 aor. ἤριπον, 2 pf. ἐρήριπα, aor. pass. ἠρείφθην, Lat. *evertere, demoliri, to throw down, overturn, destroy:* intrans. in 2 aor. and 2 pf., *to fall down.*

ἐρεμνός, see **ἐρεβεννός**.

ἐρέπτομαι, *to feed upon, eat,* B 776.

ἐρέουσα, B 49, *about to announce,* Ep. part. from **ἐρῶ**.

ἐρέτης, ου, ὁ, (ἐρέσσω,) Lat. *remex, a rower.*

ἐρετμός, οῦ, ὁ, and **ἐρετμόν**, οῦ, τό, (ἐρέσσω,) Lat. *remus, an oar.*

Ἐρεχθεύς, έως, ὁ, *E-rech′-the-us,* king and national hero of Ath′-ens, Ep. gen. ῆος.

ἐρέω, Ep. for **ἐρῶ**, f. with no pres. form; pres. is supplied by λέγω, φημί, and ἀγορεύω; Hadley and Allen's Gram., art. 539, 8 and D 8: *say, speak; tell, announce, promise; to order to:* in Hom. as pres. for **ἔρομαι, εἴρομαι**, ἐρείομεν, A 62, Ep. for ἐρέωμεν, subj. pl., *to ask.*

ἔρημος, adj., *lone, desolate, forsaken; bereft* or *destitute of, forsaken by,* with gen. of separation.

ἐρητύω, f. ύσω; aor. ἐρήτυσα, iter. aor. ἐρητύσασκα; Lat. *reprimere, to hinder, hold back, prevent, withhold, restrain,* A 192, B 99 ἐρήτυθεν, pass. Ep. 3 pl., *were restrained.*

ἐρι-, prefix streng. the signif. of the word.

ἐριβῶλαξ, ακος, ὁ, ἡ, (ἐρι-, βῶλος,) *abounding in clods, fertile;* Lat. *fertilis.*

ἐρίβωλος, ον, = foreg.

ἐρίγδουπος, ον, *loud-sounding.*

ἐριδαίνω, f. ἐριδήσω, (ἔρις,) *to contend, dispute, quarrel.*

ἐρίζω, f. ἐρίσω; aor. ἤρισα, (ἔρις,) *to contend, wrangle, fight; to contend* or *vie with any one;* Ion. iter. impf. ἐρίζεσκον.

ἐρίηρος, ον, (ἐρι-, ἄρω, assumed root of ἀραρίσκω,) *close-fitting, closely attached, strongly attached, faithful.*

ἐριθηλής, ές (ἐρι-, θάλλω,) *luxurious, very productive, rich, very fruitful.*

ἔριθος, ὁ, ἡ, (deriv. not certain,) *any common day-servant; reaper of the harvest-field; wool-workers,* of domestics, esp. of women.

ἐρικυδής, ές, (ἐρι-, κῦδος,) *very glorious.*

ἐρινεός, οῦ, ὁ, *the wild fig-tree.*

ἐριούνιος, ου, ὁ, or **ἐριούνης**, (ἐρι-, ὀνίνημι), *most useful, helper,* epith. of Mer′-cu-ry.

ἔρις, ιδος, dat. ἔριδι, acc. ἔριν, ἔριδα, ἡ, *strife, dispute, contention,* Α 8; *friendly debate* or *rivalry; zeal: E′-ris, goddess of strife,* personification of strife.

ἔρισμα, ατος, τό, (ἐρίζω,) *an occasion of dispute.*

ἐρίτιμος, ον, (ἐρι-, τιμή,) *of great value, highly prized, honored, precious.*

ἕρκος, εος, τό, (ἕργω,) *a fence, hedge, enclosure; a wall* or *fence to courtyard* or *garden; the wall* or *barrier-line of teeth,* hence *the teeth; a protection, defence, bulwark,* Α 284.

ἕρμα, ατος, τό, *anything to support and steady, prop, stay,* Α 486; *foundation,* hence *that upon which a vessel may be stranded;* also, in the sense of *occasion:* also, *an earring, necklace, chain.*

Ἑρμῆς, Ep. gen. έω, Ep. nom. **Ἑρμείας**, gen. ειαο, ὁ, Lat. *Mer-cu′-ri-us, Her′-mes, messenger of the gods;* see Classical Dictionary.

Ἑρμιόνη, ης, ἡ, *Her-mi′-one,* a city of Ar′-go-lis.

ἕρξω, see **ἕργω**.

ἔρομαι, Ion. **εἴρομαι**; ἐρείομεν, Ep. for ἐρέωμεν, pl. subj. from ἐρέω, which see; f. ἐρήσομαι, 2 aor. ἠρόμην, Ep. imperat. ἔρειο; Ion. parts from εἰρ-: *to ask, to interrogate, to question* or *ask,* Α 332, 62, 553; *inquire for* or *into; to consult; to ask about; to look into, seek to know, examine; to question any one about:* compare with Lat. *rogare, interrogare, percontari.*

ἔρριγα, 2 pf. of **ῥιγέω**.

ἔρος, old form for **ἔρως**, ὁ, *love* Γ 442, *desire* Α 469.

ἔρρω, f. ἐρρήσω, *to walk with a halting gait; to fall into ruin.*

ἐρσήεις, see **ἐερσήεις**.

ἐρύγμηλος, η, ον, *bellowing very loudly, bellowing.*

Ἐρυθῖνοι, ων, οἱ, *Er-y-thi′-ni*, in Paph-la-go′-nia.

Ἐρυθραί, ῶν, αἱ, *Er′-y-thræ*, a city of Bœ-o′-ti-a.

ἐρύκω, f. ξω, aor. ἤρυξα, Ep. 2 aor. (ἐ)(ἠ)ρύκακον, (ἐρύω,) *to restrain*, Γ 113, *hold back, detain; ward off, keep away*, Lat. *arcēre; keep in check, control, govern, manage.*

ἔρυμα, ατος, τό, (ἐρύω,) *a defence, protection.*

ἐρύω, Ep. **εἰρύω**; f. ἐρύσω, Ep. f. mid. ἐρύσσομαι; Ep. aor. εἴρυσ(σ)α, Lat. *trahere, draw, pull, drag along; to drag* or *carry off with force, take away violently, plunder; to trail, drag about, drag along; pull:* mid. *to draw up to one's self; to draw to one's self, to protect, to keep, respect,* A 216; *to ward off.*

ἔρχομαι; f. ἐλεύσομαι; 2 aor. ἦλθον; 2 pf. ἐλήλυθα, Ep. εἰλήλουθα: *to go, come, arrive, return; to march;* used with cognate words, ὁδὸν ἐλθέμεναι A 151, *to go* a journey; *go to the tent*, A 322; with gen. *to go through;* how does it differ from Lat. *venire?*

ἐρωέω, f. ήσω, aor. ἠρώησα, *to burst out* A 303, *gush out.*

ἐρωέω, f. ήσω, with gen. *to cease from, draw away from:* trans. *to drive back.*

ἐρωή, ῆς, ἡ, *a violent and powerful motion; sweep, force*, Γ 62.

ἔρως, Γ 442, see **ἔρος**.

ἐς, see **εἰς**.

ἐσ- or **εἰσ-**, in compo. *into.*

ἐσαθρέω or **εἰσα-**, f. ήσω, (ἐς or εἰς, ἀθρέω,) *to look into; might behold*, Γ 450.

ἔσαν, Ep. for **ἦσαν**, see **εἰμί**.

(ε)**ἐσάωσα**, aor. of **σαόω**, Ep. for **σώζω**, *to save*, which see.

ἐσθλός, ή, όν, *good; honorable, noble; brave; glorious; strong; clever, kind; rich.*

ἔσθω, Lat. *edere, to eat up, consume*, Ep. for **ἐσθίω**, which see for parts.

ἐσκίδναντο, see **σκίδνημι**.

ἔσκον, see **εἰμί**.

ἕσπερος, ου, ὁ, Lat. *vesper, evening;* hence sometimes *the West, Hes′-pe-rus.*

ἔσπετε, 2 pl. Ep. imperat. of **εἶπον** for **εἴπετε**.

ἑσπόμην, 2 aor. of **ἕπομαι**, see **ἕπω**.

ἐσσεύοντο, see **σεύω**.

ἐσσί, Ep. for 2 sing. of **εἰμί**.

ἕσσο, Ep. imperat. of **ἕννυμι**.

ἐσσυμένως, *rapidly, eagerly, hastily, vehemently*, Γ 85.

ἐστίθημι = **εἰστίθημι**.

ἐσχατόων, όωσα, Ep. for **ἐσχατάων**, (ἔσχατος,) part., *being about the limit* or *border, being on the frontier* or *boundary.*

ἔσχον, 2 aor. of **ἔχω**.

ἑταῖρος, ου, ὁ, Ep. **ἕταρος**, οιο, Lat. *sodalis, companion, mate, associate, fellow, comrade; a confidential friend, companion-in-arms, an assistant.*

ἐτεός, ά, όν, Lat. *verus, actual, true, real;* **ἐτεόν** as adv., *truly* B 300, *actually, in fact.*

ἕτερος, α, ον, Lat. *alter, the other* (of two); *one; ἕτερον, . . . ἑτέρην,* Γ 103, *one, . . . the other,* Lat. *alter, . . . alter; other, opposite, different:* often it is used in dat. as adv. like *ἑτέρως, in another way, otherwise, differently, in another place.*

ἑτέρωθεν, (ἕτερος,) *from the other side; on the other side.*

ἑτέρωσε, (ἕτερος,) adv., *another way, in another direction, elsewhere.*

ἐτέταλτο B 643, see **ἐπιτέλλω**.

Ἐτεωνός, οῦ, ὁ, *E-te-o′-nus,* a town of Bœ-o′-ti-a.

ἐτήτυμος, ον, leng. poet. form from **ἔτυμος**, Lat. *sincerus, true, tried, not false, real; truthful; ἐτήτυμον* adv., A 558, *in truth, truly.*

ἔτι, adv., Lat. *adhuc, even, as yet, even to this, still; still more, yet further, yet longer, still; furthermore, besides, yet,* Lat. *praeterea.*

ἔτλην, 2 aor. of **τλάω**.

ἑτοιμάζω, f. άσω, (ἑτοῖμος,) *to make ready, prepare, provide:* mid. *to prepare for one's self* or *for one's own benefit.*

ἔτος, εος, τό, Lat. *annus, year.*

ἐτώσιος, ον, *fruitless, vain, ineffectual* Γ 368, *useless.*

εὖ, also Ep. **ἐΰ**, adv., (neu. of **ἐΰς**, *good,*) *well, prosperously, rightly, properly,* opp. to κακῶς, *ill; skilfully, fortunately, luckily; happily, easily, carefully, quite well, εὖ πάντες* or *πάντα, all together: εὖ πᾶς, quite all;* with ἔχειν, *to be well off:* as subst. τὸ εὖ, *the right, good fortune:* in compo. εὖ retains the gen. meanings already given, and also expresses *greatness, facility, increase, abundance; well, well-minded,* A 73.

εὗ, Ion. gen. of 3 pers. pron. for **οὗ**, Lat. *sui.*

Εὐαίμων, ονος, ὁ, *Eu-æ′-mon.*

Εὔβοια, Ion. gen. ης, ἡ, *Eu-bœ′-a,* an island of the A-ban′-tes.

εὔδμητος, ον, Ep. **ἐΰδμητος**, (εὖ, δέμω,) *well-built.*

εὕδω; Ep. imp. εὗδον, iter. εὕδεσκον: Lat. *dormire, to sleep; rest; be quiet; to sleep the sleep of death.*

εὐειδής, ές, Γ 48, (εὖ, εἶδος,) *well-formed, beautiful.*

(εὔ)(ἐΰ)ζωνος, ον, (εὖ, ζώνη,) *well-girded, beautifully girdled; girt for action, active; unencumbered,* Lat. *expeditus.*

εὐηκής, ες, (εὖ, ἀκή,) *well edged* or *pointed, very sharp.*

Εὐηνός, οῦ, ὁ, *Eu-e′-nus.*

εὔκηλος, ον, Lat. *securus, quiet, at ease,* A 554, *unmolested, tranquil, free from fear.*

ἐυκλείη, Ep. for **εὔκλεια,** *ας,* ἡ, (ἐύ, κλεῖα, acc. pl. of κλέος,) Lat. *splendor nominis, a good report, good name, good renown.*

εὐκνήμις, δος, ὁ, ἡ, Ep. ἐυκνή-, A 17, (εὖ, κνημίς,) *well-greaved, well-booted.*

ἐυκτίμενος, η, ον, (εὖ, κτίζω,) *well-built; well-laid-out* or *planned; well-made.*

ἐύκτιτος, ον, Ep. for **εὔκτιστος** = foreg.

εὐλή, ῆς, ἡ, *a very small worm, maggot, that which breeds in wounds.*

Εὔμηλος, ου, ὁ, *Eu-mé'-lus,* a Thes-sa'-li-an; stric. *having many sheep,* (εὖ, μῆλον.)

ἐυμμελίης, ὁ, (εὖ, μελία,) adj., *carrying a good ashen spear.*

εὐναιετάων, ουσα, ον, B 648; (εὖ, ναιετάω,) *well-situated, pleasant to dwell in; well-inhabited.*

εὐναιόμενος, η, ον, (εὖ, ναίω,) = foreg., A 164.

εὐνάω, f. ήσω, aor. εὔνησα, pf. εὔνημαι, aor. pass. εὐνήθην, (εὐνή,) *to put to sleep, lull to rest, soothe, quiet, still; to place in ambush:* mid. and pass. *to put one's self to rest* or *sleep, go to bed; to lie with,* in sexual intercourse, B 821, Γ 441.

εὐνή, ῆς, ἡ, Ep. gen. sing. and pl. εὐνῆφι, Lat. *cubile, a bed, couch, bed-stead, a resting-place,* εὐνῆθεν, *from the couch; marriage-bed,* either *wedlock* or *unlawful cohabitation; bedding:* in pl. εὐναί, *mooring-stones* used as anchors.

ἐύννητος, Ep. for **εὔνητος,** ον, (εὖ, νέω,) *well-woven, of good workmanship.*

εὖνις, ιος, ὁ and ἡ, *deprived of, bereft of,* with gen.

ἐυξεστος, ον, Ep. for **εὔξεστος,** (εὖ, ξέω,) *well smoothed* or *polished, very smooth.*

εὔξοος, Ep. **ἐύξοος,** ον, Ep. gen. ἐύξου, (εὖ, ξέω,) = foreg.

εὔπεπλος, ον, (εὖ, πέπλος,) *well-robed, well-dressed.*

εὔπηκτος, ον, or **ἐύπηκ-,** (εὖ, πήγνυμι,) *well-joined, strong, well-put-together, firm, well-built.*

εὐπλεκής, ές, Ep. **ἐυπλεκής,** B 449, (εὖ, πλέκω,) *well-woven, well-plaited* or *twisted.*

ἐυ(or **εὐ**)**πλοκαμίς,** ῖδος, fem. adj. with εὐπλόκαμος, ον, (εὖ, πλόκαμος,) *with beautiful tresses.*

εὔπρηστος, ον, (εὖ, πρήθω,) *well-blowing.*

εὑρίσκω; f. εὑρήσω; 2 aor. ηὗρον and unaugm. εὗρον; 2 aor. (ηὑ)(εὑ)ρόμην; pf. (ηὕ)(εὕ)ρηκα; aor. pass. (ηὑ)(εὑ)ρέθην: *to find accidentally, light upon, find out, discover; to invent, devise, think of,* Lat. *invenire; to get, obtain,* Lat. *reperire:* mid. *to find for one's own benefit, get.*

Εὖρος, ου, ὁ, Lat. *Eu-'rus, the South-East wind.*

ἐυῤῥεῖος, Ep. gen. of **εὐῤῥεής,** ές, (εὖ, ῥέω,) *well-flowing.*

εὐρυάγυιος, *α*, *ον*, (*εὐρύς*, *ἀγυιά*,) *broad-streeted*, of great cities.

Εὐρύαλος, *ου*, *ὁ*, *Eu-ry′-a-lus*, see Classical Dictionary.

Εὐρυβάτης, *ου*, *ὁ*, *Eu-ryb′-a-tes*, name of two heralds.

Ευρυδάμας, *αντος*, *ὁ*, *Eu-ryd′-a-mas*.

εὐρυκρείων, *οντος*, *ὁ*, (*εὐρύ*, *κρείων*,) *wide-ruling*, epith. of A-ga-mem′-non.

εὐρύοπα, nom. for **εὐρυόπης**, (*εὐρύ*, *ὄψομαι*,) *far-seeing;* acc. of *εὐρύοψ*, (*εὐρύ*, *ὄψ*, Lat. *vox*,) *far-thundering;* Hom. epith. of Jove.

Εὐρύπυλος, *ου*, *ὁ*, *Eu-ryp′-y-lus*, a Thes-sa′-li-an prince, Β 736 ; a chief from Cos.

εὐρυρέων, *ουσα*, *ον*, (*εὐρύ*, *ῥέω*,) *wide-flowing*.

εὐρύς, *εὐρεῖα*, Ion. *εὐρέα*, *εὐρύ* ; gen. mas. and neu. *-έος*, fem. *-είας*; dat. *-έι*; acc. *-ύν*, Ep. *-έα* ; Lat. *latus*, *broad*, *extended*, *ample*, *wide*, *far-extending; εὐρύτερος*, *broader; spacious*, *wide-spread;* Γ 227, *broad shoulders.*

Εὔρυτος, *ου*, *ὁ*, *Eu′-ry-tus*, see Classical Dictionary.

εὐρύχορος, *ον*, Ep. for **εὐρύχωρος**, (*εὐρύ*, *χῶρος*,) Lat. *spatiosus*, *spacious*, *extensive.*

ἐΰς, Ep. **ἠΰς** Β 653, gen. *ἐῆος*, acc. *ἐΰν*, gen. pl. *ἐάων*, *good; good in the fight*, *courageous*, *daring*, *brave; noble.*

εὔσελμος, *ον*, Ep. **ἐΰσ(σ)ελμος**, (*εὖ*, *σέλμα*,) *well furnished with rower's benches*, *well-rowed; well-equipped.*

εὖτε, poet. and Ion. for **ὅτε**, Lat. *quum*, *when*, *as*, *then*, *since; εὖτ' ἄν*, with subj. like **ὅταν**, *when*, *as often as*, *in case*, *whenever;* for **ἠΰτε**, Γ 10, *as*, *just as.*

εὐτείχεος, *ον*, and **εὐτειχής**, *ές*, (*εὖ*, *τεῖχος*,) *well-walled*, *strongly fortified;* also Hom. *-χητος*.

Εὔτρησις, *ιος*, *ἡ*, *Eu-tre′-sis*, a village of Bœ-o′-ti-a,

ἐΰτροχος, *ον*, Ep. for **εὔτροχος**, (*εὖ*, *τροχός*,) *well-rounded*, *having good wheels*, *easy-running*, *swift*, of chariots, etc.

εὔτυκτος, *ον*, (*εὖ*, *τεύχω*,) *well-constructed*, *well-built.*

Εὔφημος, *ου*, *ὁ*, (*εὖ*, *φήμη*, *φημί*,) lit., *of good prophetic voice*, *of happy omen; Eu-phe′-mus.*

εὐφραίνω, Ep. **ἐυφραίνω**; f. *ανῶ*, Ep. *νέω*; Ep. aor. *εὔφρηνα*; (*εὔφρων* (*εὖ*, *φρήν*)) : *to gladden*, *delight*, *cheer*, *render cheerful* or *happy.*

ἐυφρονέων, Ep. for **εὐφρονέων**, (*εὖ*, *φρονέω*,) *well-disposed*, Α 73, Β 78, *well-thinking*, *kind and wise.*

ἐΰφρων, Ep. for **εὔφρων**, *ον*, (*εὖ*, *φρήν*,) Lat. *laetus*, *cheering* Γ 246, *gladdening*, *comforting*, *making merry; happy and light*, *gay*, *light.*

εὐφυής, *ές*, (*εὖ*, *φυή*, *φύω*,) *having good growth*, both of body and mind; *of fine figure; well-disposed; of good mind.*

εὐχετάομαι, *to pray to*, *supplicate*, *entreat; to brag*, *boast.*

εὔχομαι; Hom. impf. εὐχόμην; εὔξομαι; Lat. *precari, to pray, offer prayer, supplicate; to vow:* as trans. *to pray for; to pray to, beseech, implore, supplicate:* with μέγα, *to pray aloud and earnestly; to vow, promise solemnly; to vow loudly* or *confidently; to boast, brag,* Lat. *gloriari,* A 91, B 82; *to declare.*

εὖχος, εος, τό, (εὔχομαι,) *an object of prayer, anything prayed for, an offering to secure an answer to one's prayer; something prized.*

εὐχωλή, ῆς, ἡ, (εὔχομαι,) Lat. *votum, precatio, a prayer, petition, vow,* A 65; *a boast, a matter of boasting,* B 160.

εὐώδης, ες, (εὖ, ὄδωδα, pf. of ὄζω,) *fragrant, sweet-scented.*

ἔφαλος, ον, (ἐπί, ἅλς,) Lat. *maritimus, by the sea, on the sea.*

ἐφάπτω, f. ἐφάψω, (ἐπί, ἅπτω,) *to bind* or *fasten on to:* pass. *to be attached to, hang over, be fastened to, impend,* B 15 like Lat. *imminet:* mid. *to touch, lay hold of, seize.*

ἔφαγον, B 317, see ἐσθίω.

ἐφέζομαι, f. ἐφεδοῦμαι, (ἐπί, ἕζομαι,) *to sit one's self upon; to sit by;* aor. act. ἐφεῖσα, *to place* or *set one on anything, put* or *lay upon.*

ἐφέπω; impf., Ep. ἔφεπον, iter. ἐφέπεσκον; f. ἐφέψω; 2 aor. ἐπέσπον, (ἐπί, ἕπω,) inf. ἐπισπεῖν: Lat. *persequi, to pursue, follow after, closely* or *upon; to press closely, urge; to follow an occupation, manage; to traverse; to follow up, seek out:* mid. *to follow* or *accompany; to follow* in the sense of *to obey.*

ἐφέστιος, ον, (ἐπί, ἑστία,) *on the hearth, by one's own hearth; having a house in a place, at home,* B 125; with verbs of motion, *to one's hearth:* as subst. οἱ ἐφέστιοι, *the household gods,* Lat. *Penates.*

ἐφετμή, ῆς, ἡ, (ἐφίημι,) *an order, injunction, a command,* Hom. gen. pl. -έων, A 495.

ἐφευρίσκω, f. ἐφευρήσω, 2 aor. ἐφεῦρον, (ἐπί, εὑρίσκω,) *to find, light upon, come upon, find by chance; to find out, understand, discover, detect,* Lat. *invenire.*

ἐφίημι; inf. ἐφιέναι; impf. 3 sing. ἐφίει; f. ἐφήσω; aor. ἐφῆκα, Ep. ἐφέηκα, (what verbs have their aor. in κα?); 2 aor. imperat. ἔφες, Ep. subj. ἐφείω and opt. ἐφείην: Lat. *immittere, to send to* or *against,* A 382, *hurl* or *launch at; to impel, urge, excite against; to set on;* with χεῖρας, *to lay hands upon; to place upon,* Lat. *imponere; cause to fall on; to permit; to let go; to give up:* mid. *to enjoin, give in charge,* Lat. *mandare, to strive for, long earnestly after; to allow one to do.*

ἐφίστημι, for parts see ἵστημι, also, Hadley and Allen's Grammar, 500, 1, (ἐπί, ἵστημι). Like ἵστημι, the compd. is trans. (or causal) in certain tenses and intrans. in certain others: the pres., impf., f. and aor. are trans.; the 2 aor., pf., and f.pf. are intrans.: trans. see Lat. *collocare juxta, to place* anything *on* or *over, rest on* or *by; to set up, cause to come*

about; to cause to stand or *stop*, hence, *to make to cease:* intrans. *to take one's stand on* or *over*, hence, *to be over* or *upon; to be opposite, be near to, be near.*

ἐφοράω; impf. ἐφεώρων; for parts see ὁράω; Ion. and Hom. parts, pres. ἐποράω, f. ἐπόψομαι *to look on*, and ἐπιόψομαι *to choose*, impf. 3 sing. ἐπώρα: (ἐπί, ὁράω:) *to look at, look to; to look over*, Γ 277; *to observe, look upon, survey, behold; to watch over; to superintend, pick out.*

ἐφορμάω, f. ήσω, (ἐπί, ὁρμάω,) *to stir up* or *incite against, rouse against*, Lat. *excitare contra*, Γ 165; *to excite, rouse, impel, provoke*, Lat. *excitare:* also, seemingly intrans., *to rush upon:* (lit. *to urge one's self against:*) mid. and pass. *to be urged, impelled, stirred up, to have a strong inclination; to rush on*, Lat. *irruere; to rush against, attack; to hurry.*

ἐφύπερθε(ν), (ἐπί, ὑπέρ, θεν,) adv., *from over;* also, *above.*

'Εφύρη, ης, ἡ, *Eph'-y-ra*, the name of several towns.

ἔχαδον, Δ 24, 2 aor. of χανδάνω, which see.

'Εχέμ(μ)ων, ονος, ὁ, *E-che'-mon.*

ἐχεπευκής, ές, (ἔχω, πεύκη,) of darts, arrows, etc., *sharp, pointed, sore, bitter*, of a plague, Α 51.

Ἐχέπωλος, ου, ὁ, *Ech-e-po'-lus*, slain by An-til'-o-cus.

ἔχεσκον, iter. impf. of ἔχω, which see.

ἔχευα, Ep. aor. from χέω, which see.

ἔχθιστος, η, ον, sup. of ἐχθρός, (ἔχθος,) compar. ἐχθίων, *most detested, most odious.*

ἐχθοδοπέω, f. ήσω, (ἐχθοδοπός,) *to cause hatred, to be hateful towards* or *offend*, Α 518.

ἔχθος, εος, τό, Lat. *odium, hatred*, Γ 416.

ἐχθρός, ά, όν, (ἔχθος,) *detested, hateful, hated; hostile to, inimical*, Lat. *inimicus:* see ἔχθιστος, compar. ἐχθίων; reg. forms for compar. and sup. are also found.

'Εχῖναι, ῶν, αἱ, *a group of islands in the I-o'-ni-an sea.*

ἔχω; impf. εἶχον, Ep. ἔχον, iter. ἔχεσκον; f. ἕξω, σχήσω; 2 aor. ἔσχον, Ep. inf. σχέμεν, poet. indicat. ἔσχεθον, poet. 3 pl. mid. opt. σχοίατο; pf. ἔσχηκα, Hom. ὄχωκα; Hom. plup. mid. 3 pl. ἐπώχατο: trans. *to hold, have, keep*, compare the meanings here given with Lat. *tenēre, habēre, possidēre: to hold, keep, hold fast, have in the power; to grip, grasp, to get hold of with the mind, understand; to have* Α 356, *possess, be possessed of; οἱ ἔχοντες, those having possessions, the rich; to hold, keep;* with ποδός, χειρός, etc., *to hold by the foot, hand*, etc.; *let him have*, Γ 282; *to hold anything* (as a horse, etc.) *on its course*, hence *to turn, guide, drive*, Γ 263; *to retain; to hold together; to hold to, close; to enclose; to imply; to bear, carry, to shut out, hold back, withhold, restrain, check; to hold up, bear up; to occupy; to keep away, avert; to hold a*

position, sustain, stand, Lat. *sustinēre ; to hold fast ; to understand ; to dwell in, inhabit ; to protect, guard, keep safe ; to have the means* or *power to do, to be in a condition to do, to be able : to aim, direct to ; to cause ; to wear, to make :* intrans. *to keep one's self, be so and so, be in a certain state* whether of body or mind, *persist ; to hold* in the sense of *to go ;* εὖ ἔχει, *it goes well ; to remain ; to stand firm* or *upright ; to point to ; to be* or *hold one's self about anything, be busied about ; to keep on :* mid. *to hold one's self fast to, hold on by, cling to ; to be closely attached to ; to border on* or *be next to ; to claim for one's self and take ; to conduct* or *control one's self, comport one's self ; to wear ; to hold (one's self) back from, cease,* Lat. *abstinēre ; to resist, withstand, stand ; hold the ground ; to let be ;* σχέο, σχέσθε, *hold !*

ἰών, Hom. for ὤν, pres. part. of εἰμί.

ἑῷ, dat. of ἑός, Ion. and Ep. for ὅς poss. adj. *his* or *her.*

ἕως, Ep. **εἵως** Γ 291, and **εἷος,** Lat. *donec* and *quamdiu, whilst* Α 193, *when, as long as, during ;* Lat. *quoad, till, until* Γ 291 ; = Lat. *ut, in order that, for the sake of.*

Ζ.

ζα-, intens. prefix.

ζάθεος, adj., (ζα-, θεός,) Lat. *divinus, sacer, very divine, holy, sacred,* of localities favored by the gods, does not apply to living beings.

ζάκοτος, ον, (ζα-, κότος,) Lat. *furiosus, valde iracundus, very wrathful, furious, angry,* Γ 220.

Ζάκυνθος, ου, ἡ, *Za-cyn′-thus,* an island in the I-o′-ni-an sea.

ζείδωρος, ον, (ζειά, δῶρον,) Lat. *fertilis, grain-giving, fruitful.*

Ζέλεια, ας, ἡ, *Ze-le′-a,* a town near I′-da.

ζεύγνυμι ; impf. 3 pl. (ἐ)ζεύγνυ(σαν)(ον) ; f. ζεύξω ; aor. ἔζευξα ; aor. pass. ἐζεύχθην, 2 aor. pass. ἐζύγην : Lat. *jungere, to put to, join, yoke-together, couple together ; to unite ; to join* or *bar, make fast ; to bridge,* Lat. *jungere ponte ; to join in marriage,* Lat. *jungere matrimonio :* mid. and pass. *to put to* or *join for one's self* or *benefit, to wed, to be married.*

ζευγνύω = **ζεύγνυμι.**

ζεῦγος, εος, τό, (ζεύγνυμι,) Lat. *jugum, a pair of beasts yoked together for work, a yoke* of oxen or horses, also, *a cart* or *anything drawn by the yoke* and so used for the whole ; *things yoked together* or *united.*

Ζεύς, gen. Διός, dat. Διί, acc. Δία ; also poet. Ζήν, gen. Ζηνός, dat. Ζηνί, acc. Ζῆνα, Ζῆν', voc. Ζεῦ : Lat. *Ju′-pi-ter, Zeus,* father and king of gods and men, Ζεῦ πάτερ, from these two words is derived Lat. *Ju′-pi-ter ;* for a full description see Classical Dictionary.

ζέφυρος, ου, ὁ, Lat. *zephyrus, the north-west wind, the west wind.*

Ζῆν, Ζῆν', see **Ζεύς.**

ζυγόν, οῦ, τό, Lat. *jugum, the yoke,* which was only a cross-bar to which the beasts were attached; *a cross-bar; the bench for rowers* in a ship, *cross-beam; the transverse piece of a lyre.*

ζωγρέω, (*ζωός, ἀγρεύω,*) *to take living,* hence, *to take as prisoner and not kill in battle* as was the custom; *to resuscitate.*

ζῶμα, ατος, τό, (*ζώννυμι,*) *anything bound around, the garment bound under the armor, inner dress.*

ζώνη, ης, ἡ, (*ζώννυμι,*) Lat. *cingulum, balteus, zona, a girdle, waist band, the low outside girdle worn by women; the part of the body covered by the girdle, the waist,* B 479.

ζωός, ή, όν, (**ζώω** for **ζάω,**) Lat. *vivus, living, alive;* **ζώς,** acc. **ζών,** rare forms for **ζωός.**

ζωστήρ, ῆρος, ὁ, (*ζώννυμι,*) Lat. *cingulum, balteus, the girdle with which an armor is bound to the body.*

ζώω, Ep. for **ζάω,** Lat. *vivere, to live; living.*

H.

ἦ, adv.: to confirm, Lat. *certe, profecto, in truth, assuredly, certainly, to be sure, without doubt, verily;* with **γάρ,** *for truly,* A 293; with **δή,** *surely then,* A 518; with **μήν,** Ep. **μάν,** Ion. **μέν,** a strong asseveration, *that you will boldly defend me* A 77, *but certainly with words* A 211; to introduce and streng. an oath, etc.; see **ἦ τοι**; *τίη = τί ἦ, why (then)*: interrog. (also, *ἦε, ἠέ,*) Lat. *utrum? an? num?* **ἦ** *οὐ nonne? do you indeed? is it that? what? can it be?* often untranslated; used in both parts of disjunc. questions, *do,* etc ? . . . *or?*

ἦ, 3 sing. impf. of **ἠμί,** the only form used by Hom., Lat. *ait, he said.*

ἤ, Ep. **ἠέ,** interrog., disjunc., and compar. conj.: interrog., in indirect double questions, Lat. *utrum . . . an,* **ἤ** . . . **ἤ** *whether . . . or,* A 190–192, also *εἰ* = **ἤ**; to introduce direct questions like Lat. *an,* and cannot always be rendered: disjunc., *or,* Lat. *aut,* **ἤ** . . . **ἤ,** Lat. *aut . . . aut, vel . . . vel, either . . . or,* A 27; **ἤ** may be repeated several times as in A 138: compar., *than,* Lat. *quam.*

ἠβαιός, *ά, όν,* Lat. *parvus, little, small.*

ἡβάω, f. *ήσω,* (*ἥβη,*) Lat. *pubescere, to attain the age of puberty* or *manhood, possess the full vigor of man, be in the prime of young-man-hood; to be young and vigorous with the impulses of youth.*

ἥβη, *ης, ἡ,* Lat. *pubertas, puberty, the age of manhood; youthful vigor, ripe-*

ness of age, manly vigor and strength; the fire, passion, and mirth of youth, spirit of youth; a company of young men.

ἠγάθεος, *η, ον*, (*ἄγαν, θεός*,) *sacred, hallowed, most holy, very divine*, of places, islands, etc.

ἠγάσσατο, Hom. 3 sing. aor. of **ἀγάομαι**, see **ἄγαμαι**.

ἡγεμονεύω, f. *σω*, (*ἡγεμών*,) Lat. *praeire, to go before, precede*; Lat. *regere*; with *ὁδόν*, *to point out the way:* trans. *to conduct, lead*, Lat. *ducere*; with gen. *to command*, with. dat. once B 816.

ἡγεμών, *όνος, ὁ*, Lat. *dux, a leader; chief; a guide; a commander; one who is first to do* or *act*, Lat. *princeps, actor.*

ἡγέομαι, f. *ήσομαι*, aor. *ἡγησάμην*, (*ἄγω*,) *to go before, guide, lead the way, conduct*, Lat. *praeire; point out, lead; to be first, be chief; to think, believe*, Lat. *opinari:* trans., Lat. *ducere, to lead* as a general or commander, and so *to command, govern*, with gen.; *to lead* in the sense of *to go in advance of* or *before*, with dat.

ἠγερ(ε)θ(ο)-, Hom. from **ἀγείρομαι**, *to be gathered together, assemble themselves, congregate.*

ἤγερθεν, see **ἀγείρω**.

ἡγητήρ, *ῆρος, ὁ* = **ἡγεμών**; (*ἡγέομαι*;) Lat. *dux, ductor, a guide, leader, chief, commander.*

ἡγητής, *οῦ, ὁ*, see **ἡγητήρ**.

ἡγήτωρ, *opos, ὁ*, see **ἡγητήρ**.

ἠδέ, (*ἠ, δέ*), *and, besides, also;* **ἠδὲ καί**, *and besides;* foll. and answering to *ἠμέν, as, also; ἠδὲ ἔτι, and yet; ἠδὲ, . . . καί, both, . . . and.*

ᾔδεα, Ion. plup. of **οἶδα**.

ἤδη, adv., Lat. *jam, now, directly, at present, already, at once, presently; ἤδη νῦν*, A 456, *even now* or *already now, now at least* Γ 98, A 260 *for already at one time.*

ἦδος, *εος, τό*, (*ἡδύς*,) *pleasure* A 576, *enjoyment; profit, gain.*

ἡδυεπής, *ές*, (*ἡδύς, ἔπος*,) Lat. *suaviloquens, speaking agreeably, pleasant-spoken.*

ἡδύς, ἡδεῖα, Ion. **ἡδέα, ἡδύ**; compar. both in *-ίων, -ιστος*, and *-τερος, -τατος*; compare with Lat. *jucundus, suavis; sweet, pleasant; pleasant, acceptable, welcome: ἡδύ* is also used as adv.

ᾔείδειν, Ep. plpf. of **οἶδα**, see **εἴδω** and Hadley and Allen's Grammar, 491, 6.

ἠέλιος, *ὁ*, poet. and Hom. for **ἥλιος**, (*ἕλη*,) Lat. *sol, sun; day, daylight;* personified as a god seeing all things Γ 104 and 277; *rising sun, sunrise, the East:* *Ἥλιος* or *Ἠέλιος* is the father of the Hē-li′-a-dæ and Hē-li′-a-des, see Classical Dictionary.

ἦεν, Lat. *erat, see* **εἰμί**, impf., Ep. 3 sing.

ἠέπερ, poet. for **ἤπερ**.

ἠερέθομαι, *to hang fluttering over, floating, float, flutter;* Γ 108, the minds of young men *are fickle*, Lat. *inconstans*.

ἠέριος, *α, ον*, Ep. for **ἀέριος**, (ἀήρ,) *when vapor* or *mist covers the earth* Α 497, *at early morn, early, at dawn*, Lat. *matutinus; in the air*, Lat. *aërius*.

ἠέρος, Ep. gen. of **ἀήρ**, which see.

ἠερόφωνος, *ον*, (ἀήρ, φωνή,) *sounding through air, loud*.

Ἠετίων, *ωνος, ὁ, E-e′-ti-on*, the name of several heroes of Hom.

ἠήρ, see **ἀήρ**.

ἠθεῖος, *α, ον*, (ἦθος,) *honored;* in Hom. usu. in voc. and used by a younger brother to an elder, *honored Sir, respected Sir*.

ἦθος, *εος. τό*, (ἔθος,) *a frequented place, haunt, abode; custom, anything common*.

ἤιε, see **εἶμι**.

ἠΐθεος, *ου, ὁ, an unmarried youth*.

ἤιξα, aor. of **ἀΐσσω**, which see.

Ἠιόνες, *ων, αἱ, E-i′-o-nes, the Banks*, a port town of Ar′-go-lis, see **ἠιών**.

ἠΐχθην, aor. pass. of **ἀΐσσω**, Γ 368.

ἠιών, *όνος, ἡ*, Lat. *litus, sea-shore, strand, coast, beach; a bank of a river*, Lat. *ripa*.

ἧκα, aor. of **ἵημι**, see Hadley and Allen's Grammar, 429.

ἦκα, adv., *softly, in a low tone, mildly*, Γ 155; *a little, carefully, gently;* compare Lat. *leniter, quiete, placide*.

ἠλακάτη, *ης, ἡ, a distaff* or *staff from which the flax was drawn, spindle*, also came to be applied to *a reed* though not used for a distaff; *a shaft*.

ἠλάσκω, Lat. *vagari, to wander, roam about; to swarm about:* an Ep. form for **ἀλάομαι**.

ἠλέκτωρ, *opos, ὁ, the shining sun*.

ἡλικία, *ας, ἡ*, (ἧλιξ,) Lat. *aetas, age; the age of manhood, manhood, prime of life; youth with its impulses*.

ἥλιος, see **ἠέλιος**.

Ἦλις, *ιδος, ἡ, E′-lis*, a district on the west coast of the Pel′-o-pon-ne′-sus.

ἧλος, *ου, ὁ, a nail, stud*, for ornament on swords, etc.

ἤλυθον, Ep. and uncontd. for **ἦλθον**, 2 aor. of **ἔρχομαι**, Lat. *veni*.

Ἠλώνη, *ης, ἡ, E-lo′-ne*, a city near Mt. O-lym′-pus.

ἠμαθόεις, *εσσα, εν*, Ion. for **ἀμαθόεις**, (ἄμαθος,) Lat. *arenosus, sandy*, Β 77.

ἧμαι, *ἧσαι, ἧται* or *ἧσται*, du. *ἧσθον*, pl. *ἥμεθα, ἧσθε, ἧνται*, Hom. 3 pl. *εἴατ(αι)(ο)*; imperat. *ἧσο, ἥσθω*; inf. *ἧσθαι*; part. *ἥμενος*; impf. *ἥμην, ἧσο, ἧστο*, du. *ἧσθον, ἥσθην*, pl. *ἥμεθα, ἧσθε, ἧντο*, Ion. *ἕατο*, Ep. *εἵατο*; subj. and opt. are wanting; found only in pres. system: Lat. *sedēre, to be seated*, Γ 153, *to sit;* with a part. Α 134, *to sit wanting: to sit still, remain*.

ἦμαρ, *ατος, τό*, poet. and Hom. for **ἡμέρα**, *day*, Lat. *dies; ἐπ' ἤματι*, Lat. *quotidie, daily, every-day, day-by-day;* as adv., *by day; the time of the year, season*, as summer time: *ἦμαρ ἐλεύθερον, day of freedom.*

ἤμβροτον, 2 aor. of **ἁμαρτάνω**, which see.

ἡμεῖς, ἄμμες; ἡμείων, -έων; ἄμμι(ν); ἄμμε: see **ἐγώ.**

ἠ-μέν, . . . ἠ-δέ, (*ἤ, μέν,*) poet. for *καί . . . καί*, Lat. *et, . . . et, both, . . . and, both, . . . as well, as well, . . . as also; if, . . . or whether; either, . . . or*, Lat. *vel, . . . vel, sive, . . . sive.*

ἡμέρη, Ion. for **ἡμέρα**, *ας, ἡ*, Hom. *ἦμαρ*, which see, see Lat. *dies, tempus tempestas, a day* or *the light of day, day* as opp. *to night.*

ἡμέτερος, *α, ον*, (*ἡμεῖς,*) Lat. *noster, our, ours.*

ἡμι-, Lat. *semi-*, prefix meaning *half-*.

ἡμίονος, *ὁ, ἡ*, (*ἡμι-, ὄνος,*) *a half-ass; a mule*, Lat. *mulus.*

ἡμίσεες, pl. of **ἥμισυς**, *εια, υ*, adj., Lat. *semis, half;* the neu. is freq. used as subst., *a half.*

ἡμιτελής, *ές*, (*ἡμι-, τέλος,*) *half complete; δόμος ἡμιτελής, a house* (*household*) *but half complete* or *wanting its master* or *mistress.*

ἦμος, conjunctive adv., Lat. *quando, quum, when, during, as, so long as, while.*

ἡμύω, f. *σω*, aor. *ἤμυσα*, (*α* euph., *μύω,*) *to incline, bend, bow down, droop; nod; ἠμύει, ἀσταχύεσσι, it droops with its ears of corn*, B 148; *to sink, go to ruin.*

ἤν, uncontr. **ἐάν**, conditional conj., *if*, **Lat.** *si; whether.*

ἠνεμόεις, *εσσα, εν*, (*ἄνεμος,*) Lat. *ventosus, windy, breezy; exposed to winds, elevated.*

ἡνία, *ας, ἡ*, Lat. *frenum, a rein, bridle.*

ἡνίοχος, *ου, ὁ*, (*ἡνία, ἔχω,*) *one that holds reins, a driver.*

ἠνίπαπε, 3 sing. 2 aor. of **ἐνίπτω.**

'Ηνοπίδης, *ου, ὁ*, son of *E'-nops.*

ἀντέω, Ion. for **ἀντάω**, which see.

ἦντο, see **ἧμαι.**

ἠνώγεα, Ion. plupf. from **ἄνωγα**, which see.

ἤπειρος, *ἡ*, Lat. *continens, the main land* as opp. *to islands; land* as opp. to the sea, and so *an island.*

ἤπερ, poet. **ἠέπερ**, (*ἤ, περ,*) Lat. *quam, than, as.*

ἠπεροπεύς, *έως*, Ion. *-ῆος, ὁ*, Lat. *deceptor, impostor, a cheat, deceiver.*

ἠπεροπευτής, *οῦ, ὁ*, Γ 39, = foreg.

ἠπεροπεύω, f. *σω*, Lat. *fallere, to cheat, overreach, deceive; seduce.*

ἠοῖος, *α, ον*, (*'Ηώς,*) *relating to the morning, in the morning, morning;* hence *in the east* where morn first appears, *eastern, relating to the east*, compare Lat. *oriens, orientalis;* used as a subst., *the morn.*

ἤπιος, *α, ον*, see Lat. *lenis, placidus, mild.*

ἦρα, neu. pl., *that which is pleasing, agreeable*; with **φέρειν**, *do a kindness; to show a favor, do kind offices*, **A** 578, Lat. *obsequium praestare Jovi.*

'Ηρακλείδης, *ου, ὁ, descendant of Her′-cu-les.*

'Ηράκλειος, Ep. 'Ηρακλήειος, *η, ον, of Her′-cu-les, Her-cu′-le-an.*

ἤραρον, 2 aor. of **ἀραρίσκω**, which see.

ἤρατο, 3 sing. aor. mid. of **αἴρω**.

ἠρᾶτο, impf. 3 sing. of **ἀράομαι**, which see.

"Ηρη, Ion. for "Ηρα, *ἡ*, Lat. *Juno, He′-ra*, both sister and wife of Zeus, see Classical Dictionary.

ἠρήραστο, 3 sing. plup. pass. of **ἐρείδω**.

ἦρι, adv. *early*, Lat. *mane.*

ἠριγένεια, *ας, ἡ*, (*ἦρι, γένω*,) *early-born, child of early morn*, epith. of 'Ηώς.

ἤριπον, 2 aor. of **ἐρείπω**.

ἥρως, *ωος, a hero*, Lat. *heros*; in Hom. not only of warriors, but a term of respect for the *free and honored*; later meanings not here given.

ἤσκειν, contr. 3 sing. impf. of **ἀσκέω**, **Γ** 388, *to work* or *fashion.*

ἧσο, see **ἧμαι**.

ἤ- τε or **ἦ τε**, *surely, certainly, doubtless.*

ἦ τοι, conj.; *now; certainly, surely, verily, truly*, **A** 140, Lat. *certe*; foll. by *ἤ, either, . . . or; either, surely.*

ἦτορ, *opos, τό*, used in the nom. and acc., *the heart*, Lat. *pectus*; usu. not as an organ of the body but *the heart, the power of thought*, Lat. *mens, mind, feelings*, **A** 188, the seat of all the emotions of the mind.

ηὔδα, 3 sing. impf. from **αὐδάω**.

ἠύκομος, Ep. for **εὔκομος**, (*εὖ, κόμη*,) Lat. *pulchras comas habens, beautiful-haired, fair-haired.*

ἠύς, see **ἐύς**.

ἠύτε, Ep. for **εὖτε**, *as, as also, like as, so as, like*; **B** 87, *ἠύτε = ὡς, ὅτε, as when.*

"Ηφαιστος, *ου, ὁ, He-phais′-tus*, Lat. *Vul-ca′-nus, the god of fire* and of the art of working metals requiring the aid of fire; see Classical Dictionary: by metonymy, *fire.*

ἧφι, Ep. for **ᾗ**, see **ὅς**.

ἠχή, *ῆς, ἡ*, Lat. *sonus; a sound; a noise, clamor, tumult of a crowd*, **B** 209; *sound of the waves; hum.*

ἠχήεις, *εσσα, εν*, (*ἠχή*,) Lat. *resonans, sonorous, echoing, resounding, roaring.*

ἧχι, Ep. for **ᾗ**, Lat. *ubi, where.*

ἠώς, *ἠόος*, dat. *ἠόι*, acc. *ἠόα*; contr. forms *ἠοῦς, ἠοῖ, ἠῶ*; *ἡ*: Lat. *aurora, dawn of day, early morning; day*, Lat. *dies; day-light; the east*, Lat *oriens*; 'Ηώς, *E′-os, the goddess of morn*, Lat. *Au-ro′-ra.*

Θ.

θάλαμος, *ου, ὁ, a room, an inner room, chamber; a woman's chamber, bed-room, chamber of the mistress*, Γ 423, Lat. *cubiculum; a store-room, room for weapons and other goods; inner part of the ship.*

θάλασσα, *ας, ἡ*, (ἅλς,) Lat. *mare, the sea;* the Med′-i-ter-ra′-ne-an is understood when any particular sea is mentioned, see map of the world as known to Hom.

θαλάσσιος, adj., (*θάλασσα*,) Lat. *marinus, belonging to* or *of the sea, by the sea, in the sea.*

θάλεα, *τά*, (*θαλεῖν*, 2 aor. of *θάλλω*,) *those things that cheer the heart.*

θαλερός, *ά, όν*, (*θαλεῖν*, 2 aor. of *θάλλω*,) Lat. *florens, floridus, blooming; fresh, vigorous, strong; rich; copious, large, abundant.*

θάλος, *εος, τό, a young and tender twig* or *shoot; a shoot* as a production of like kind.

Θάλπιος, *ου, ὁ, Thal′-pi-us*, a chief of the E-pe′-i.

θαλπωρή, *ῆς, ἡ*, (*θάλπω*,) *a warming, a cheering, an encouraging; pleasure, comfort.*

Θαλυσιάδης, *ου, ὁ, son of Tha-lys′-i-us.*

θαμβέω, f. *ήσω*, pf. *τεθάμβηκα*, (*θάμβος*,) Lat. *obstupescere, to be amazed*, Α 199, Γ 398; *to gaze upon with astonishment, to marvel at.*

θάμβος, *εος, τό*, Lat. *stupor, wonder, astonishment.*

θαμέες, (*θαμά*,) poet. adj. found only in pl., Lat. *frequentes, crowded, close, thick, frequent, in great numbers.*

θάμνος, *ου, ὁ*, (*θαμινός*,) *a shrub, bush, thicket, copse.*

Θάμυρις, *ιδος* or *ιος, ὁ, Tham′-y-ris*, a bard.

θανατόνδε, (*θάνατος, δέ* encl.,) adv., see Lat. *ad mortem, to death.*

θάνατος, *ου, ὁ*, (*θνήσκω*,) Lat. *mors, death; Death*, twin-brother of Sleep; *θανατόνδε, to death.*

θαρσαλέος, *α, ον*, (*θάρσος*,) Lat. *audax, bold, resolute, confident, courageous*, also, *daring, rash, foolhardy*, also, *impudent.*

θαρσέω, f. *ήσω*, (*θάρσος*,) Lat. *confidere, to be daring, be bold; to be confident, assured; to be over-bold; to be presumptuous; to believe, confide in.*

θάρσος, *εος, τό*, Lat. *fiducia, good courage, courage, confidence, readiness; bad courage, temerity, presumption*, see Lat. *audacia.*

θάσσων, compar. of **ταχύς**, Lat. *celerior.*

θαῦμα, *ατος, τό*, (*θάομαι*,) Ion. forms *θῶμα* or *θώυμα*; Lat. *res mira, an object to excite wonder* and prob. *admiration.*

θαυμάζω; iter. impf. *εσκον*; Ep. f. *άσσομαι*; aor. *ἐθαύμασα*; pf. *τεθαύμακα*; aor. pass. *ἐθαυμάσθην*: (*θαῦμα*:) Lat. *mirari, admirari; to wonder,*

to be amazed, be astonished; to behold with wonder, with acc.; *to look upon with admiration, admire.*

Θαυμακία, *ας*, *ἡ*, *Thau-ma′-ci-a*, a town of *Mag-ne′-si-a.*

θεά, *ᾶς*, *ἡ*, fem. of **θεός**, Lat. *dea, a goddess;* Α 280, *the goddess mother.*

Θεανώ, *οῦς*, *ἡ*, *The-a′-no*, wife of An-te′-nor, sister of Hec′-u-ba.

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θοῦρος, ου, ὁ, (θορεῖν, 2 aor. of θρώσκω,) *leaping and rushing, bounding, vehement.*

Θοών, ωνος, ὁ, *Tho′-on*, killed by U-lys′-ses.

θρασυμένων, ονος, (θρασύς, μένω,) *bravely-waiting.*

θρασύς, εῖα, ύ, Lat. *audax, bold, hardy, resolute, courageous, brave, daring: fool-hardy, rash.*

θρέξασκον, aor. Ion. 3 pl. of **τρέχω**, f. θρέξω and δραμοῦμαι, aor. ἔθρεξα, 2 aor. ἔδραμον, pf. δεδράμηκα; Ion. and poet. forms, f. δραμέομαι and δράμομαι, 2 pf. δέδρομα; for forms in τρεχ- and δραμ- see Hadley and Allen's Grammar, 589, 5: Lat. *currere, to move rapidly, run.*

θρέπτρα, ων, τά, *the returns of children to parents.*

θρέψα, poet. aor. of **τρέφω**.

Θρῆϊξ, ικος, ὁ, uncontr. for **Θρῇξ**, *Thra′-cian*, B 595.

θρηνέω, (θρῆνος, (θρέω)) *to weep aloud, bewail.*

θρῆνυς, υος, ὁ, *a footstool, a bench.*

θρίξ, τριχός, ἡ, Lat. *capillus, the hair* or *beard; bristles, hair, fur, wool.*

θρόνα, ων, τά, pl. of θρόνον, *flowers, flower work, embroidery.*

Θρόνιον, ου, τό, *Thro′-ni-um*, a town of the Lo′-cri-ans.

θρόνος, (see Eng. *throne*,) ου, ὁ, Lat. *thronus, a seat, a stool* or *chair; an arm-chair, chair of state; the king's power, royal power, the throne.*

Θρύον, ού, τό, (θρύον, *a reed, a rush*,) *Thry′-um*, a city of E′-lis; **Θρυόεσσα** πόλις, *a city among the reeds*, a term given on account of the situation.

θρώσκω, f. θοροῦμαι, 2 aor. ἔθορον, compare Lat. *salire, to spring, leap, leap forward;* trans. *to leap upon, cover*, i. e. *impregnate.*

θυγάτηρ, gen. θυγατέρος, contr. θυγατρός; Ep. acc. θύγατρα; voc. θύγατερ; Ep. dat. pl. θυγατέρεσσι: Lat. *filia, a daughter.*

Θυέστης, ου, ὁ, *Thy-es′-tes.*

θυμαλγής, ές, (θυμός, ἀλγέω,) *causing the soul to grieve, sorrowful.*

Θυμοίτης, ου, ὁ, *Thy-mœ′-tes*, a Tro′-jan chief.

θυμολέων, ὁ, (θυμός, λέων,) *lion-hearted, fearless, brave.*

θυμός, οῦ, ὁ, (θύω,) *life, animal life*, Lat. *anima; the soul, heart, the immortal part* (as seat of the emotions, *anger, appetite, desire*, etc.), *the disposition, nature, mind, thought, will, resolve, purpose*, Lat. *animus.*

θυμοφθόρος, ον, (θυμός, φθείρω,) *destroying life, deadly.*

θύνω, (θύω,) *to rush hastily along* B 446, *charge.*

θύραζε, θύρασδε, adv., *to* or *without the door.*

θύρετρον, τό, compare Lat. *ostium, janua, gate, door;* pl. *folding-doors*, Lat. *fores.*

θύρη, Ion. for **θύρα**, ας, ἡ, *door*, compare Lat. *ostium, janua;* frequent in Hom. in pl. *folding-doors; gate; entrance; a dwelling.*

θυρωρός, οῦ, ὁ, ἡ, (θύρα, οὖρος,) *a guarder of the gate.*

θύσανος, ου, ὁ, (θύω,) *a tuft, tassel;* in pl. *tassels, fringe.*

θύσθλα, *ων*, *τά*, (*θύω*,) *utensils used in the worship of Bac′-chus.*

θύω, f. *θύσω*, *to rush* or *dart along; to be furious, to rage, storm*, Lat. *saevire;* of water, *to surge, rush.*

θύω, f. *θύσω*, *to offer sacrifice, slay and sacrifice* a victim, *sacrifice; to celebrate with a sacrifice.*

θώρηξ, *ηκος*, *ὁ*, Ion. for **θώραξ**, Lat. *thorax, lorica, a cuirass, a coat of mail consisting of breastplate and back piece; the chest, breast*, Lat. *pectus; breastwork, outer wall.*

θωρήσσω, f. *ξω*, (*θώραξ*,) *to put on a cuirass* or *breastplate, to arm, put on armor:* mid. and pass. *to arm one's self, be armed*, Γ 340 *were armed.*

I.

ἰάλλω, f. *ἰαλῶ*, aor. *ἴηλα*, compare Lat. *emittere, jacere, to send* or *cause to go out* or *forth.*

Ἰάλμενος, *I-al′-me-nus*, a chief of the Bœ-o′-tians.

ἰάχω, **ἰαχέω**, f. *ἰαχήσω*, 2 pf *ἴαχα*, (*ἰά*,) Lat. *clamare, to cry out* or *aloud, shout*, B 333; *to proclaim;* of inanimate objects, *to resound, clang, re-echo, ring, twang, roar, hiss*, (as hot iron in water,) *crackle*, Lat. *strepere.*

Ἰαωλκός, *οῦ*, *ἡ*, *I-ol′-cus*, a town of *Thes′-sa-ly*, home of Ja′-son, poet. for **Ἰωλκός**.

Ἰδαῖος, *ου*, *ὁ*, *I-dæ′-us*, a name of two Tro′-jans; one a herald, Γ 248.

ἰδέ, Ion. and Ep. for **ἠδέ**, Lat. *et, and*, Γ 194.

ἰδέειν, **ἴδεσκον**, **ἴδεσθαι**, see **εἴδω**.

Ἴδη, *ης*, *ἡ*, Ion. for **Ἴδα**, *I′-da*, a mountain near Troy; **Ἴδηθεν**, adv. of place, *from I′-da.*

ἴδηαι, Ep. 2 sing. 2 aor. mid. of **εἴδω**, Γ 130.

ἰδνόω, f. *ώσω*, Lat. *incurvare, to bend, bend down* or *back, curve;* pass. B 266, *bend himself, writhe.*

Ἰδομενεύς, *έως*, *ὁ*, *I-dom′-e-neus*, son of Deu-ca′-li-on and leader of the Cre′-tans.

ἰδρείη or **-ρίη**, Ion. for **ἰδρεία**, *ας*, *ἡ*, (*ἴδρις*,) Lat. *scientia, science, knowledge, experience, dexterity.*

ἰδρόω, f. *ώσω*, Lat. *sudare, to sweat, perspire; reek with sweat*, B 388.

ἱδρύω, f. *ύσω*, pf. *ἵδρυμαι*, aor. pass. *ἱδρύθην*, *ἱδρύνθησαν*, Γ 78, (*ἵζω*,) causal of **ἕζομαι**, which see, *to cause to sit down*, B 191, Lat. *sedēre facio, to seat; to establish, pitch, fix, set up, to dedicate;* pass. *to sit, be seated; to be placed, be situated.*

ἰδυῖα, Ep. for *εἰδυῖα*, 2 pf. part. fem. of **εἴδω**, Lat. *sciens.*

ἴε, 3 sing. impf. of **εἶμι**.

ἱερεύς, *έως*, *ὁ*, Ion. **ἱρεύς**, *ῆος*, (*ἱερός*,) Lat. *sacerdos, a priest, a sacrificial priest.*

ἱερεύω, Ion. and Ep. **ἱρεύω**, iter. impf. *ἱρεύεσκον*, (*ἱερός*,) Lat. *sacrificare, to offer, sacrifice* B 402, *to slay for sacrifice, slaughter; to perform the duties of a priest.*

ἱερήιον or **ἱρή-**, Ion. for **ἱερεῖον**, *ου*, *τό*, (*ἱερός*,) *a victim for the sacrifice, a sacrifice.*

ἱερόν, Ion. **ἱρόν**, *οῦ*, *τό*, neu. of foll., Lat. *sacrum, anything sacred* or *consecrated to the gods; a sacrifice, victim, temple;* in pl. *offerings, victims,* Lat. *victimae, sacred rites* A 147, *entrails* of a slaughtered victim.

ἱερός, adj., Ion. **ἱρός**, *ή*, *όν*, Lat. *sacer, of the gods; holy, divine, sacred, hallowed, inviolable;* a general term, *holy* temple, *sacred* grove, *holy* war, *holy* city, island, etc., *under the protection of a divinity.*

ἱζάνω, (*ἵζω*,) Lat. *facere sedēre, to make* or *cause to sit, seat:* intrans. *to sit; to settle down,* Lat. *sidere.*

ἵζω; iter. impf. *ἵζεσκον*; Hom. causal aor. *εἷσα*, Lat. *sedēre facio, to seat, place, make to sit:* usu. intrans. Lat. *sidere, to sit* B 53, *take a seat; to sit still;* of an army, *to encamp:* causal, *to make to sit, bid be seated;* if *βουλήν* be used, in B 53, *to hold a council.*

Ἰηλυσός, *οῦ*, *ὁ*, Ion. for **Ἰα-**, *I-al′-y-sus*, a city of Rhodes.

ἵημι, *ἵης* and *ἱεῖς*, *ἵησι*, du. *ἵετον*, pl. *ἵεμεν*, *ἵετε*, *ἱᾶσι* and *ἱεῖσι* Γ 152: impf. *ἵην* and *ἵειν* (Hom.), *ἵης* or *ἵεις*, *ἵη* or *ἵει*, pl. *ἵεμεν*, *ἵετε*, Æol. 3 pl. *ἵεν* for *ἵεσαν*: subj. *ἱῶ*, *ἱῇς*, etc.; opt. *ἱείην* or *ἱοίμι*, etc.; imperat. *ἵει*, *ἱέτω*; inf. *ἱέναι*, Ep. *ἱέμεν(αι)*; part. *ἱείς*, *ἱεῖσα*, *ἱέν*: f. *ἥσω*: aor. *ἧκα*, Ep. *ἕηκα*: 2 aor. du. *εἶτον*, *-την*, pl. *εἷμεν*, *-τε*, *-σαν*; 2 aor. subj. *ὧ*, etc.; opt. *εἵην*, etc.; imperat. *ἕς*, *ἕτω*, etc.; inf. *εἶναι*; part *εἵς*, *εἷσα*, *ἕν*: pf. *εἷκα*: mid. and pass. *ἵεμαι*, subj. *ἵωμαι*, opt. *ἱείμην* or *ἱοίμην*: aor. *ἡκάμην*: 2 aor. *εἵμην*: pf. *εἷμαι*: aor. pass. *εἵθην* and *ἕθην*: Lat. *mittere, to put in motion, to send, send forth; to send out, emit, discharge; to make to go; to cast, send forth, hurl, throw, let fly, let fall, shoot;* used with the gen. of the per. or thing *aimed at* or *striven for; to let flow forth, to loose, let flow:* mid. *to cast one's self, to hasten, to put one's self in motion, to impel one's self,* and so *to feel impelled* or *inclined, to long for; to endeavor to, strive after.*

ἰητήρ, *ῆρος*, *ὁ*, Ep. for **ἰατήρ**, poet. for **ἰατρός**, *a surgeon, physician.*

Ἰθάκη, *ης*, *ἡ*, *Ith′-a-ca*, an island off the western coast of Greece, and the birthplace and home of U-lys′-ses.

Ἰθακήσιοι, *Ith′-a-cans.*

ἴθι, imperat. of **εἶμι**, Lat. *age, come, go;* as adv. *come on!* often with **ἄγε**.

ἰθύνω, f. *νῶ*, Hom. for **εὐθύνω**, (*εὐθύς*,) *to straighten, cause to be straight, guide in a direct line; to direct, govern, rectify.*

ἰθύς, *εῖα, ύ*, Lat. *rectus, in a straight* or *direct line, straight; honest, upright, straightforward.*

ἰθύς, *ύος, ἡ, an impulse of the mind; an intention* or *undertaking, an enterprise, an effort.*

Ἰθώμη, *ης, ἡ, I-thó′-me*, a stronghold of Thes′-sa-ly.

ἱκάνω, Ep. for ἵκω, Lat. *adire, to arrive at* or *come to, reach.*

Ἰκάριος, *α, ον*, (Ἴκαρος,) *I-ca′-ri-an*, Ἰκάριος πόντος, part of the Æ-ge′-an Sea where I′-ca-rus was drowned.

ἴκελος, *η, ον*, poet., (εἴκω,) Lat. *similis, like.*

Ἱκετάων, *ονος, ὁ, Hic-e-ta′-on*, a brother of Pri′-am.

ἱκέτης, *ου, ὁ*, (ἱκέσθαι, 2 aor. of ἱκνέομαι,) Lat. *supplex, one who comes* or *goes as a suppliant for aid, a suppliant, a petitioner;* also, *one who receives the suppliant, a protector.*

ἴκμενος, *aiding* or *favoring arrival*, hence ἴκμενος οὖρος, *a fair breeze, a favoring wind* Α 479, Lat. *ventus secundus.*

ἵκω, (ἱκνέομαι,) Ep. 2 aor. ἷξον, Lat. *venire, to come;* Lat. *ire, go;* Lat. *adsequi, to arrive at, go to, reach; comes*, Α 166; with ὑπότροπον, *to return.*

ἰλαδόν, (ἴλα for ἴλη,) adv., Lat. *turmatim, in crowds, in troops, in companies; in large numbers.*

ἵλαος, *ον*, Lat. *propitius, gracious, placable, propitious*, Α 583; Lat. *benignus, mild, kind, gentle, gracious, good-natured.*

ἱλάσκομαι, Ep. f. ἱλάσσομαι, aor. Ep. part. Α 100 *having propitiated*, (ἵλαος,) compare Lat. *placare, propitiare; to propitiate, render gracious, make propitious, to render favorable to one's self, reconcile, conciliate*, Α 472 *were appeasing the God with song.*

Ἴλιος, *ου, ἡ*, or **Ἴλιον**, *ου, τό, Il′-i-os* or *Il′-i-um, Troy*, the city founded by I′-lus, the home of Pri′-am, capital of the Tro′-jan plain.

ἱμάς, *άντος, ὁ*; Ep. dat. pl. ἱμάντεσσι: Lat. *lorum, a thong, a leathern strap* or *rope: the latch-string; helmet-strap going under the chin*, Γ 371; *a whip-lash, a whip;* in pl. *straps, the straps of a harness*, hence *a harness, a network of straps, reins;* the word has a general application to things made of thongs; *the girdle* of Aph-ro-di′-te; *the cestus of boxers* made of leathern straps wound round the hand and forearm, Lat. *caestus.*

ἱμάσσω, f. ἱμάσω, (ἱμάς,) *to whip, lash; to strike.*

Ἰμβρασίδης, *ου, ὁ, son of Im′-bra-sus.*

Ἴμβρος, *ου, ἡ*, an island in the Æ-ge′-an Sea.

ἱμείρω, (ἵμερος,) *to desire eagerly, long for, yearn after.*

ἴμεν(αι), Ep. for ἰέναι, inf. of εἶμι, Lat. *ire.*

ἱμερόεις, *εσσα, εν*, (ἵμερος,) Lat. *amabilis, exciting love and desire, lovable, charming, delightful.*

ἵμερος, ου, ὁ, Lat. *desiderium, an earnest longing for any desired object, longing, desire.*

ἱμερτός, ή, όν, (ἱμείρω,) *longed for, desired, lovely.*

ἵνα, conj. introducing final clauses, Lat. *ut, that, in order that;* introduces the subj. mood; it may introduce the opt. mood instead of the subj. after historical tenses: adv. Lat. *ubi, where; why?* ἵνα περ, *to what end;* ἵνα μή, *lest.*

ἰνίον, ου, τό, (ἴς,) *the back of the neck*, stric. *the back muscles of the neck.*

ἴξαλος, ον, *springing*, of the chamois and wild goat.

ἶξον, see **ἵκω**.

ἰός, οῦ, ὁ, (deriv. uncertain, perhaps ἵημι, or ἰέναι *to go*,) Lat. *sagitta, an arrow.*

ἱππεύς, έως, Ion. gen. ῆος, ὁ, (ἵππος,) *one fighting from a chariot, a charioteer* or *driver of horses to the chariot distinct from the warrior who fights from the chariot; a horseman, rider*, Lat. *eques; a knight.*

ἱππιοχαίτης, (ἵππιος, χαίτη,) *with long horse-hair.*

ἱππόβοτος, ον, (ἵππος, βοτός verbal of βόσκω,) Lat. *equis pascendis aptus, pastured by horses, horse-nourishing.*

Ἱπποδάμεια, ας, ἡ, *Hip′-po-da-mi′-a.*

ἱππόδαμος, ον, (ἵππος, δαμάω,) Lat. *equorum domitor, horse-taming*, of Tro′-jans.

ἱππόδασυς, obsol. mas., **ἱπποδάσεια**, (ἵππος, δασύς,) *with heavy horse-hair plume, thick set with horse-hair*, Γ 369; of a plumed helmet.

Ἱππόθοος, ου, ὁ, *Hip-poth′-o-us.*

ἱπποκορυστής, οῦ, ὁ, (ἵππος, κορύσσω,) *one who prepares* or *equips horses, one who is equipped with horses*, and so *one who uses horses, a horseman; horse-equipping* B 1.

Ἱππόλοχος, οῦ, ὁ, *Hip-pol′-o-chus.*

ἵππος, ου, ὁ, ἡ, Lat. *equus, a horse.*

ἱππότης, ου, ὁ, Ep. **ἱππότα**, (ἵππος,) Lat. *eques, a horseman, a driver of horses, charioteer;* of Nes′-tor, B 336; *a knight.*

ἵππουρις, ιδος, fem. adj., (ἵππος, οὐρά,) *of a horse-tail* (*crest*); *plumed with horse-tail.*

ἴπτομαι, f. ἴψομαι, *to oppress, afflict; to hurt; to inflict punishment;* of gods A 454, and kings B 193.

ἴρηξ, contr. of **ἱέρηξ**, Ion. of **ἱέραξ**, ηκος, ὁ, Lat. *accipiter, a hawk.*

Ἶρις, ιδος, ἡ, *I′-ris*, messenger goddess of the gods to men.

ἱρόν, see **ἱερόν**.

ἰσάζω, (ἴσος,) *to equalize.*

Ἴσανδρος, ου, ὁ, *I-san′-der.*

ἰσόθεος, ον, (ἴσος, θεός,) Lat. *deo par, equal to a god; godlike, divine.*

ἴσος, *η, ον*; Ep. *ἔισος*; compare Lat. *par, aequus; like, equal; τὸ ἴσον* or *τὰ ἴσα, equality, equal share, reparation; ἴσα καί, just as; equally portioned out* or *divided; equal, even, level:* adv. *ἴσως*, also, neu. sing. and pl., Lat. *pariter, equally, in an equal manner.*

ἵστημι; f. *στήσω*; aor. *ἔστησα*; 2 aor. *ἔστην*; pf. *ἕστηκα*; aor. pass. *ἐστάθην*: the trans. tenses are the pres. system, f., aor.: the intrans. tenses are 2 aor., 1 pf. system, f.pf.; the same distinction prevails in the compds.: Hom. and Ep. forms, iter. 3 sing. impf. *ἵστασκε*, aor. 3 pl. *ἔστασαν* B 525, inf. *ἑστάμεν(αι)*; iter. 2 aor. *στάσκον*, 3 sing. *στάσκε*, and 3 pl. *ἔσταν* A 535, inf. *στήμεν(αι)*, 2 and 3 sing. subj. *στήῃς, στήῃ*, and pl. *στέωμεν* and *στείομεν*; pf. inf. *ἑστάμεν(αι)*, part. *ἑστ(ε)(α)ώς*: Lat. *collocare;* trans. *to erect, cause to stand, set up, place, locate; to cause to rise* B 151; *to place in the balance, weigh off; to set in order, arrange; to establish; to set up* or *begin*, Lat. *excitare;* with *νῆα, to bring to a standstill, to land; to check, stop:* intrans. *to stand, to to be standing still*, B 170; *to stand up*, A 533, 535; *to be in a certain state; to remain fast* or *fixed, stand firm; to begin*, as a month.

Ἱστίαια, *ας, ἡ, His-ti-æ′-a*, a town of Eu-bœ′-a.

ἱστίον, *τό*, (*ἱστός*,) *that which has been woven*, Lat. *textum; sail*, Lat. *velum.*

ἱστοδόκη, *ης, ἡ*, (*ἱστός, δέχομαι*,) A 434, *a mast-holder, mast-receiver, a rest for the mast when lowered.*

ἱστός, *ὁ*, (*ἵστημι*,) Lat. *malus, a mast of a ship; the web-beam of an upright loom, a loom itself* A 31; *the warp, web, the woven cloth.*

ἵστωρ, *ορος, ὁ, ἡ*, (*ἴσημι*,) *knowing, having knowledge of, knowing right.*

ἴσχω for **ἔχω**, found in the pres. system, Lat. *retinēre, to hold, hold firm; withhold, keep back, restrain, keep from;* intrans. *to hold* (one's self) *back, to stop:* mid. *to restrain one's self, stay.*

ἴτυς, *υος, ἡ*, (deriv. uncertain,) *the extreme edge of a round body.*

Ἴτων, *ωνος, ἡ, I′-ton*, a town of Thes′-sa-ly.

ἰυγμός, *οῦ, ὁ*, (*ἰύζω*,) *a shout*, either of pain or pleasure.

ἴφθιμος, adj., (*ἶφι*,) compare Lat. *validus, robustus, strong, vigorous; brave, valiant, mighty*, A 3.

ἶφι, Ep. adv., Lat. *fortiter, valiantly, bravely* A 151, *strongly, nobly, stoutly; with might* or *violence*, Lat. *vi.*

Ἴφικλος, *ου, ὁ, Iph′-i-clus.*

Ἴφιτος, *ου, ὁ, Iph′-i-tus*, of Pho′-çis.

ἴψαο, aor. 2 sing. of **ἴπτομαι**.

K.

καγχαλάω, Hom. and Ep. parts καγχαλοω-, Γ 43 ; Lat. *cachinnari*, also, compare with *ridēre, to laugh loudly* or *exultingly, exult.*

κάδ = **κατά** before δ.

Κάειρα, *ας*, fem. adj. *Ca'-ri-an.*

καθάπτω, f. ψω, aor. καθῆψα, (κατά, ἅπτω,) Lat. *annectere, to fasten on to, tie to, to put on:* mid. *to fasten upon, seize ; to accost*, Lat. *compellare, to soothe* A 582 ; *to revile, abuse ; to upbraid*, Lat. *reprehendere ; to lay hold of* with hostile intent ; *to call as witness*, Lat. *antestari.*

καθέζομαι, f. καθεδοῦμαι, (κατά, ἕζομαι,) Lat. *considere, to seat one's self, sit down ; to tarry, loiter ;* with πρόχνυ, *to settle down upon the knees ; to settle down.*

καθεῖσα, Ep. aor. of **καθίζω**.

καθεύδω, f. καθευδήσω, (κατά, εὕδω,) Lat. *dormire, to sleep, to slumber*, A 611 ; *to lie down to slumber ; to be at rest.*

κάθημαι, κάθησο, inf. καθῆσθαι, part. καθήμενος, Lat. *sedēre, to sit down, sit ; to establish one's self ; to be inactive, idle.*

καθίζω ; f. καθίσω ; aor. ἐκάθισα, Ep. καθεῖσα in trans. sense : (κατά, ἵζω,) Lat. *sedēre jubeo*, trans. *to cause to sit ; to make* or *constitute ; to put in a certain condition, to convoke and hold :* intrans. *to sit down, seat one's self, sit ; to settle down.*

καθίημι, for parts see **ἵημι**, and Hadley and Allen's Grammar 476, (κατά, ἵημι,) compare Lat. *submittere, emittere, to send* or *let down, put down, cause to go down, lower, let go down ; to let one's self down*, i. e. *to come down.*

καθύπερθε(ν), (κατά, ὕπερθε,) Lat. *desuper, down from above ; above ; beyond.*

καί, conj. *and, even, also, as ; and*, Lat. *et*, see **τε** ; καί . . . καί, *both . . . and*, Lat. *et . . . et*, a repetition not found in Ep., see **τε** ; *as well as ;* καὶ δέ, *and yet, besides ;* καὶ μέν, *and yet, certainly, surely ;* καὶ δή, *and even, even now, already*, A 161 ; καί τε, *and besides, also ;* καὶ δὴ καί, *and in particular also ; also, even*, used to draw particular attention and to mark emphasis, and also to modify the force of words and clauses ; καὶ ταῦτα, *and that, and besides ;* καί περ or Hom. καί . . . περ, with part. *though, although ;* **καὶ** μᾶλλον, Lat. *etiam magis, and more, even more ;* καὶ εἰ, Lat. *et si, etiamsi, and if, even if ;* καὶ **οἱ**, *and they ;* καὶ γάρ, *for even, for also, for*, Lat. *etenim.*

Καινείδης, ου, ὁ, *son of Cæ'-neus, Co-ro'-nus.*

Καινεύς, έως, ὁ, *Cæ'-neus.*

καίνυμαι, pf. *κέκασμαι*, Lat. *superiorem esse, to be superior; excel, surpass,* Lat. *excellere.*

καίριος, adj., (*καιρός*,) *taking place at the proper time; in just the right place,* hence, of wounds, *fatal, mortal.*

καίω; f. *καύσω*; Ep. aor. (ἔ)*κεια*, Hom. (ἔ)*κηα*; aor. pass. *ἐκαύθην*; 2 aor. *ἐκάην*, Ep. inf. *καήμεν(αι)*: Lat. *cremare, to burn, set in a blaze; to consume:* pass., Lat. *ardēre, to be lighted, to be in a blaze, burn, blaze.*

κακκείοντες, Hom. and Ep. part. from **κατακείω.**

κακός, *ή*, *όν*: compar. *κακίων*, *χείρων*, *ἥσσων*; sup. *κάκιστος*, *χείριστος*, *ἥκιστος*; but Ep. compar. *κακώτερος* is also found; *feebler; less honorable; worse:* Lat. *malus, improbus, evil, bad, cowardly, worthless, wicked, worthless* or *bad of its kind; bad at one's trade; unlucky; vile, low, mean, malicious; of low estate; useless; mischievous, injurious; fatal:* as neu. subst., Lat. *malum, evil, mischief, pest, misfortune, woe, damage, distress, loss, injury, hurt:* in compo. expresses *hurtful; too-, very,* Lat. *nimis:* adv. *κακῶς*, Lat. *male, badly, ill, insolently* A 25.

κακότης, *ητος*, *ἡ*, (*κακός*,) *badness; wickedness,* Γ 366; Lat. *malum, evil, misfortune, pain, suffering; cowardice* B 368, Lat. *ignavia.*

κάκτανε, 2 aor. Ep. imperat. of **κατακτείνω**, which see.

κακώτερος, Ep. for **κακίων**, see **κακός.**

καλέω; iter. impf. *καλέεσκον*, pass. 3 pl. *καλεῦντο*, Ep. inf. *καλήμεν(αι)*; f. *καλέσω*, Ep. *καλέω*; Ep. aor. (*ἐ*)*κάλεσσα*; pf. *κέκληκα*; aor. pass. *ἐκλήθην*; f. mid. *καλέσομαι*; poet. aor. mid. *καλεσσάμην*; Ep. plup. 3 pl. *κεκλήατο*; f. pass. *κληθήσομαι*; f. pf. *κεκλήσομαι*: Lat. *vocare, to call, call upon, summon; to invoke; to invite,* Lat. *invitare; to call by name, address; to name, summon, call,* Lat. *nominare:* pass. *to be called, to pass for.*

καλήτωρ, *ορος*, *ὁ*, (*καλέω*,) Lat. *calator, a herald, crier.*

καλλι-, a prefix giving the idea of *beautiful.*

Καλλίαρος, *ου*, *ἡ*, *Cal-li′-a-rus*, a town in Lo′-cris.

καλλιγύναιξ, *αικος*, adj., (*καλλι-*, *γυνή*,) Lat. *pulchris mulieribus abundans, of beautiful women.*

καλλίζωνος, *ον*, (*καλλι-*, *ζώνη*,) *having a beautiful girdle.*

καλλιπάρῃος, *ον*, (*καλλι-*, *παρειά*,) Lat. *pulchras genas habens, having beautiful cheeks* A 143.

καλλίρρoος, *ον*, (*καλλι-*, *ῥέω*,) *beautifully-flowing, smooth-flowing.*

κάλλιστος, see **καλός.**

κάλλιφ', Ep. for **κατέλιπε**, see **καταλείπω.**

κάλλος, *εος*, *τό*, (*καλός*,) Lat. *pulchritudo, beauty* Γ 392; *a beauty.*

καλός, *ή*, *όν*, Lat. *pulcher, beautiful* A 473; *τὸ καλόν, moral excellence* or

virtue, Lat. *honestum; auspicious, favorable; good, noble, upright:* compar. καλλίων, sup. κάλλιστος: adv. καλῶς and neu. καλόν.

Κάλυδναι νῆσοι, **αἱ**, *the Ca-lyd′-nae Islands,* near the coast of Ca′-ri-a; νῆσος, Lat. *insula, island.*

Καλυδών, ῶνος, ἡ, *Cal′-y-don,* a city of Æ-to′-li-a.

καλύπτρη, Ion. for **καλύπτρα**, ας, ἡ, *a veil for a woman's head, woman's head-dress, veil.*

καλύπτω, f. ύψω, Ep. aor. κάλυψα; aor. pass. ἐκαλύφθην, Lat. *tegere, to cover, cover up, conceal; to envelop, overshadow; to veil,* Lat. *velare,* Γ 141 *having veiled.*

Κάλχας, αντος, ὁ, *Cal′-chas,* (*one who searches out, a searcher,*) a Greek seer.

κάμαξ, ακος, ἡ, *a long pole,* and so *a spear, a pole* or *prop for vines.*

Κάμειρος, ου, ὁ, *Ca-mi′-rus,* a city of Rhodes.

καμμονίη, Ep. for **καταμονή**, which see.

κάμνω; f. καμοῦμαι; 2 aor. ἔκαμον, Ep. κέκαμον and subj. κεκάμω and part., acc. pl., καμόντας Γ 278 *the dead;* pf. κέκμηκα, Hom. and Ep. part. κεκμηώς: Lat. *fatigari, to be weary, to be fatigued, to be weary from toil, exhausted; to be troubled:* trans. Lat. *elaborare, to labor hard at, work out with much pains and labor, to work out carefully.*

κάμπτω, f. μψω, *to bend; turn, deflect, change the direction; to bend the mind.*

καμπύλος, η, ον, (κάμπτω,) Lat. *curvus, inflectus, bent, curved, crooked.*

κάνειον, Ion. for **κάνεον**, ου, τό, (κάννη,) *a basket made of reeds, a basket for bread,* used at the sacrifices.

Καπανεύς, έως, ὁ, *Cap′-a-neus.*

Καπανηϊάδης, ου, ὁ, son of *Cap′-a-neus.*

καπνίζω, f. ίσω, (καπνός,) *to make smoke, produce smoke; to kindle a fire,* Β 399; *to smoke.*

κάπετος, ου, ἡ, (σκάπτω,) *any place dug out, trench, hole.*

καπνός, οῦ, ὁ, Lat. *fumus, smoke.*

κάππεσον, Ep. 2 aor. of **καταπίπτω**.

κάρ, καρός, τό, *the hair; ἐν καρὸς αἴσῃ, but as a hair;* short. for **κάρα**, Ion. **κάρη**, τό, indecl., the *head,* ἐπὶ κάρ, *headlong,* and like κεφαλή, (Lat. *caput,*) may mean *a person;* κατὰ κρῆθεν, (Hom. gen.,) *from the head down, wholly;* another form κράς, gen. κρατός.

Κάρ, ρός, ὁ, *a Ca′-ri-an.*

καρδίη, Ion. for **καρδία**, poet. κρα- Α 395, ης, ἡ, Lat. *cor, the heart,* as centre of the *anima* or life; *the heart* Α 225, *mind, thought, reason,* Α 395, *the seat of the emotions.*

κάρη κομόωντες, (κομόων Ep. part. from κομάω,) οἱ, *long-haired,* an epith. applied to the A-chai′-ans.

κάρηνον, *ου*, *τό*, (*κάρη*,) *the head, summit; a peak, citadel* B 117 (on the highest part of the city was the citadel).

καρπάλιμος, *ον*, (*ἁρπάζω*,) Lat. *rapidus, rapid, swift, quick;* adv. *καρπαλίμως*, *rapidly, forthwith* A 359.

καρπός, *ου*, *ὁ*, Lat. *frux, fruit; the fruit, return, enjoyment* or *profit of a thing*, Lat. *fructus:* also, *the wrist*, Lat. *carpus*.

καρτερός, see **κρατερός**.

κάρτιστος, *η*, *ον*, Hom. and Ep. for **κράτιστος**, irreg. sup. of *ἀγαθός*, Lat. *validissimus, strongest, most powerful, mightiest; bravest*, Lat. *fortissimus; best, most superior, most excellent*, Lat. *optimus*.

Κάρυστος, *ου*, *ἡ*, *Ca-rys′-tus*, a town of Eu-bœ′-a.

κασίγνητος, *ου*, *ὁ*, (*κάσις, γεννάω*,) *a brother; any blood relation*, Lat. *consanguineus; a child of a brother* or *sister:* as adj. *fraternal*.

Κάσος, *ου*, *ἡ*, the island *Ca′-sus*.

Κασσάνδρα, *ας*, *ἡ*, *Cas-san′-dra*.

κασσίτερος, *ου*, *ὁ*, Lat. *stannum, tin*.

Κάστωρ, *ορος*, *ὁ*, *Cas′-tor*, brother of Pol′-lux, Γ 237; see Classical Dictionary.

κατά, prep. used with gen. and acc.: with gen. *down from; down towards, to, upon* or *over, down into; upon; against:* with acc. *down, down through* or *over, through, throughout*, in which sense freq. used by Hom., *at, by, on, about, over, among;* of time, *during, in the course of:* in other relations, *with, according to; κατὰ πάντα, according to all, generally; καθ᾽ ἕνα, one by one; κατ᾽ ἔπος, word by word, accurately; in the region of, on; κατὰ σφέας, by themselves; for the sake of; after; concerning; κατὰ μῆνα, every month; because of; καθ᾽ ἑαυτόν, by himself, alone; in the midst of; about:* in compo. *down, against*, also has a *strengthening* influence: as adv. *down*.

καταβαίνω, for prin. parts see **βαίνω**, 2 aor. subj. Ep. and Hom. pl. *καταβείομεν*, aor. mid. indicat. Ep. and Hom. 3 sing. *κατεβήσετο* and Ep. and Hom. imperat. *καταβήσεο*, (*κατά, βαίνω*,) Lat. *descendere, to descend, go down, step down; to go down from; to go down to;* also, as trans. *to descend, to go down along*.

καταβάλλω, for prin. parts see **βάλλω**, 2 aor. Ep. 3 sing. *κάββαλε*, (*κατά, βάλλω*,) Lat. *dejicere, to throw* or *cast down; to overthrow, destroy, ruin*, Lat. *evertere; to let fall, drop down*, Lat. *effundere; to put down and leave; to strike down, slay, shoot down, conquer; to put down; to let down; to pay down:* mid. *to lay as foundation, institute*.

καταδαίω, (*κατά, δαίω*,) *to tear in small pieces, κατά . . . δάσονται*.

καταδάπτω, f. *άψω*, (*κατά, δάπτω*,) Lat. *lacerare, to tear in pieces; tear and devour*, as of wild beasts.

καταδέω, f. δήσω, (κατά, δέω,) Lat. *alligare, to bind firmly; hamper, hinder, stop; to put in confinement; to convict.*

καταδύ(ν)ω; f. ύσω; aor. κατέδυσα, 2 aor. κατέδυν; pf. καταδέδυκα: trans. in pres. καταδύω, f. καταδύσω, aor. κατέδυσα, Lat. *mergere, to cause to sink, immerse, sink:* intrans. in the form καταδύνω, 2 aor. κατέδυν, pf. καταδέδῡκα, Lat. *occidere, to sink, go under, go down* or *set,* of the sun; *to enter, go down into,* Lat. *intrare.*

καταθάπτω, (κατά, θάπτω,) *to bury.*

καταθνήσκω, for parts see **θνήσκω**, (κατά, θνήσκω,) see Lat. *mori, to die off;* in past tenses *to be dead.*

καταθνητός, ή, όν, (κατά, θνητός (θνήσκω),) Lat. *mortalis, subject to death, mortal.*

καταθρώσκω, f. θοροῦμαι, 2 aor. ἔθορον, (κατά, θρώσκω,) *to jump down.*

κατακαίω, Ep. inf. κατακαιέμεν; f. κατακαύσω; Ep. aor. κατέκηα; aor. pass. κατεκαύθην; 2 aor. pass. κατεκάην: Lat. *comburere, to burn, to burn to ashes; burn out.*

κατακαλύπτω, f. ψω, (κατά, καλύπτω,) Lat. *occulere, to cover up, hide, envelop, disguise.*

κατάκειμαι, (κατά, κεῖμαι,) *to lay one's self down, repose; to be laid up.*

κατακείω, Ep. subj. pl. κατακείομεν, Ep. part. κακκείοντες Α 606, *to desire to lie down.*

κατακοιμάω, f. ήσω, (κατά, κοιμάω,) Lat. *consopire, to put to sleep;* pass. *to fall asleep, to sleep.*

κατακοσμέω, (κατά, κοσμέω,) *to set in regular order, arrange.*

κατακρύπτω, f. κρύψω, Ep. forms κακκρύπ-, (κατά, κρύπτω,) Lat. *occultare,* trans. *to hide, hide away, keep concealed;* intrans. *to practise deception, conceal* in appearance, *dissemble, cloak, disguise,* Lat. *dissimulare.*

κατακτείνω; f. κτενῶ, Ep. and Hom. κτανέω, Ion. κτανῶ; 2 aor. κατέκτανον, Ep. κατέκταν, 3 sing. κατέκτα, Ep. imperat. κάκτανε, Ep. inf. κτάμεν(αι), Ep. part. κατακτάς; aor. pass. κατεκτάθην, Ep. 3 pl. κατέκταθεν; 2 pf. κατέκτονα: (κατά, κτείνω:) Lat. *necare, to kill, slay.*

καταλείπω, f. ψω; for parts see **λείπω**, Ep. forms are pres. καλλ-, (κατά, λείπω,) Lat. *relinquere, to leave behind, leave; leave by will* or *as a heritage; to forsake, abandon,* Lat. *deserere; to give up; to allow.*

καταλήθομαι, (κατά, λήθομαι,) *to forget wholly.*

καταλύω, f. ύσω, (κατά, λύω,) Lat. *dissolvere, to loosen, dissolve, to end; to relinquish, give up; to put down; to cancel; to abolish, disband; destroy; to unyoke, unharness:* mid. *to desist from, to be reconciled to.*

καταμάρπτω, (κατά, μάρπτω,) *to seize, take hold of.*

καταμονή, ῆς, ή, (καταμένω,) *a remaining firm, firmness, ability to stand.*

κατανεύω, f. νεύσομαι, Ep. aor. part. καννεύσας, (κατά, νεύω,) Lat. *annuere,*

to nod in assent, grant by a nod; to confirm a promise of anything *by a nod,* Lat. *nutu aliquid confirmare.*

καταπατέω, (*κατά, πατέω,*) *to tread down.*

καταπέσσω, f. *πέψω,* (*κατά, πέσσω,*) *to boil down, to digest, suppress* or *keep under* Α 81.

καταπέφνῃ Γ 281, redupl. 2 aor. subj. 3 sing. of **καταφένω,** Lat. *interimere, may kill.*

καταπίπτω; f. *πεσοῦμαι*; 2 aor. *κατέπεσον,* Ep. *κάππεσον*; pf. *καταπέπτωκα*: (*κατά, πίπτω*:) Lat. *decidere, to fall down; to fall,* Lat. *procumbere.*

καταπλήσσω, f. *ξω,* aor. *κατέπληξα,* 2 aor. pass. *κατεπλ(ά)(ή)γην,* (*κατά, πλήσσω,*) Lat. *percellere, to strike down; to strike with terror* or *amazement,* Lat. *obstupefacere; to confound:* pass. *to be stricken with amazement* or *terror,* Γ 31 *was smitten in his heart.*

καταπτώσσω, (*κατά, πτώσσω*), = **καταπτήσσω,** from which Ep. and Ion. parts are formed, Ep. 2 aor. part. *-πτακών, to cower down* as from fear, *be* or *lie crouched down, be in a crouching posture.*

καταῤῥέζω, f. *ξω,* Ep. aor. *κατέρεξα,* Ep. fem. part. *καῤῥέζουσα,* (*κατά, ῥέζω,*) Lat. *permulcēre, to stroke, caress.*

κατατείνω, f. *τενῶ,* aor. *κατέτεινα,* pf. *τέτακα,* Lat. *tendere, to stretch, tighten, draw tight,* Γ 261; *to strain:* intrans. *to exert one's self and make every effort, to strive earnestly.*

καταῤῥέω, parts. formed from stem *-ῥ(ε)υ-*, see Hadley and Allen's Grammar 512,5, (*κατά, ῥέω,*) *to flow or rush down.*

κατασβέννυμι, f. *έσω,* (*κατά, σβέννυμι,*) *to put completely out, extinguish fully.*

κατασμύχω, (*κατά, σμύχω,*) *to burn down with a smouldering fire.*

καταστορέννυμι, f. *έσω,* (*κατά, στορέννυμι,*) *to spread down upon, cover with; to spread, strew.*

κατατίθημι; f. *θήσω*; aor. *κατέθηκα*; 2 aor. *κατέθην,* Ep. sync. forms *κατθε-*, Ep. subj. *καταθει-*; for other forms see **τίθημι**: (*κατά, τίθημι*:) Lat. *deponere, to place* or *lay down; to pay down:* mid. *to lay down for one's own benefit, lay up, lay aside; to put away.*

καταφαγέειν, contr. **-γεῖν,** 2 aor. inf. of **κατεσθίω,** which see.

καταφέρω, for parts see **φέρω,** (*κατά, φέρω,*) *to bear down.*

καταφλέγω, (*κατά, φλέγω,*) *to burn down, destroy with fire.*

καταφυλαδόν, (*κατά, φυλή,*) adv., Lat. *tributim, by tribes.*

καταχέω, f. *χεῶ,* aor. *κατέχεα,* aor. pass. *κατεχύθην*: Ep. forms, pres. *καταχεύω*; aor. *κατέχευα*; 2 aor. pass. *κατεχύμην,* 3 sing. and pl. *ἔχυτο, ἔχυντο*: (*κατά, χέω*:) Lat. *defundere, to pour down; to shower down; to shed* or *let fall upon* or *over,* Lat. *offundere; to melt down; to throw down:* mid. *to let flow down; to cause to be melted.*

κατέδω, (*κατά, ἔδω*,) Ep. form for **κατεσθίω**, *to eat up*, which see.

κατείβω for **καταλείβω**, for parts see λείβω, (*κατά, λείβω*,) *to shed* or *let run down*.

κάτειμι, for parts see **εἶμι**, (*κατά, εἶμι*,) Lat. *descendere, to descend, go down, flow down; to return, come back*, Lat. *revertere*.

κατειρύω, Ion. of **κατερύω**, f. *ύσω*, (*κατά, ἐρύω*,) compare Lat. *detrahere, deducere, to draw down*.

κατέκταθεν, see **κατακτείνω**.

κατερείπω, (*κατά, ἐρείπω*,) *to dash down, overthrow, ruin*.

κατερύκω, f. *ύξω*, (*κατά, ἐρύκω*,) see Lat. *detinēre, to detain*, poet. form **κατερυκάνω**.

κατεσθίω; f. *κατέδομαι*; 2 aor. *κατέφαγον*; pf. *κατεδήδοκα*, Ep. 2 pf. *κατέδηδα*: (*κατά, ἐσθίω*:) Lat. *devorare, to devour, eat up*.

κατευνάω, f. *νήσω*, Ep. 3 pl. aor. pass. *κατεύνασθεν* Γ 448, (*κατά, εὐνάω*,) Lat. *sopire, to put to rest* or *lull to sleep*: pass. *to be put to sleep, to fall asleep*, Lat. *dormire*.

κατέχω, poet. 2 aor. *κατέσχεθον*, for other forms see **ἔχω**, also, Hadley and Allen's Gram. 508,16 and D 16, (*κατά, ἔχω*,) Lat. *retinēre, detinēre, to detain, hold back, restrain, check*, also, *possess; to keep, hold, occupy; to take possession of, seize; to hold for residence; to cover* Γ 419; *to hide*; with *κεφαλήν, to bend over*: intrans. *to hold, stop; to happen; to prevail, have the advantage, have sway*.

κατηρεφής, *ές*, (*κατά, ἐρέφω*,) *well covered, covered, covered over, vaulted* or *arched*.

κατήφεια, Hom. **-είη**, *ας, ἡ*, (*κατηφής* (*κατά, φάος*),) Lat. *vultus, demissus, the act of casting the eyes down; dejection, sadness, sorrow; disgrace*, Γ 51, Lat. *dedecus*.

κατηφέω, f. *ήσω*, (*κατηφής* (*κατά, φάος*),) *to be dejected* or *downcast, be sad*, through grief or shame.

κατίσχω, a pres. = **κατέχω**, Lat. *detinēre, retinēre, to hold in, check; to steer; to hold*: (seemingly) intrans. *to* (*hold one's course to* or) *come upon*: mid. *to keep*: see **κατέχω**.

κατοίσομαι, see **καταφέρω**.

Καΰστριος, *ου, ὁ*, the *Ca-ys′-ter*, a river of Ly′-di-a.

κέ(ν), Hom. for **ἄν** encl. *ἄν* (Hom. *κέ(ν)* encl.) in independent clauses is foll. by the past tenses of the indicat. (Hom. sometimes uses it with f. to mark the event as contingent) mood to mark an action as depending upon some supposition that has not been fulfilled, and by the opt. mood to express possibility; in dependent clauses *ἄν* or *κέ(ν)* is foll. by the subj. mood. Hom. uses *ἄν* or *κέ(ν)* with subj. in independent clauses to indicate futurity. Hom. often omits *ἄν* or *κέ(ν)* from positions in

which it would naturally belong. It is also used with ἄν; in relative and conditional clauses which have the subj. it is often repeated: with the indicat., with the f. to mark the event as contingent or looked for, A 175, *who will honor me;* with the impf. and aor. to denote customary *action;* in conclusion with a past tense when the condition is a false one: with the subj.; for the f. indicat. A 184; with subj. of wish or expectation; in hypothetical relative sentences, in many subordinate clauses, and in cases of past uncertainty: with the opt.; to denote concession; with the opt. to denote f. or pres. time; to ask questions: see **ἄν.**

Κεάδης, ου, ὁ, *son of Ce'-as.*

κεατ-, Ep. and Ion. forms from **κεῖμαι,** which see.

(σ)κεδάννυμι, Hom. aor. *ἐκέδασσα,* Hom. aor. pass. *ἐκεδάσθην,* Lat. *dissipare, disperse, break up, burst.*

κεδνός, ή, όν, (κῆδος,) *careful, prudent, provident;* also, *meriting care, cared for, dear* to one bestowing the care; *valued, held in great regard.*

κεῖθεν, Ep. and Ion. adv. for **ἐκεῖθεν,** (κεῖνος,) Lat. *illinc, thence, from that place.*

κεῖθι, Ep. for **ἐκεῖθι,** adv. Lat. *illic, there.*

κεῖμαι, *κεῖσαι, κεῖαι, κεῖται,* Ion. *κέεται, κεῖσθον, κείμεθα, κεῖσθε, κεῖνται,* Ep. and Hom. *κέαται* and *κείαται,* Ion. *κέονται;* impf. *ἐκει-,* iter. 3 sing. *κέσκετο,* Hom. 3 pl. (ἐ)*κέατο, κείατο;* subj. *κέωμαι,* Hom. 3 sing. *κῆται;* opt. *κεοίμην;* imperat. *κεῖσο, -σθω;* Hom. *κεε-* for *κει-;* f. *κείσομαι:* Lat. *jacēre, to be laid, lie down, lie at rest, remain inactive, lie idle* or *at ease, rest, lie dead, lie neglected; to be situated; to be fixed in a position, to be laid up, stored; to be deposited; to lie in ruins.*

κεῖνος, η, ο, for **ἐκεῖνος,** which see.

κεινός, ή, όν, poet. for **κενός,** Lat. *inanis, vacuus, empty.*

κεῖσε, Ep. for **ἐκεῖσε,** adv., Lat. *illuc, thither, to that place;* see **κεῖθι.**

κεκαδών, 2 aor. Ep. part. of **χάζομαι,** which see.

κέκασμαι, pf. pass., but having sense of the pres. tense; see **καίνυμαι.**

κεκαφηώς, E 698, pf. part., Ep. from **κάπτω,** *to gasp;* stric. *to eat with greed* or *quickly.*

κέκλετο, 2 aor. Ep. 3 sing. of **κέλομαι,** which see.

κεκλήατο, see **καλέω.**

κεκληγώς, see **κλάζω.**

κέκλιμαι, see **κλίνω.**

κέκλυθι, κέκλυτε, Ep. redupl. 2 aor. of **κλύω.**

κεκρύφαλος, ου, ὁ, (κρύπτω,) see Lat. *reticulum, a small net for a woman's hair; the purse of a hunter's ne ;* also, *the throat-latch of a bridle; the second stomach of ruminants.*

κέλαδος, ου, ὁ, compare Lat. *strepitus, tumultus, clamor, a loud noise* like the noise of rushing wind and waters; a clear *loud noise, a tumultuous noise, the din of conflict, a cry* or *shouting.*

κελάδω, (κέλαδος,) Hom. uses only part., *to sound loud, make a loud noise* as of rushing waters.

κελαινεφής, ές, (κελαινός, νέφος,) *dark-clouded, shrouded with clouds.*

κελαινός, ή, όν, Lat. *niger, dark.*

κέλευθος, ου, ἡ, neu. also, in pl., Lat. *callis, path, track, way; the course of life; an outgoing; a journey, travelling,* Lat. *iter.*

κελεύω, f. σω, (κέλλω,) *to put in motion, urge on;* compare Lat. *jubēre, imperare, praecipere, mandare, to order* B 50, 74, *command; to incite;* with acc. and inf.; with dat. *to call out to,* B 50.

κέλομαι; f. κελήσομαι; poet. 2 aor. (ἐ)κεκλόμην: (κέλλω:) poet. *to urge on, encourage; to exhort,* Lat. *hortari; command; to call to.*

κέν, see **κέ.**

κενεός, ή, όν, poet. and Hom. for **κενός**, Ion. **κεινός**, Lat. *inanus, vacuus, empty; void, fruitless, futile, vain:* neu. as adv., κενεά, κενεόν B 298, *to no purpose, vainly, in vain:* Hom. κεινός Γ 376.

Κένταυρος, ου, ὁ, (κεντέω,) *a Cen′-taur, a Piercer* or *Spearman;* the Cen′-taurs were a savage race of horsemen in Thes′-sa-ly; later they were thought to be half man and half horse.

κέντωρ, ορος, ὁ, (κεντέω,) *one who goads* or *urges on a team, a driver.*

κέονται, see **κεῖμαι.**

κεραΐζω, (κέρας,) *to plunder, to ravage; to destroy, kill,* B 861.

κεραίω, Ep. for **κεράννυμι**, *to mix.*

κεραμεύς, έως, ὁ, Lat. *figulus, a potter.*

κεραοξόος, ον, (κέρας, ξέω,) *scraping* or *polishing horn, working horn.*

κεραός, ά, όν, (κέρας,) *horned; of horn.*

κέρας; gen. κέρατος, Ep. κέραος, Ion. κέρεος; Ion. dat. κέρεϊ; Ep. dat. pl. also κεράεσσι; the Ion. does not use the forms with τ; τό: Lat. *cornu, a horn; that which is made of horn; horn; a drinking horn; a horn for blowing; a branch of a river; an arm of the sea; wing of an army; a promontory, mountain peak; sail-yard; any projection* or *arm,* etc.

κερδαλεόφρων, ον, (κερδαλέος, φρήν,) *eager for gain, crafty,* A 149; *crafty-minded.*

κερδίων, **κέρδιον**, ονος, compar., sup. **κέρδιστος**, η, ον, (κέρδος,) Lat. *utilius, more profitable,* Γ 41; *more lucrative; more helpful, better;* from obsol. positive.

κερδοσύνη, ης, ἡ, (κέρδος,) *craftiness, cunning, prudence, shrewdness.* Do Lat. *astutia* and *dolus* convey the meanings of this word?

κέρκις, ιδος, ἡ, (κέρκω,) *a weaver's comb* or *stay* used to make the web or

threads close; also, *the shuttle, the web worked with the shuttle;* from its shape *any quill for playing on a musical instrument.*

κερτομέω, f. ήσω, (κέρτομος,) Lat. *conviciari, to wound by cutting expressions, taunt, mock, tease.*

κερτόμιος, ον, (κέαρ, τέμνω,) *heart-cutting, cutting by sarcasm, heart-wounding; mocking;* Α 539 *taunting* or *sharp-cutting* (*words*).

κευθάνω, Hom. for **κεύθω**, which see.

κεῦθος, εος, τό, (κεύθω,) see Lat. *latebra, any place of concealment, a secret place, a retired place; a hole, cave, a depth.*.

κεύθω, see **κευθάνω**; f. κεύσω; aor. ἔκευσα (Hom.); 2 aor. (ἔ)κυθον, Ep. subj. κεκύθω; 2 pf. κέκυθα (as pres.): Lat. *celare, occultare, occulere, to hide, conceal; to hide away from danger,* Lat. *abscondere; to disguise, keep secret:* intrans. *to be concealed, to be out of sight.*

κεφαλή, ῆς, ἡ, Lat. *caput, the head; the upper part, the summit; life,* a use com. in Lat. (*caput*) and Eng.; by synecdoche for *the whole person; a man, an individual,* Lat. *homo; the principal personage,* Lat. *princeps;* Γ 273; *the sum, conclusion, the chief point of a matter,* Lat. *summa, conclusio.*

Κεφαλλήν, ῆνος, ὁ, *a Ce-phal-lé-ni-an,* in pl. a gen. name for the followers of U-lys′-ses.

κεχαροίατο, see **χαίρω**.

κῆδος, εος, τό, Lat. *sollicitudo, care, solicitude, concern; trouble, anxiety, affliction; mourning,* Lat. *luctus; funeral obsequies; a relationship by marriage, a marriage connection.*

κήδω, iter. impf. κήδεσκον, f. κηδήσω, ἐκήδησα, irreg. f. pf. κεκαδήσ-, 2 pf. κέκηδα; trans. in pres.; *to cause any one anxiety, to trouble, to annoy:* intrans. *to be troubled* or *distressed;* with gen. *to be distressed* or *troubled concerning, be anxious* or *care for,* Α 196.

κήλε(ι)ος, ον, (καίω,) compare Lat. *ardens, splendens, burning, brilliant.*

κῆλον, ου, τό, Lat. *telum ligneum, the wooden shaft of an arrow.*

Κήρ, gen. Κηρός, dat. **Κηρί**, acc. Κῆρα, ἡ, sometimes pl. Κῆρες, *the Goddess of Fate; Death* Γ 454, *Fate; Destiny, Doom; the Goddess of Evil; Evil, Disease, Misfortune, Disgrace;* Β 302, Κῆρες θανάτοιο, *the Fates of death.*

κῆρ, (contd. from **κέαρ**,) κῆρος, uncontr. κέαρος, τό, Lat. *cor, heart; the heart,* corresponding to our use of the word "*heart,*" compare Lat. *animus, mens.*

Κήρινθος, ου, ἡ, *Ce-rin′-thus,* a town of Eu-bœ′-a.

κῆρυξ, υκος, ὁ, (γῆρυς,) Lat. *praeco, a herald;* the herald summoned the assembly of the people, carried messages, (Lat. *caduceator,*) proclaimed war or peace, regulated the order at trials, and performed many duties

that with us devolve upon *a sheriff* or *marshal:* the sign of their office was a wand; and, as at the present day, with one carrying a flag of truce, or with one sent on business from one army to another, they were safe from personal violence.

κηρύσσω, f. ξω, aor. ἐκήρυξα, 2 pf. κεκήρυχα, Lat. *praedicare, to perform the duty of herald; to make publicly known, proclaim as herald; to call together as herald; to call on* or *summon; to cause to be sold, proclaim for sale.*

κητώεις, *εσσα, εν, having ravines,* epith. of La-ce-dæ′-mon; *spacious*

Κηφισίς, *ίδος, ἡ, Ce-phi′-sis,* a lake in Bœ-o′-ti-a.

Κηφισός, *οῦ, ὁ, the Ce-phi′-sus,* a river of Bœ-o′-ti-a.

κηώδης, *ες,* (καίω,) Lat. *fragrans,* (see, also, *bene olens,*) *sweet-smelling.*

κηώεις, *εσσα, εν,* Lat. *fragrans, fragrant, perfumed, scented,* Γ 382; see foreg.

κιθαρίζω, f. **ίσω,** (κίθαρις,) *to play on a harp.*

κίθαρις, *ιος, ἡ,* Lat. *cithara, the lyre, the harp; the art of playing the harp.*

κιθαριστύς, *ύος, ἡ,* (κιθαρίζω,) *the art of playing the lyre,* also, *the act of playing the harp.*

κικλήσκω, poet. for **καλέω,** which see, Lat. *vocare, to call; to call upon,* Lat. *invocare; to call by name, nominate,* Lat. *nominare; to summon; to accost.*

Κίκονες, *ων, οἱ, the Cic′-o-nes,* a Thra′-ci-an tribe.

Κίλιξ, *ικος, ὁ, a Ci-li′-ci-an.*

Κίλλα, *ης, ἡ, Cil′-la,* a town sacred to A-pol′-lo, A 38, 452.

κινέω, f. *ήσω,* aor. (ἐ)κίνησα, (κίω,) Lat. *movēre, to set in motion, move, stir, disturb, urge, incite, provoke, make angry; κινηθέντος,* A 47, in a mid. sense, *as he moved along; cause to begin, commence, originate, to be the author of; to change; to move to emotion, excite.*

κίρκος, *ου, ὁ, a species of hawk* that describes circles in the air; hence, also, *a circle.*

κιχάνω; f. κιχήσομαι; aor. 3 sing. κιχήσατο; 2 aor. ἔκιχον: μι- forms from stem κιχε; impf. ἐκίχην, 2 sing. ἐκίχεις, 3 du. κιχήτην, pl. (ἐ)κίχημεν; Ep. subj. κιχείω A 26, Γ 291; Ep. opt. κιχείην B 188; inf. κιχῆναι, Ep. κιχῆμεν(αι), part. κιχείς, κεχήμενος: Lat. *invenire, to find, overtake, attain, light upon; to reach,* Lat. *adsequi.*

κίω, subj. Ep. pl. κίομεν, Lat. *ire, to go,* A 348, B 509; pres. indicat. obsol.

κλαγγή, *ῆς, ἡ,* (κλάζω,) Lat. *clangor, a quick and loud sound, a clang, a twang, shout of men, the loud and shrill cry of birds of prey* esp. *the eagle, the cry* or *noise of beasts, the baying of a dog, the grunting of swine; noise,* Γ 5; κλαγγηδόν, adv., *with a noise,* B 463.

κλάζω; f. κλάγξω; Ep. 2 aor. ἔκλαγον; 2 pf. with signif. of pres. κέκλαγγα, Hom. part. κεκληγώς, gen. -οντος, as if from a 2 pf. κέκληγα: Lat. *clangere, to make* or *utter any loud, quick sound, to clang; to screech;* of dogs, *to bark; to rush,* of a flying arrow; A 46, *to rattle, clash,* Lat. *stridēre; to roar;* of men, *to cry out loudly, shout,* Lat. *vociferari; to make a noise in any of the senses of κλαγγή.*

κλαίω; f. κλαύσομαι, κλαήσω, and κλαιήσω; aor. ἔκλαυσα; pf. κέκλαυμαι and -αυσμαι: Lat. *plorare, to weep, deplore, bemoan, lament:* trans. *to mourn, sorrow for.*

κλαυθμός, οῦ, ὁ, (κλαίω,) *a lamentation, a wailing.*

κλαῦσε, aor. Ep. 3 sing. of **κλαίω**, which see.

κλειτός, ή, όν, (κλείω,) Lat. *inclitus, renowned, famous, fine, splendid, excellent,* A 447.

κλέος, τό; Ep. κλει-; Lat. *fama, a rumor, report; fame, renown, glory, honor,* Lat. *gloria.*

κλέπτης, ου, ὁ, (κλέπτω,) Lat. *fur, a thief,* Γ 11.

κλέπτω; f. ψω; aor. ἔκλεψα; 2 pf. κέκλοφα; aor. pass. ἐκλέφθην, 2 aor. ἐκλάπην: Lat. *furari, to steal; to do anything by stealth; to conceal, disguise; to seduce, deceive,* Lat. *fallere; to mislead; = to practise deceit,* A 132.

Κλεωναί, ῶν, αἱ, *Cle-o'-næ,* a town in Ar'-go-lis.

κληΐς, ῖδος, ἡ, Ion. for **κλείς**, *that with which the door was closed; a key; a bolt* or *bar, a hook; the clavicle.*

κλῆρος, ου, ὁ, Lat. *sors, a lot* of any description, *a portion assigned by lot; the act of casting* or *drawing lots; an inheritance,* Lat. *haereditatis pars.*

κλίνω; f. κλινῶ; aor. ἔκλινα; pf. κέκλικα, mid. κέκλιμαι Γ 135; aor. pass. ἐκλί(ν)θην; 2 aor. pass. ἐκλίνην: Lat. *clinare, to make to incline; to incline one thing against another, to lean one thing against another,* Lat. *inclinare; to bend, bend down; to cause to turn,* and so *to rout* an army; *to turn aside, turn away,* Lat. *deflectere, avertere; to make to recline:* pass. *to be bent; to lean* or *rest upon* Γ 135; *to recline* or *lie down; to slope* or *incline,* of places; *to wander.*

κλισία, ας, Ion. -ίη, ης, ἡ, (κλίνω,) Lat. *tabernaculum, a place for reposing, a lodge, a tent, hut, shed, cabin; a rural dwelling; a chair, a couch;* κλισίηθεν, *from the hut.*

κλισμός, οῦ, ὁ, (κλίνω,) *a reclining chair.*

κλονέω, (κλόνος,) *to put into confusion, drive before in confusion, agitate, push before.*

Κλονίος, ου, ὁ, *Clo'-ni-us,* leader of the Bœ-o'-tians.

κλῦθι, Hom. 2 aor. imperat. of **κλύω**.

Κλυμένη, ης, ἡ, *Clym'-e-ne,* an attendant of Hel'-en, Γ 144; lit. *famous.*

Κλυταιμνήστρα, *ας*, *ἡ*, *Clyt-em-nes′-tra*, wife of Ag-a-mem′-non, sister of Hel′-en.

Κλυτίος, *ου*, *ὁ*, *Cly′-tius*, son of La-om′-e-don, Γ 147.

κλυτόπωλος, *ον*, (*κλυτός*, *πῶλος*,) *famed for horses.*

κλυτός, (*κλύω*,) adj., Lat. *clarus*, *inclitus*, *heard of*, *renowned*, *famous*, *illustrious*; *splendid*, *beautiful*, *fine.*

κλυτοτέχνης, *ου*, *ὁ*, (*κλυτός*, *τέχνη*,) Lat. *arte clarus*, *one famous for his art*, *renowned artist.*

κλυτότοξος, *ον*, (*κλυτός*, *τόξον*,) *renowned of the bow.*

κλύω; Ep. 2 aor. imperat. *κέκλυθι*, *κέκλυτε* Γ 86; Lat. *exaudire*, *to hear*, *attend to*, *give ear to*, *to hearken*; with gen. *to hear* in the sense of *to obey*, Lat. *obedire*; *to hear*, *find out by report.*

κλωμακόεις, *εσσα*, *εν*, (*κλώμαξ*,) *rocky*, *rough.*

κνέφας, *αος*, *τό*, *darkness*, *obscurity*, *twilight*, *dusk*; poet. dat. *κνέφει.*

κνήμη, *ης*, *ἡ*, Lat. *tibia*, *crus*, *the calf of the leg*, *the leg between the knee and ankle.*

κνημίς, *ῖδος*, *ἡ*, (*κνήμη*,) Lat. *ocrea*, *a greave.*

κνημός, *οῦ*, *ὁ*, (*κνήμη*,) *the side of a mountain*, *the side* or *sloping part of a mountain.*

κνίσα, *ης*, *ἡ*; Ep. **κνίσ(σ)η**; *the fat*, *the fat-caul in which the thighs of the victim were wrapped up and burned* Α 460; *the smoke*, *steam*, *and odor of a burning sacrifice*, Lat. *nidor.*

Κνωσός, *οῦ*, *ὁ*, *Cno′-sus*, a city of Crete.

κοῖλος, *η*, *ον*, Lat. *cavus*, *concavus*, *hollowed*, *hollow*, *concave*; *excavated*; *extending into.*

κοιμάω, Ion. **-έω**, f. *ήσω*, Lat. *sopire*, *to lull to rest*, *put to bed*; *to calm*, *lull*, *soothe*, *still*, *quiet*: mid. and pass. *to lay one's self down to rest*; *to be put to rest*, *sleep*, *rest*, *to die* or *sleep the sleep of death.*

κοιρανέω, f. *ήσω*, (*κοίρανος*,) Lat. *dominari*, *to be ruler* or *commander*, *hold command* or *rule*: as trans. *to govern*, *rule*, *lead.*

Κοίρανος, *ου*, *ὁ*, *Cœr′-a-nus.*

κοίρανος, *ου*, *ὁ*, Lat. *dominus*, *a ruler*, *master*; *commander*, Lat. *imperator.*

κολεόν, *οῦ*, *τό*, Ion. **κουλεόν**, (*κοῖλος*,) Lat. *vagina*, *a scabbard.*

κόλπος, *ου*, *ὁ*, Lat. *sinus*, *bosom*, *fold* or *swell of garment*, *hollow*, *bay*, *the womb.*

κολῳάω, Ion. **-έω**, f. *ήσω*, (*κολῳός* (*κολοιός*),) *to brawl with loud vociferation*, Β 212.

κολώνη, *ης*, *ἡ*, Lat. *collis*, *a hill*; *a burial mound*, Lat. *tumulus.*

κολῳός, *οῦ*, *ὁ*, (*κολοιός*,) Lat. *tumultus*, *the noise of scolding and strife*, *a noisy wrangling*, *brawling.*

κομάω, Ep. part. *κομόων* B 542; f. *ήσω*, (*κόμη*,) *to cultivate long hair, to let the hair grow long; to be vain, haughty, proud*, as long hair was a sign of rank; of horses, *to have long manes;* of trees, etc., *to have foliage.*

κόμη, *ης*, *ἡ*, Lat. *coma, the hair of the head, foliage, leaves; the tail of a comet.*

κομίζω, f. *ίσω*, aor. (*ἐ*)*κομίσ*(*σ*)*α*, pf. *κεκόμισμαι*, aor. pass. *ἐκομίσθην*, (*κομέω*,) Lat. *curare, to take care of, attend to, provide for; to save* or *rescue; to transport, carry away, bear off*, Γ 378; *to pick up, gather in; to bring, import:* mid. *to carry with one; to carry off; to get; to take away; to receive hospitably; to recover; to rescue.*

κοναβίζω, f. *ίσω* = **κοναβέω**, f. *ήσω*, (*κόναβος*,) Lat. *resonare, to resound, re-echo* B 334, *clash.*

κονία, *ας*, Ep. **κονίη**, *ἡ*, (*κόνις*,) Lat. *pulvis, dust; fine powder; sand*, Lat. *arena; ashes*, Lat. *cineres;* wrestlers sprinkled their bodies with fine sand.

κόνις, *ιος*, *ἡ*, Lat. *pulvis, dust, ashes* or *their dust.*

κονίσ(σ)αλος, *ου*, *ὁ*, (*κόνις*,) *dust, a cloud of dust* Γ 13.

κόπρος, *ου*, *ἡ*, *excrement, manure; any filth;* also, *the place where dung is, the stable* or *barn-yard.*

κόπτω, f. *ψω*, 2 pf. *κέκοφα* and Ep. part. *κεκοπώς*, *to beat, strike, pound; to hammer out, forge anything; to cut; to strike down, knock down, hew down* or *fell* men or trees, *cut down* or *slay, kill; to cut into* or *off, lop off; to cut up* or *chop; to strike* or *injure, wound, mutilate.*

κορέννυμι, f. *κορέσω*, aor. *ἐκόρεσα*, aor. pass. *ἐκορέσθην*; Ep. forms, f. *κορέω*, aor. -*εσσ*-, Ion. pf. *κεκόρημαι* with Ep. and Ion. part. *κεκορηώς* having pres. sense; (*κόρος*;) Lat. *satiare, saturare, to satisfy, fill* (with gen.), *satiate.*

Κόρινθος, *ου*, *ἡ*, *Cor′-inth.*

κόρση, *ης*, *ἡ*, *the temple; the hair.*

κορυθάιξ, *ικος*, *ὁ*, (*κόρυς*, *ἀίσσω*,) *with waving helmet.*

κορυθαίολος, *ον*, (*κόρυς*, *αἰόλος*,) *with waving helmet*, Γ 83, B 816.

κόρυς, *υθος*, *ἡ*, (*κάρα*,) Lat. *galea, a helmet, a helmet and crest; the crown of the head.*

κορύσσω, f. *ύξω*, (*κόρυς*,) Lat. *galea armare, to equip* or *arm with the helmet; to arm*, Lat. *armare;* B 273 *to fit out, prepare for.*

κορυστής, *οῦ*, *ὁ*, *one that wears a helmet, a fighting-man.*

κορυφή, *ῆς*, *ἡ*, (*κόρυς*,) Lat. *vertex, cacumen, the top, crest, uppermost part; the top of the head, crown, head.*

Κορώνεια, *ας*, *ἡ*, *Cor-o-ne′-a*, a city of Bœ-o′-ti-a.

κορώνη, *ης*, *ἡ*, Lat. *cornix, a crow, sea-crow, cormorant; a door-handle* or *anything curved like a crow's beak, the extremity of a bow.*

κορωνίς, ίδος, ἡ, (κορώνη,) *crooked-beaked, curved, crooked,* epith. of ships: as subst. *anything curved; a wreath, garland,* Lat. *corona; a crooked pen-flourish at the end of a chapter* or *book, the end.*

Κόρωνος, ου, ὁ, *Co-ro′-nus.*

κοσμέω, f. ήσω, (κόσμος,) Lat. *instruere, to arrange, set in order, regulate, equip, marshal, prepare; to deck, embellish,* Lat. *ornare.*

κοσμήτωρ, ορος, ὁ, (κοσμέω,) *one who arranges, a marshaller, commander.*

κόσμος, ου, ὁ, (κομέω,) Lat. *ordo, order, regulation, institution, arrangement; good order, discipline; an ornament, attire, embellishment, decoration,* Lat. *ornamentum, decus; the world,* Lat. *mundus, the universe,* from the perfect order.

κοτέω, Ep. 2 pf. part. κεκοτηώς, (κότος,) *to be angry at,* Lat. *irasci;* Lat. *invidēre, to envy, grudge.*

κότος, ου, ὁ, Lat. *ira, anger; envy, jealousy,* Lat. *invidia; grudge, animosity, ill-will, hatred.*

κοτύλη, ης, ἡ, Lat. *cavum, a hollow; a small drinking-cup; a measure* containing about a half-pint of liquid, also, *a dry measure; the socket* in the hip-joint.

κουλεόν, see **κολεόν**.

κούρη, ης, Ion. for **κόρη**, fem. of **κοῦρος** or **κόρος**, Lat. *puella, a young girl, maid, damsel,* A 111 *maiden = virgin; daughter, a young wife.*

κουρίδιος, α, ον, (κοῦρος,) *bridal,* A 114 *lawful wife, lawfully wedded; bridal, nuptial.*

κοῦρος, ου, ὁ, Ion. for **κόρος**, *a youth, boy,* Lat. *puer; son; servant at the sacrifice;* also in pl., *soldiers,* A 473; *noble.*

κραδίη, see **καρδία**.

κραίνω, Hom. and Ep. **κραιαίνω**; f. κρανῶ; aor. ἔκρανα, Ep. ἔκρηνα, Ep. imperat. κρήηνον and inf. κρηῆναι; aor. pass. ἐκράνθην: Lat. *perficere, to achieve, accomplish, complete, fulfil, bring about:* intrans., Lat. *regnare, to be king; to come to an end.*

κραιπνός, ή, όν, *rushing, rapid; quick, fleet; with hot haste, vehement.*

Κρανάη, ης, ἡ, *Cran′-a-e,* an island where Par′-is first took Hel′-en.

κραναός, ή, όν, (κράνον,) Lat. *asper, rough, rocky, stony;* Γ 201, *very rugged.*

Κράπαθος, ου, ἡ, *Crap′-a-thus,* an island.

κραταιός, ά, όν, (κράτος,) poet., Lat. *potens, validus, strong, powerful.*

κρατερός, ά, όν, poet. **καρτερός**, (κράτος,) *strong, mighty; brave, valiant,* Lat. *fortis, hard, violent, harsh:* adv. κρατερῶς, *mightily.*

κρατέω, f. ήσω, (κράτος,) *to be powerful, to have power; to rule,* Lat. *dominari;* with dat. *to bear sway among;* with gen. *to have power over, become* or *be master of, have in his power, conquer, rule over;* with acc.

to surpass, Lat. *excellere* or *praestare*, *vanquish*, Lat. *vincere* ; *to hold fast*, *seize* : intrans. *to prevail*, *last*.

κράτος, *εος*, *τό*, poet. **κάρτος**, Lat. *robur*, *vis*, *potentia*, *might*, *power*, *force*, *strength*, *violence* ; *rule*, *sovereignty*, *dominion*, Lat. *imperium* ; *victory*, Lat. *victoria*.

κρατός, see **κάρ**.

κρείσσων, *ον*, gen. *ονος*, Ion. **κρέσσων**, irreg. compar. of **ἀγαθός**, which see, Lat. *viribus praestantior*, *stronger*, *more powerful*, *mightier* ; *nobler*, *better*, *braver*, Lat. *melior* ; *greater* ; *superior*.

κρείων, *οντος*, fem. **κρείουσα**, stric. part. *ruling*, Lat. *regnator* ; *a ruler*, *chief*, *lord* ; epith. of persons of superior rank, esp. of Ag-a-mem′-non.

κρήγυος, *ον*, Lat. *gratus*, *utilis*, *good*, *helpful*, *agreeable*, A 106 ; *true*.

κρήδεμνον, *ου*, *τό*, (*κράς*, *δέω*,) *a band for the head* ; *a head-dress made to serve as veil*, *a veil* ; *battlement* ; *cover of a jar* or *vessel*.

κρηῆναι, see **κραίνω**.

Κρήθων, *ωνος*, *ὁ*, *Cre′-thon*.

κρήνη, *ης*, *ἡ*, Lat. *fons*, *a fountain*, *well*, *spring* ; *source*.

Κρής, Κρητός, *ὁ*, *a Cre′-tan* ; **Κρήτη**, *ης*, *ἡ*, *Crete*, Γ 233 **Κρήτηθεν**, *from Crete*.

κρητήρ, *ῆρος*, *ὁ*, Hom. and Ep. for **κρατήρ**, (*κεράννυμι*,) Lat. *crater*, *a mixing vessel in which the wine and water were mixed* ; *the crater of a volcano*.

κρίνω, f. *κρινῶ*, aor. *ἔκρινα*, pf. *κέκρικα*, aor. pass. *ἐκί(ν)θην*, Lat. *cernere*, *to put asunder*, *part*, *separate*, *divide* ; *to choose*, *select*, Lat. *eligere* ; *to choose* in the sense of *to decide* ; *to judge of*, *criticise* ; *explain* ; *to examine in a court of justice* ; hence, also, *to condemn* : mid. and pass. *to select for one's self* or *one's own benefit*, *choose* ; *to be selected*, *to be the chosen one* ; *to dispute*, *fight*, B 385 *that we may contend*, lit. *decide among ourselves*.

Κρῖσα, *ης*, *ἡ*, *Cri′-sa*, a city of Pho′-cis.

κροαίνω, poet. word with sense of **κρούω**, *to stamp* or *tread with the hoof*, as an active horse.

κροκόπεπλος, *ον*, (*κρόκος*, *πέπλος*,) *with saffron-colored robe* or *mantle*.

Κροκύλεια, *ων*, *τά*, *Croc-y-le′-a*, a part of Ith′-a-ca.

Κρονίδης, *ου*, *ὁ*, *son of Cro′-nos*, *Zeus*, A 552 ; also **Κρονίων**, *ίωνος*.

Κρόνος, *ου*, *ὁ*, *Cro′-nos*, Lat. *Sa-tur′-nus*, father of Zeus.

κρόταφος, *ου*, *ὁ*, *the temple*, *side of the forehead and face*.

κρουνός, *ου*, *ὁ*, *the fountain-head* or *source*.

κρυερός, *ά*, *όν*, (*κρύος*,) Lat. *gelidus*, *icy*, *chilling*.

κρυπτάδιος, adj., (*κρύπτω*,) Lat. *clandestinus*, *occultus*, *clandestine*, *secret*, *hidden*, *concealed*.

κρύσταλλος, ου, ὁ, (κρύος,) Lat. *glacies, ice.*

Κρῶμνα, ης, ἡ, *Crom′-na*, a place in Paph-la-go′-ni-a.

κτάμεν(αι), see **κτείνω**.

κτεάτεσσι(ν), Ep. dat. pl., Lat. *bonis, goods, property, possessions.*

Κτέατος, ου, ὁ, *Cte′-a-tus*, one of the E-pi′-i.

κτείνεσκον, iter. impf. of foll.

κτείνω; f. κτενῶ, Hom. and Ep. κτενέω and κτανέω; aor. ἔκτεινα; poet. 2 aor. ἔκτανον, poet. ἔκταν and 3 pl. ἔκταν, Ep. subj. κτέω and pl. κτέωμεν, Ep. inf. κτάμεν(αι); Ep. part. κτάς, Ep. mid. ἐκτάμην; pf. ἔκταγκα, ἔκτακα; 2 pf. ἔκτονα; aor. pass. ἐκτάνθην, Hom. ἐκτάθην, Ep. 3 pl. ἔκτανθεν: Lat. *interficere, to slay, kill.*

κτερίζω, f. ριῶ, (κτέρεα,) *to perform the last sacred rites.*

κτῆμα, ατος, τό, (κτάομαι,) Lat. *possessio, a possession, piece of property;* in pl. *goods, possessions, treasures, riches.*

κτῆσις, εως, ἡ, (κτάομαι,) *a gaining, getting; property gained, possessions,* Lat. *possessio.*

κτίλος, ου, Lat. *aries, a ram.*

κυάνεος, α, ον, (κύανος,) *dark blue, steel-blue; dark.*

κυβιστάω, f. ήσω, *to plunge head foremost; to throw one's self on the head, tumble heels over head, turn a somersault.*

κυβιστητήρ, τῆρος, ὁ, (κυβιστάω,) *one who tumbles* or *plunges head foremost, a plunger.*

κυδάλιμος, ον, (κῦδος,) Lat. *gloriosus, glorious, famous.*

κυδιάνειρα, fem. adj., (κῦδος, ἀνήρ,) Lat. *viros honestans, man-ennobling.*

κυδιάω, (κῦδος,) Ep. part. κυδιόων, Lat. *gloriari, to be puffed up with pride, to be proud, exult.*

κύδιστος, η, ον, (κῦδος,) Lat. *gloriosissimus, most renowned; greatest.*

κυδοιμός, οῦ, ὁ, compare Lat. *tumultus, strepitus, clamor, tumult, uproar, din,* of battle.

κῦδος, εος, τό, Lat. *gloria, decus, honor, distinction, pride, glory, renown.*

κύκλος, ου, ὁ, also τά in pl., Lat. *orbis, circulus, a circle, a ring, a circumference; anything round, a wheel; a shield,* as being round; *a place where the people met;* root of Eng. *cycle.*

κυκλόσε, (κύκλος,) adv., *around in a circle.*

κυκλοτερής, ές, (κύκλος, τείρω,) *rubbed into round form, round.*

κύκνος, ου, ὁ, Lat. *cycnus* or *cygnus, a swan;* metaph. *a poet.*

κυλίνδω, f. λίσω, *to roll.*

Κυλλήνη, ης, ἡ, *Cyl-le′-ne*, a chain of mountains in Ar-ca′-di-a.

κῦμα, ατος, τό, (κύω,) *a swell; a wave, billow,* Lat. *fluctus, unda; the fœtus in the womb.*

κυνέη, ης, ἡ, (κύων,) Lat. *pellis canina, a dog-skin; a soldier's dog-skin cap,* hence *any leathern cap for soldiers,* hence *a helmet,* Lat. *galea.*

κυνέω, f. also κύσ(σ)ω, Ep. aor. (ἔ)κυσ(σ)α, Lat. *osculari, to kiss; to earnestly plead with, implore.*

Κῦνος, ου, ἡ, *Cy'-nus,* a port of Lo'-cris.

κυνώπης, ου, ὁ, (κύων, ὤψ,) lit. *having dog's eyes, dog-eyed,* and so *fierce-eyed; the impudent, audacious, shameless one;* κυνῶπις, Γ 180, fem.

Κυπαρισσήεις, εντος, ἡ, *Cyp-a-ris-se'-is,* a town of E'-lis.

κυπάρισσος, ου, ἡ, Lat. *cupressus, cypress.*

κύπελλον, ου, τό, (κύπη,) Lat. *cupella, a large drinking-cup, goblet.*

κύπτω, f. κύψω, 2 p. κέκυφα, *to bend the head, stoop down, bow the head and body.*

Κύτωρος, ου, ἡ, *Cy-to'-rus,* a town of Paph-la-go'-ni-a.

κυρτός, ή, όν, Lat. *curvus, curved, bent, curved = deformed* B 218.

κύρω and **κυρέω**; parts are formed from both words; f. κύρσω, κυρήσω; aor. ἔκυρσα, ἐκύρησα: Lat. *incidere, nancisci; with gen. to touch, find, attain, reach, extend to, arrive at, secure, obtain;* with dat. *to light upon, attain, fall upon* or *in with, encounter,* Γ 23 ἐπὶ σώματι κύρσας *having come upon;* with acc. *to get, find, obtain:* intrans. *to occur, come to pass, turn, chance.*

κύστις, εως, ἡ, (κύω,) *a bladder,* and so *a bag.*

Κύφος, ου, ἡ, *Cy'-phus,* a town of Thes'-sa-ly.

κύω, see **κυνέω**.

κύων; all cases but nom. and voc. sing. are from stem κυν-; κυνός, dat. κυνί, acc. κύνα, voc. κύον, pl. κύνες, gen. κυνῶν, κυσί, acc. κύνας; Ep. κύνεσσι; dat. pl. ὁ, ἡ; Lat. *canis, a dog, bitch;* the gen. senses of the word were the same as with us, both for good and bad; *sea-dog; dog-star.*

κωκυτός, οῦ, ὁ, (κωκύω,) Lat. *fletus, a wailing, lamenting, weeping:* as pr. name, *the Co-cy'-tus,* the river of lamenting in the Infernal regions.

κωκύω, f. ύσω, compare Lat. *lamentari, flēre, plorare, to cry bitterly, lament, wail.*

Κῶπαι, ων, αἱ, *Co'-pæ,* a town of Bœ-o'-ti-a.

κώπη, ης, ἡ, (κάπτω,) Lat. *remus, the handle of an oar, an oar* or *rudder;* and so, *any handle; the sword handle,* Lat. *manubrium; the handle of a key; the handle of a mill.*

Κῶς, ἡ; Ep. **Κόως**: see Hadley and Allen's Grammar, 161; *Cos,* an island.

Λ.

λᾶας contr. **λᾶς**, λᾶος, dat. λᾶϊ, acc. λᾶαν contr. λᾶν, pl. λᾶες, gen. λάων, dat. λάεσι, Ep. λάεσσι, poet. for λίθος, Lat. *lapis, saxum, stone; a rock.*

Λᾶας, *ας, ἡ, Las,* a town on the La-co′-ni-an gulf.

λάβρος, ον, Lat. *vehemens, vehement, boisterous; furious, turbulent; greedy.*

λαγχάνω, f. λήξομαι, 2 aor. ἔλαχον, 2 pf. εἴληχα, aor. pass. ἐλήχθην; Ep. and poet. forms, 2 aor. ἔλλαχον, 2 pf. λέλογχα: see Lat. *sortiri, sortes ducere, to receive by drawing lots, draw lots; to receive, obtain, get, obtain possession of, have for a share* or *by assignment,* with both acc. and gen.

λαγωός, οῦ, ὁ, ἡ, Lat. *lepus, a hare.*

Λαερτιάδης, *ου, ὁ, son of La-er′-tes, U-lys′-ses,* the king of Ith′-a-ca.

λάζομαι, Hom. = **λαμβάνω**, Lat. *prehendere, to take, grasp, hold;* γαῖαν ὀδάξ, *to take the earth with the teeth, bite the dust.*

λαθικηδής, *ές*, (λαθεῖν (2 aor. of λανθάνω), κῆδος,) *driving away care, care-banishing.*

λάθρη or **ῃ**, adv., (λαθεῖν,) Lat. *clam, secretly, stealthily;* with gen. *hidden from.*

λαι-, intensive prefix.

λαΐν(ε)ος, *α,* = *ον*, **λάϊνος**, *η, ον,* (λᾶας,) Lat. *lapideus, of stone, stone, stony.*

λαιψηρός, *ά, όν,* (λαι-, αἰψηρός,) *light of foot, swift of foot, swift, agile.*

Λακεδαίμων, *ονος, ἡ, La′-ce-dæ′-mon.*

λαμβάνω; f. λήψομαι; 2 aor. ἔλ(λ)αβον, iter. λάβεσκον, Hom. inf. mid. λελαβέσθαι; 2 pf. εἴληφα, Ion. pf. λελάβηκα; aor. pass. ἐλήφθην: Lat. *accipere, prehendere, to take hold of, grasp; to seize, lay hold of, take possession of; to receive; to obtain, gain, acquire, procure; to take and carry off,* Lat. *capere; to catch, overtake; to take in and grasp with the mind, comprehend; to reach; to take* in the sense of *to win;* often used with gen. in the sense of *to take hold of (a part).*

λαμπετάω, poet. for **λάμπω**, found only in Ep. part. λαμπετόων A 104, Lat. *splendēre, lucēre, to shine, flash.*

Λάμπος, *ου, ὁ, Lam′-pus.*

λαμπρός, *ά, όν,* (λάμπω,) Lat. *splendidus, luminous, shining, radiant, brilliant; clear; fresh; evident, open;* of men, *renowned, splendid, glorious,* Lat. *clarus.*

λάμπω, f. μψω, Lat. *lucēre, splendēre, to emit light, shine, be brilliant,*

gleam, be radiant; to blaze; to be clear: Eng. *lamp* is from λάμπας which is from λάμπω.

λανθάνω, older form **λήθω**; iter. impf. ἐλήθεσκον; f. λήσω; aor. ἔλησα; 2 aor. ἔλαθον, Ep. 2 aor. λέλαθον; 2 pf. λέληθα; aor. pass. ἐλήσθην: Lat. *latēre, to lie hidden, escape notice, to remain concealed, be unseen:* trans. in aor. and Ep. 2 aor., and sometimes in rare pres. ληθάνω and (ἐπι)λήθω, *to cause one to forget:* mid., also pass., *to forget,* Lat. *oblivisci.*

λάξ, adv., *by* or *with the heel.*

Λαοδάμεια, *as, ἡ, La-od′-a-mi′-a.*

Λαοδίκη, *ης, ἡ, La-od′-i-ce,* the name of two women, the daughters of Pri′-am and Ag-a-mem′-non.

Λαόδοκος, *ου, ὁ, La-od′-o-chus.*

Λαοθόη, *ης, ἡ, La-oth′-o-e.*

Λαομέδων, *οντος, ὁ, La-om′-e-don.*

Λαομιδοντιάδης, *ου, ὁ, son of La-om′-e-don,* Pri′-am; Lam′-pus.

λαός, οῦ, ὁ, Lat. *populus, the people, the multitude, crowd; the army, troops,* Lat. *exercitus, the soldiery.*

λαπάρη, *ης, ἡ,* Ion. for **λαπάρα**, Lat. *ilia, the part of the body above the hips and below the ribs, loins.*

Λάρισ(σ)α, *ης, ἡ, La-ris′-sa,* B 841.

λάρναξ, *ακος, ἡ, a chest* or *coffer, an urn, a closet.*

λάσιος, adj., Lat. *villosus, hairy, shaggy, having long wool, woolly; rough with bushes, bushy.*

λάσκω, the parts are formed from the stem λακ(ε)-, *to sound, ring; to creak, crash, crack; to yelp, bark; to shout, scream, bellow, cry out.*

λαυκανίη, *ης, ἡ,* Lat. *gula, guttur, the throat.*

λαφύσσω, f. ύξω, (λάπτω,) *to devour greedily, swallow with greed, eat inordinately.*

λάχε, Ep. 2 aor. from **λαγχάνω**, which see.

λάχνη, *ης, ἡ, woolly hair* or *down, thin, downy hair* B 219.

λαχνήεις, *εσσα, εν,* Lat. *lanuginosus, woolly, hairy, shaggy,* B 743.

λέγω; f. λέξω; aor. ἔλεξα; pf. mid. λέλεγμαι; aor. pass. ἐλέχθην; Ep. 2 aor. pass. ἐλέγμην: Lat. *colligere, to put in order, gather, collect, pick up, to select, choose* or *gather,* Lat. *deligere; to recount, reckon up, narrate,* Lat. *enumerare; to speak, relate* or *tell,* Lat. *narrare, declare* (φράζω is a stronger word), *command, speak* or *discuss* B 435, Lat. *dicere, mean; to put to lie down,* mid. and pass. *to lie down* or *recline.*

λειαίνω, f. λειανέω, Ep. word, (λεῖος,) Lat. *polire, to make smooth, polish; to reduce in size; to tone down.*

λείβω, aor. ἔλειψα, *to pour,* usu. like Lat. *libare, to pour a libation, pour,*

pour a drink offering, A 463; *to shed, let fall* or *flow*, Lat. *fundere:* mid. and pass. *to flow, melt, be dissolved;* also, *to be wet* as with a pouring.

λειμών, ῶνος, ὁ, (λείβω,) Lat. *pratum, a meadow, a piece of moist, grassy land;* λειμωνόθεν, adv., *from the meadow.*

λεῖος, α, ον, Lat. *levis* or *laevis, smooth, even.*

λείπω; f. λείψω; 2 aor. ἔλιπον; 2 pf. λέλοιπα; pf. mid. λέλειμμαι; aor. pass. ἐλείφθην; 2 aor. pass. ἐλίπην: Lat. *linquere, to leave, leave behind, forsake, resign, abandon:* mid. *to leave behind one, bequeath:* pass. *to be left, be forsaken; to remain, linger;* with gen. *to be left without, behind, wanting, weaker than,* or *inferior to,* etc.: intrans. *to fail.*

λειριόεις, εσσα, εν, (λείριον,) Lat. *liliaceus, of a lily, lily-like, lily-colored; delicate, charming,* Γ 152, Lat. *suavis.*

λέκτρον, ου, τό, (λέγω,) Lat. *lectus,* see also, *cubile, a bed; marriage-bed.*

λεληκώς, pf. part. from λάσκω, which see.

λελιημένος, η, ον, stric. part. from λελίημαι, compare Lat. *rapidus, ardent, eager, enthusiastic, hasty.*

Λεοντεύς, έως, ὁ, *Le-on′-teus,* a suitor of Hel′-en.

λεπταλέος, α, ον, poet. word, (λεπτός,) Lat. *tenuis, subtilis, thin, delicate, frail.*

λεπτός, ή, όν, (λέπω,) *stripped of the husk; thin, sleek, frail, slight, fine, lank,* both in a good sense and a bad sense, see Lat. *subtilis, tenuis* (what is the exact signif. of *tenuis,* good or bad ?); *attenuated, narrow, small, of no importance, trivial, trifling.*

λέπω, f. ψω, Lat. *delibrare, to strip off the husks, skin, hull,* or *bark, peel off.*

Λέσβος, ου, ἡ, *Les′-bos,* an island off the coast of A′-si-a Mi′-nor.

λευκάσπις, ιδος, adj., (λευκός, ἀσπίς,) *with white shield.*

Λεῦκος, ου, ὁ, *Leu′-cus,* a Greek.

λευκός, ή, όν, Lat. *albus, white, hoary, bright, shining white, bright, gleaming; fair; happy,* Lat. *jucundus.*

λευκώλενος, ον, (λευκός, ὠλένη,) *with white elbows, white-armed,* epith. of women.

λεύσσω, *to look;* Lat. *adspicere, vidēre, see, behold.*

λεχεποίη, ης, ἡ, (λέχος, ποία,) *with a bed in the grass; situated in a grassy meadow.*

λέχος, εος, τό, (λέγω,) *a bed, couch, bedstead; a nuptial bed,* and so *marriage.*

λέων, οντος, ὁ, Ep. dat. pl. λείουσι for λέουσι, Lat. *leo, a lion;* metaph. *a destruction.*

λήγω, f. ξω, Lat. *desinere facio, to cause to cease, stay from:* intrans. and usu. with gen. *to cease from, leave off,* Lat. *cessare.*

λίγδην, (λίξω,) adv., *grazing, scraping the surface.*

λήθη, ης, ἡ, (λήθω, see **λανθάνω,**) Lat. *oblivio, oblivion, forgetfulness, a forgetting* B 33.

Λῆθος, *ου, ὁ, Leth′-us.*

λήθω, older form of **λανθάνω,** which see.

λήιον, *ου, τό,* Lat. *seges, a crop of corn; a field and crop.*

Λήιτος, *ου, ὁ, Le′-i-tus,* chief of the Bœ-o′-tians.

Λῆμνος, *ου, ἡ, Lem′-nos,* an island. It was held sacred to Vul′-can because of a volcano; see Classical Atlas.

Λητώ, contr. gen. οῦς, acc. Λητώ, voc. Λητοῖ, ἡ, Lat. *Latona, Leto,* mother of A-pol′-lo and Di-a′-na by Zeus.

λιάζομαι, *to go aside, swerve* or *bend to the side;* Lat. *secedere, to retire, give way, withdraw, recede; to bend down, sink.*

λιαρός, ά, όν, Lat. *tepidus, tepid, lukewarm; mild, agreeable,* compare Lat. *mitis, placidus, lenis.*

λιγέως, adv. of **λιγύς.**

λίγξε, only form found of **λίγγω,** *twanged.*

λιγύς, εῖα, ύ, *sharp, penetrating, clear, shrill, thrilling; sweet, agreeable:* λιγέως, adv., *loudly, clearly.*

λιγύφθογγος, *ον,* (λιγύς, φθογγή,) *clear-toned, loud-sounding,* epith. of heralds, B 50.

λίζω, *to scratch, wound slightly.*

λίην, Ion. for **λίαν,** adv., Lat. *nimis, valde, admodum, too much, very much, exceedingly; certainly, surely, gladly, fully.*

λίθος, ου, ὁ, Lat. *lapis, a stone, stone; a rock; stone* in nearly all the senses in which we are accustomed to use the word; in certain signifs. the word is fem.; *a stone* used in playing draughts; *a stone* for anchor; *a rostrum,* usu. built of stone: compare Lat. *saxum, lapis, rupes, cautes, scopuli, calculus.*

Λικύμνιος, *ου, ὁ, Li-cym′-ni-us.*

Λίλαια, *ας, ἡ, Li-læ′-a,* a town of Pho′-cis.

λιλαίομαι, Lat. *cupere, desiderare, to desire earnestly, crave, desire;* with gen. *to be eagerly desirous of,* Γ 133.

λιμήν, ένος, ὁ, Lat. *portus, a sea-port, harbor; a refuge;* in pl. also *inlets.*

λίμνη, ης, ἡ, Lat. *palus, stagnum, lacus, a pool of standing water formed by the overflowing of a river or the sea,* and so *the sea,* Lat. *mare; lake, marsh.*

Λίνδος, *ου, ἡ, Lin′-dus,* a town of Rhodes.

λινοθώρηξ (Ion. form), ηκος, ὁ, ἡ, (λίνον, θώραξ,) Lat. *lineum thoracem habens, wearing a linen cuirass.*

λίνον, *ου, τό,* Lat. *linum,* (stem of Eng. *linen,*) *flax, that which was made*

of flax; flaxen yarn, a cord or *thread made of flax; a linen net, linen cloth, a sail made of flax, sail-cloth;* metaph. *the thread* of destiny.

Λίνος, ου, ὁ, *Li′-nos*, a minstrel; *the lay* or *song* of Li′-nos.

λιπαρός, ά, όν, (λίπας,) Lat. *pinguis, fat, greasy, anointed, shining; rich, fruitful, fat, opulent, wealthy.*

λίσσομαι, iter. impf. λισσέσκετο; aor. ἐλισάμην, 2 aor. ἐλιτόμην: Lat. *precari, supplicare, to pray, beseech, entreat.*

λιτανεύω, f. εύσω; Ep. parts are formed from ἐλλιταν-; (λιτή;) compare Lat. *obsecrare, precari, supplicare, supplex orare, to ask as a suppliant, beseech, pray, entreat:* stem of Eng. *litany.*

λοετρόν, Ep. for **λουτρόν**, οῦ, τό, (λοέω,) Lat. *lavacrum, a place for bathing, a bath;* also, *the water used for bathing, bath-water.*

λοιβή, ῆς, ἡ, (λείβω,) Lat. *libatio, the act of pouring out, a pouring out, a libation,* used as having only a religious sense.

λοίγιος, ον, (λοιγός,) Lat. *perniciosus, pernicious, deadly, fatal* A 518.

λοιγός, οῦ, ὁ, Lat. *pernicies, exitium, death, destruction, ruin.*

λοιμός, οῦ, ὁ, Lat. *pestis, a plague* A 61.

Λοκροί, ῶν, οἱ, *the Lo′-cri-ans.*

λούω, f. σω, aor. pass. ἐλούσθην; many parts are formed from the uncontd. form λοέω, from Ep. λουέω, and from a form λόω; Lat. *lavare, to wash.*

λόφος, ου, ὁ, Lat. *cervix, the back of the neck, the neck; a ridge of mountains* or *hills,* Lat. *jugum, a hill,* Lat. *collis; the crest of a helmet,* Lat. *crista in galea; a tuft of hair on the crown.*

λοχάω, f. ήσω; Ep. parts λοχόω-; (λόχος;) intrans., Lat. *insidiari, to be in ambush;* trans. *to lie in ambush* or *wait for.*

λόχος, ου, ὁ, (λέγω,) see Lat. *insidiae, a place of ambush, the place where the ambush are in waiting,* also, *the chosen men placed in ambuscade* and *the act of waiting for the purpose of attack; a fixed division of infantry:* A 227 λόχονδε, *to ambush.*

λυγρός, ά, όν, Lat. *miserabilis, tristis, pitiable, sad; hurtful,* Lat. *perniciosus; worthless, cowardly, weak, contemptible.*

Λύκαστος, ου, ὁ, *Ly-cas′-tus,* a town of *Crete.*

Λυκάων, ονος, ὁ, *Ly-ca′-on.*

λυκηγενής, ές, (λύκη, γένος,) *light-born,* epith. of A-pol′-lo.

Λυκία, ας, ἡ, Ion. **Λυκίη**, *Lyc′-i-a,* a division of A′-si-a Mi′-nor; Λύκιοι, ων, οἱ, *the Lyc′-i-ans.*

Λυκόοργος, ου, ὁ, *Ly-cur′-gus.*

λύκος, ου, ὁ, Lat. *lupus, a wolf.*

Λύκτος, ου, ἡ, *Lyc′-tus,* a city of Crete.

λύμα, ατος, τό, Lat. *purgamentum, dirt* or *uncleanness* taken off by washing; in a moral sense, *disgrace; vile outcast.*

Λυρνησσός, οῦ, ἡ, *Lyr-nes′-sus*, a town of Mys′-i-a.

λύσιος, adj., (λύω,) *ransoming, delivering.*

λύω, f. λύσω; aor. ἔλυσα; pf. λέλυκα; plup. contr. Ep. opt. 3 sing. λελῦτο; aor. pass. ἐλύθην, Ep. 3 pl. λύθεν; Hom. and Ep. 2 aor. mid. as pass. (ἐ)λύμην: Lat. *solvere, laxare, to loosen, untie, unfasten, release* A 20, *slacken, deliver up, dismiss, dissolve, undo, set at liberty; break down, destroy; slay, kill; put down; to release for a ransom; to atone:* mid., *to loosen for one's self, set free; to ransom*, A 13, Lat. *redimere.*

λωβάομαι, f. ήσομαι, Lat. *contumeliam inferre, to maltreat, abuse, insult; to abuse by blows, mutilate, injure in person*, Lat. *mutilare.*

λώβη, ης, ἡ, Lat. *contumelia, maltreatment, ill treatment, outrage, insult,* whether by word or act; *a disgrace, shame*, Lat. *opprobrium, dedecus,* Γ 42.

λωβητήρ, ῆρος, ὁ, (λωβάομαι,) *one who maltreats, a slanderer, abusive reviler* B 275; *a vile wretch; a murderer, destroyer.*

λωβητός, ή, όν, (λωβάομαι,) *misused;* also, *abusing, abusive, acting insultingly.*

λωίων, λώιον, gen. ονος, ὁ, ἡ, τό; = **λωίτερος**, sup. λώιστος; Lat. *melior, better;* Hom. compar. and sup. of ἀγαθός.

λωτός, οῦ, ὁ, Lat. *lotus, a kind of clover for horses*, B 776; *lotus*, a sweet fruit as large as the olive, and resembling the date in taste, *the jujube* of north Af′-ri-ca.

M.

μά, Lat. *profecto, certe, vero*, a particle used, in declarations and oaths, with acc., *μὰ Δία, by Zeus;* foll. *ναί* it is affirmative, *ναὶ μὰ τόδε σκῆπτρον* A 234; foll. οὐ, negative.

Μάγνης, ητος, ὁ, *a Mag-ne′-sian.*

μαζός, οῦ, ὁ, Lat. *mamma, a breast, a teat, nipple.*

Μαίανδρος, ου, ὁ, *Mæ-an′-der*, a river of A′-si-a Mi′-nor, noted for its windings; hence Eng. *meander.*

μαιμάω, f. ήσω; Ep. forms, 3 pl. -μώωσι, part. -μώων; *to desire earnestly; to be agitated with eagerness.*

μαινάς, άδος, ἡ, (μαίνομαι,) *frenzied; causing frenzy;* also subst., *a raving woman; a Bac′-chan-te; a woman under the influence of a passion.*

μαίνομαι, f. μανήσομαι, aor. ἔμηνα (trans. tense, *to make furious*), 2 pf. *μέμηνα*, 2 aor. pass. ἐμάνην, (μάω,) Hom. uses pres. and impf.; see Lat. *insanire, to be frenzied, rage, rave, be furious; to be crazed by drink, be drunk; to be under a strong inspiration* or *in any passion.*

μάκαρ, fem. *μάκα(ι)ρ(α)*, *αρος*, *ὁ*, Ep. dat. pl. *μακάρεσσι*, Lat. ***beatus***, ***blessed***, in pl. ***the gods***; of men, ***happy***, ***blest***, ***fortunate***, ***wealthy***, **Lat.** ***felix***, in pl. ***the blessed***, i. e. ***the dead***.

Μάκαρ, *ος*, *ὁ*, *Ma′-car*, king of Les′-bos.

μακρός, *ά*, *όν*, (*μᾶκος*,) *long*, both of space, Lat. *longus*, and time, Lat. *diuturnus*, *longus*; of space, *far-distant*, *of great extent*, *long*, also *high* and *deep*, Lat. *altus*, neu. as adv. Γ 81 *far* = *loudly*; of time, *long*, *enduring*, *tedious*.

μάλα, a streng. adv., compar. *μᾶλλον*, sup. *μάλιστα*, Lat. *valde*, *vehementer*, *very much*, *exceedingly*; *very*, *quite*; Α 217 *even though very greatly*; Γ 214 *very clearly*; *certainly*, *very*, *no doubt*: compar., Lat. *magis*, *potius*, *more*, *so much the more*, *more strongly*, *to a greater degree*, *too much*; sometimes used with another compar.: sup. Lat. *maxime*, *imprimis*, *most*, *mostly*, *most strongly*, *particularly*, *by far*; with numbers, *about*; *καὶ μάλιστα*, *most surely*; sometimes with other superlatives, *especially*, Β 57, *especially most nearly*, Β 220 *especially most hateful*.

μαλακός, *ή*, *όν*, Lat. *mollis*, *soft*, *delicate*, *tender*, *gentle*; *indolent*, *careless*, *easy*; *effeminate*, *feeble*, Lat. *mollis*, *effeminatus*.

μάλιστα, **μᾶλλον**, see **μάλα**.

μάν, affirm. particle, Ep. for *μήν*.

μανθάνω, f. *μαθήσομαι*, 2 aor. *ἔμαθον*, pf. *μεμάθηκα*; in Hom. 2 aor. (*ἔμ*)*μάθ-*; Lat. *discere*, *to learn*, *find out*, *receive information about*; *to learn* or *find out by asking*; *to comprehend* a thing, *grasp* the idea, *see into* or *understand* (the aor. has this sense; for what has been *learned* is supposed to be *known* or *understood*); also, *to seek information about*.

μαντεύομαι, f. *σομαι*, (*μάντις*,) Lat. *vaticinari*, *to foretell*, *prophesy*; *to conjecture*, *surmise*; *to consult an oracle*, Lat. *oraculum consulere*.

μάντις, *εως*, Ion. *ιος*, *ὁ*, (*μαίνομαι*,) Lat. *vates*, *haruspex*, *hariolus*, *a prophet*, *diviner*, *seer*; *ἡ*, *prophetess*.

μαντοσύνη, *ης*, *ἡ*, (*μάντις*,) Lat. *vaticinandi ars*, *the art*, *gift*, or *knowledge of divination*, Α 72.

μαρμαίρω, Lat. *resplendēre*, *coruscare*, *to shine*, *sparkle* = *bright* Γ 397, *gleam*, *flash*, *to emit a twinkling light*, of metal and eyes.

μαρμάρεος, *α*, *ον*, (*μαρμαίρω*,) *flashing* or *reflecting back light*, *bright*; *of marble*, from the same stem as Eng. *marble*, Lat. *marmor*.

μάρναμαι, Lat. *pugnare*, *to fight*; *to contend*, *wrangle*, *quarrel*, Α 257, Γ 307; *to toil*.

μάρπτω, f. *-ψω*, *ἔμαρψα*; compare Lat. *prehendere*, *capere*, *to lay hold of*, *take*, *grasp*, *catch*, *seize*; *to touch*, *reach*, Lat. *attingere*; *to overtake*.

μάρτυρος, ου, ὁ, Ep., Lat. *testis, a witness*: hence Eng. *martyr.*

Μάσης, ητος, ὁ, *Ma'-ses, a town of Ar'-go-lis.*

μαστίζω, f. ίξω, (μάστιξ,) Lat. *flagellare, to scourge.*

μάχαιρα, ας, ἡ, *a knife, short and broad, worn as a side-arm, and also used at sacrifices* Γ 271; *a dagger, a bent sword, while* ξίφος was the *straight sword.*

Μαχάων, ονος, ὁ, *Ma-cha'-on,* son of Æs-cu-la'-pi-us, skilled in the art of healing.

μάχη, ης, ἡ, Lat. *pugna, acies, a fight, conflict, battle;* also *a single battle, a duel; a contest for the prize; a friendly contest; a contention, quarrelling; the battle-field.*

μάχομαι, Hom. **μαχέομαι**, Ep. and Hom. part. μαχειόμενος and -εούμενος; iter. impf. μαχέσκετο; f. Ep. and Hom. -εσ(σ)ομαι and -ήσομαι; Hom. aor. ἐμαχ(ε)(η)σάμην: (μάχη:) Lat. *pugnare, to contend in battle, to fight;* with σύν with the dat., see σύν; *to quarrel* Α 8, *dispute,* Lat. *contendere; to strive in friendly contest,* such as games; κατά with acc., *by, against.*

μάψ, adv., Lat. *frustra, to no purpose, in vain; rashly, thoughtlessly,* Lat. *temere; recklessly, inconsiderately,* Lat. *incassum,* Β 214.

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μεγάθυμος, ον, (μέγας, θυμός,) Lat. *magnanimus, great* or *high-minded.*

μεγαίρω, f. μεγαρῶ, aor. ἐμέγηρα, (μέγας,) *to regard as large, feel something to be greater* or *better than we would like another to enjoy, envy* (Lat. *invidēre*), *grudge, refuse:* also intrans., *to oppose, object, find fault.*

μεγαλήτωρ, ορος, ὁ, ἡ, (μέγας, ἦτορ,) Lat. *magnanimus, courageous, great-hearted.*

μέγαρον, ου, τό, (μέγας,) *a large room* or *hall, chief room, dining-hall, women's apartment, bed-chamber;* in pl. *rooms,* and so *house, palace,* Lat. *aedes; the inner recess of a temple, temple.*

μέγας, μεγάλη, μέγα; μεγάλου, ης, ου; acc. μέγαν, μεγάλην, μέγα; compar. μείζων, ον, gen. ονος; sup. μέγιστος: Lat. *magnus, great,* used in a variety of applications; *mighty, powerful; great, vast; high; spacious; strong; important, weighty; excessive;* of sounds, *great = loud, long:* neu. as adv., *exceedingly, greatly* Β 480, Α 517, and 78, *very much,* Lat. *valde;* with compar., *much, far,* Lat. *multo;* with sup., *greatly, by far,* Β 82, Lat. *longe:* adv., μεγάλως; also μεγάλα, Α 450.

μάκαρ, fem. *μάκα(ι)ρ(α)*, *αρος*, *ὁ*, Ep. dat. pl. *μακάρεσσι*, Lat. *beatus, blessed*, in pl. *the gods;* of men, *happy, blest, fortunate, wealthy*, Lat. *felix*, in pl. *the blessed*, i. e. *the dead.*

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μάλιστα, μᾶλλον, see **μάλα.**

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μέγεθος, εος, τό, (μέγας,) Lat. *magnitudo, greatness, largeness, size, magnitude; height.*

Μέγης, ητος, ὁ, *Me′-ges*, chief of the Du-lich′-i-ans, and nephew of U-lys′-ses.

μέγιστος, see **μέγας**.

μεδέων, οντος, ὁ, *one that rules and protects, a guardian;* stric. Lat. *imperium tenens, having rule, ruling;* Γ 276, Ἴδηθεν μεδέων, *ruling from I′-da,* where he (Zeus) had an altar.

Μεδεών, ῶνος, ὁ, *Me′-de-on*, a town of Bœ-o′-ti-a.

μέδομαι, f. μεδήσομαι, *to give care and attention to; to be mindful of, have a care for.*

μέδων, οντος, ὁ, *a lord, one who governs:* = μεδέων.

Μέδων, οντος, ὁ, *Me′-don*, a brother of A′-jax.

μεθείω, see **μεθίημι**.

μεθέμεν, see **μεθίημι**.

μεθήμων, ον, gen. ονος, (μεθίημι,) Lat. *remissus, negligens, careless, negligent.*

μεθίημι, pres. 2 and 3 sing. -ιεῖς, -ιεῖ; Ep. impf. 3 pl. μεθίεν; Ep. inf. μεθιέμεν(αι); f. μεθήσω; Ep. aor. μεθέηκα; 2 aor. Ep. subj.: μεθείω, Ep. inf. μεθέμεν: trans., Lat. *dimittere, to let go, dismiss, release, throw, let go* or *lay aside; to let flow* or *drop; to give up, yield; to neglect, forgive:* intrans., *to become indifferent* or *careless; to cease* or *desist from, to leave,* with gen.

μεθομιλέω, f. ήσω, (μετά, ὁμιλέω,) *to mix with, keep company with.*

μειδάω and **μειδιάω**, f. ήσω, Ep. part. μειδόων, Lat. *subridēre, to smile.*

μείλινος, poet. for **μέλινος**, η, ον, Lat. *fraxineus, of ash.*

μειλίχιος, α, ον, **μείλιχος**, ον, (μειλίσσω,) Lat. *mitis, soft, mild, placid, gentle, quieting, gracious, winning.*

μείρομαι, 2 pf. ἔμμορα Α 278, pass. εἵμαρμαι: *to receive one's share;* with gen., Α 278, *has never obtained such honor as his portion.*

μείς, Ion. for **μήν**, ὁ, Lat. *mensis, a month.*

μείων, μεῖον, gen. ονος, see **μικρός**.

μέλαθρον, ου, τό, (μέλας,) *the cross-beam under the roof, black with smoke; ceiling, roof;* also, *a house.*

μελαίνω, f. μελανῶ, (μέλας,) *to cause to become black, blacken.*

μέλας, **μέλαινα**, **μέλαν**; gen. mas. and neu. -ανος, fem. μελαίνης; dat. -ανι and -αίνῃ, pl. -ασι; compar. μελάντερος, άντατος: Lat. *niger, dark, black; gloomy;* neu. as subst., *the dark.*

Μελέαγρος, ου, ὁ, *Me-le-a′-ger.*

μέλι, ιτος, τό, Lat. *mel, honey.*

Μελίβοια, ας, ἡ, *Mel-i-bœ′-a*, a town of Thes-sa′-lian Mag-ne′-si-a.

μελίη, ης, ἡ, Ion. form, Lat. *fraxinus, the ash ; the ashen shaft of a spear,* and so *the spear itself.*

μελιηδής, ες, (μέλι, ἡδύς,) *sweet as honey ; agreeable.*

μέλινος, see **μείλινος**.

μέλισσα, ης, ἡ, (μέλι,) Lat. *apis, a bee.*

μελίφρων, ονος, ὁ, ἡ, (μέλι, φρήν,) *pleasant to the soul.*

μέλλω, f. μελλήσω, com. used with inf. expressed or understood, *to be about* or *intend to do anything ; to be destined to do, have to, must ; to be likely ; to continue intending to do ; to put off, delay.*

μέλπω, f. ψω, Lat. *cantare, cantu celebrare, to celebrate in song ;* intrans., *to play, dance,* or *sing ;* with Ἄρηι, *to dance agreeable to Mars = to fight bravely* or *on foot.*

μέλω, f. μελήσω, 2 pf. 3 sing. μέμηλε, Lat. *curae esse, to be a care ;* impersonal use, *it is a care,* Lat. *curae est,* and in this use often joined with gen. and dat. cases ; *to be an object of interest* or *concern :* trans., *to take care of.*

μέμαα, see **μάω**.

μέμηλε, see **μέλω**.

μέμονα, 2 pf. of poet. verb μαίομαι, with sense of pres., *to wish earnestly, yearn, design ;* from stem of obsol. pres.

μέμυκα, pf. of **μυκάομαι**, which see.

μέν, orig. = **μήν**, an intensive particle, *indeed,* Lat. *quidem ;* com. answered by the correlative δέ, μέν . . . δέ, Lat. *quidem . . . sed, indeed . . . but,* also, Lat. *et . . . et, quum . . . tum, both . . . and, as well . . . as, on the one hand . . . on the other ;* ὁ μέν . . . ὁ δέ, *this . . . that, the one . . . the other ;* μέν may be answered by other particles than δέ, as ἀτάρ, αὖθις, αὐτάρ, ἀλλά, etc. ; often μέν cannot be rendered by any English word : other uses, ἐγὼ μέν *I at least,* μέν που *doubtless, indeed,* μὲν (ἄ)ρα *since then,* μέν γε *yet, however, nevertheless, certainly,* μὲν οὖν = μενοῦν *so then* or *yes indeed,* μὲν δή *now then* or *however* with εἰ or νῦν *if then* or *now certainly,* καί μέν *and truly,* οὐ μέν *not indeed,* ἀτὰρ μέν *but indeed,* οὐδὲ μὲν οὐδέ *not by any means ; in truth, yet, indeed, nevertheless,* Lat. *quidem, profecto ; now.*

μενεαίνω, (μένος,) something like Lat. *cupere,* but stronger, *to desire eagerly, to long earnestly for ;* with gen., *to long for ; to be angry,* Lat. *irasci.*

Μενέλαος, ου, ὁ, (μένω, λαός,) *Me-ne-la'-us,* brother of Ag-a-mem'-non and husband of Hel'-en ; by deriv., *one who withstands the people.*

μενεπτόλεμος, ον, (μένω, πόλεμος,) *steadfast* or *standing firm in battle.*

Μενεσθεύς, Ion. gen. ῆος, ὁ, (μένω,) *Me-nes'-theus,* son of *Pe'-teus* and leader of the A-the'-nians ; by deriv., *one who abides.*

Μενέσθης, ους, ὁ, *Me-nes'-thes, a Greek.*

Μενοιτιάδης, ου, αο, εω, ὁ, son of *Me-næ'-ti-us, Pa-tro'-clus,* A 307.

μένος, εος, τό, *something* like Lat. *robur,* though in more act. sense, *might, strength, power, force; fierceness;* of the blood as *vital force, life,* Γ 294; *spirit, temper,* or *disposition, purpose, courage,* Lat. *mens;* B 536, Γ 8, *breathing strength* or *animated with courage; anger, fury,* B 387, *wrath; ardor.*

μένω, iter. impf. (ἐ)μένεσκον; f. μενέω, contr. ῶ; aor. ἔμεινα; pf. μεμένηκα: Lat. *manēre, to stay, remain, wait; to stand the ground, remain firm; to persist; to stay, linger, dally; to remain, continue; to be unchanged:* trans., *to wait for* or *await, expect,* Lat. *exspectare;* in hostile sense, *to await, sustain, resist, withstand,* Lat. *sustinēre.*

μερμηρίζω, f. ίξω, *to ponder anxiously; to ponder, consider, deliberate,* B 3, Lat. *deliberare, meditari; to be distracted by doubt:* trans., *to devise.*

μέροψ, οπος, ὁ, (μείρομαι, ὄψ,) Lat. *divisam vocem habens, having the power of dividing the voice, articulately speaking,* epith. of men as opp. to brutes, which have not such power; hence = Lat. *homines* B 285.

Μέροψ, οπος, ὁ, (μείρομαι ὄψ,) lit. *having the power of dividing the voice, articulately speaking, having the power of speech; Me'-rops,* prince of Per-co-'te.

μέρω, μέρομαι, see **μείρομαι.**

μεσ(σ)ηγύ(ς), (μέσος,) adv., Lat. *in medio, in between, in the midst; meanwhile, in the meantime, in the interval,* compare Lat. *interim, interea; between.*

Μέσθλης, ους, ὁ, *Mes'-thles.*

μέσον, see **μέσσος.**

μέσ(σ)ος, η, ον, Lat. *medius, middle, intermediate, in the midst; middling, medium, moderate:* neu. as subst., **μέσον** (τό), *the middle, common ground;* ἐς μέσον τιθέναι, *to place in the midst* as a prize, hence *to offer as a prize,* Lat. *in medio ponere;* μέσον ὑπέρ, *half way.*

Μέσση, ης, ἡ, *Mes'-sa,* a harbor town of La-co'-ni-a.

Μεσσηΐς, ΐδος, ἡ, *Mes-se'-is,* a spring in Thes'-sa-ly.

μετά, after its subst. **μέτα,** prep. *among:* with gen., *with, amidst, along with, in common with, with the aid:* with dat., poet. use, *among, amid, with:* with acc., whether of time, place, or order, *after,* **μετὰ ταῦτα,** *after these things, in the course of; next, behind;* of motion, *into* or *among* A 423, Γ 264, *toward, after, for, in pursuit of; in; according to:* adv., Lat. *postea, afterwards; among:* in compo., *sharing with, between, amongst, during, towards, after, from one to other, back.*

μεταδρομάδην, (μετά, δραμεῖν (see τρέχω,)) adv., *immediately after.*

μετακιάθω, (μετά, κιάθω,) Lat. *sequi, to follow; to go over,* Lat. *transire.*

μεταλλάω, f. ήσω, (μετά, ἄλλα,) Lat. *sciscitari, to seek after* other things, *to search; to question, inquire about,* Lat. *percontari.*

μεταμάζιος, ον, (μετά, μαζός,) *betwixt the breasts, on the chest.*

μεταξύ, (μετά,) adv., *between* A 156; *after, meanwhile;* prep. with gen., *between, during.*

μεταπρέπω, (μετά, πρέπω,) Lat. *excellere, to be conspicuous* or *prominent among,* B 481.

μετατρέπω, f. ψω, (μετά, τρέπω,) Lat. *convertere, to turn about, turn back:* mid. *to turn one's self around and look after, to turn and care for,* hence *regard* A 160.

μετάφημι, impf. μετέφην, 2 aor. μετεῖπον, Ep. μετέειπον, (μετά, φημί,) *to speak among, address,* A 58 *rising up among them addressed them;* B 411, Γ 303, *spoke among.*

μεταφράζομαι, f. άσομαι (μετά, φράζομαι,) Lat. *postea considerare, to consider afterwards, will consider* A 140.

μετάφρενον, ου, τό, (μετά, φρήν,) *the part between the shoulder-blades and behind the diaphragm, the back.*

μετέειπε(ν), see **μετάφημι.**

μέτειμι, f. μετέσομαι, (μετά, εἰμί,) Lat. *interesse, versari inter, to be with* or *among, associate with; intervene.*

μετέρχομαι, for parts see **ἔρχομαι,** (μετά, ἔρχομαι,) *to go* or *come between* or *among; to come* or *go among for the sake of attacking,* hence *attack* or *assail; to pass from one to other, go among; to go for* or *in search of, strive for, endeavor to attain, follow, go after* or *to find; to go* or *look after, take care of, pursue; to go for; to come upon; to desire earnestly; to come to* with supplications, *go to and entreat, entreat.*

μετόπισθε(ν), adv., Lat. *pone, behind, backwards; from behind,* Lat. *a tergo;* Lat. *post, postea, afterwards:* prep. w. gen., Lat. *pone, post, after, behind.*

μετοχλίζω, f. ίσω, (μετά, ὀχλίζω,) *to remove by means of a lever, move away;* μετοχλίσσειε, aor. opt. Ep. 3 sing.

μέτωπον, ου, τό, (μετά, ὤψ,) *between the eyes; the forehead, the front of the head;* hence *the front.*

μεῦ, see **ἐγώ.**

μή, a prohibitory particle, similar to Lat. *ne, that not, lest, not,* and differs from οὐ in being used in case of an *expressed* or *implied condition,* or in an independent clause with the indicat. or opt. containing a *wish* or *command,* οὐ being an *absolute neg.,* Lat. *non.* μή is used with the subj.

and imperat. A 26, in independent sentences with the indicat. and opt. to express a wish, B 259 and 260, in dependent sentences with the indicat. and opt. to express a condition or purpose, with a part. when it expresses a condition. *μή* is found with the aor. subj. used as imperat.: after verbs of fearing *μή* and *μὴ οὐ* are used with the subj.: used after final conj., *that not:* in questions implying a neg. answer, Lat. *num: μή γε, not at least; μήτι, not in any manner; μὴ γάρ, certainly not.*

μηδέ, (*μή, δέ,*) adv., Lat. *nec, neque, and* or *but not, not at all, nor; not even,* Lat. *ne . . . quidem; μηδέ . . . μηδέ, neither . . . nor;* B 259 and 260, . . . *nor.*

μηδείς, -δεμία, -δέν, gen. *μηδενός* (mas. and neu.), *μηδεμιᾶς,* fem., (*μηδέ, εἷς,*) Lat. *nullus, not one, none:* neu., Lat. *nihil, nothing;* as adv., *in nothing.*

μήδομαι, f. *μήσομαι,* (*μῆδος,*) compare Lat. *deliberare, cogitare, meditari, to devise, plot, plan, contrive; resolve, counsel; bring about, execute.*

μῆδος, *εος, τό,* in pl. *μήδεα,* Lat. *consilia, devices, counsels, plans.*

Μηθώνη, *ης, ἡ, Me-tho′-ne,* a city of Thes′-sa-ly.

μήκετι, (*μή, ἔτι,*) adv., Lat. *non amplius, no longer, no further,* B 259, *may the head no longer.*

Μηκιστεύς, *έως, ὁ,* Hom. gen. *ῆος* and *έος, Me-cis′-teus.*

μηλοβοτήρ, *ῆρος, ὁ,* (*μῆλον, βόσκω,*) *a feeder of sheep, a shepherd.*

μῆλον, *ου, τό,* Lat. *pecus, pecoris,* (which *pecus* is here meant, *pecoris* or *pecudis?*) in Hom. gen. *a sheep; a goat;* in pl., *flocks of small cattle,* as *sheep and goats.*

μήν, Ep. **μάν,** streng. particle, Lat. *profecto, certainly, in truth, yea, then, indeed; ἦ μήν, yes certainly: καὶ μήν, and certainly: ἄγε μήν, go then, on then; μὴ μήν, certainly not.*

μήν, *μηνός, ὁ,* see **μείς.**

μήνιμα, *ατος, τό,* (*μηνίω,*) *the occasion of anger.*

μῆνις, *ιος, ἡ,* Lat. *ira, wrath, anger,* A 1.

μηνίω, f. *ίσω,* (*μῆνις,*) Lat. *succensēre, irasci, to be angry* B 769, A 488; with dat., *to be angry towards.*

Μηονίη, *ης, ἡ, Mæ-o′-ni-a,* afterwards called *Ly′-di-a;* **Μῃονίς,** *ἡ,* adj., *Mæ-o′-nian; οἱ* **Μῄονες,** *inhabitants of Mæ-o′-ni-a.*

μήποτε, (*μή, ποτέ,*) conj.; Lat. *ne quando, lest at any time.*

μήπως, Lat. *ne quo modo, lest in some manner, lest somehow, that not in any way; lest perchance,* Lat. *ne forte; whether or not, whether perhaps.*

μηρά = **μηρία,** *τά,* (*μηρός,*) *the thigh-bones which, wrapped in fat, were burned on the altar.*

Μηριόνης, *ου, ὁ, Me-ri′-o-nes,* a Cre′-tan hero.

μηρός, *οῦ*, *ὁ*, Lat. *femur, femen, the ham, the fleshy part of the thigh.*

μήτε, (*μή*, *τέ*,) *μήτε . . . μήτε*, Lat. *nec . . . nec, neither . . . nor;* standing alone, *and not*, Lat. *neve.*

μήτηρ, *ἡ*, gen. *μητρός*, dat. *μητρί*, acc. *μητέρα*, voc. *μῆτερ*, dat. pl. *μητράσι*; Hom. uncontracted forms *μητερ-*; Lat. *mater, mother; that which produces*, or *brings forth, producer; γῆ μήτηρ, producing* or *mother earth:*

μητιάω, f. *άσω*, (*μῆτις*,) see Lat. *deliberare, to deliberate, meditate, revolve in mind; plan, arrange, execute.*

μητίετα, Ep. for **μητιέτης**, *ου*, *ὁ*, (*μῆτις*,) Lat. *consultor, an adviser, counsellor.*

μητίομαι, f. *ίσομαι*, (*μῆτις*,) *to devise, plan, contrive, invent*, Γ 416.

μῆτις, *ιος*, *ἡ*, Ep. dat. *μήτι*, Lat. *consilium, wisdom, penetration, shrewdness; skill; expedient; proposal.*

μήτις, **μήτι**, gen. *-τινος*, neg. pron., (*μή*, *τίς*,) Lat. *nequis, nullum, no one;* stric., *lest any one:* neu. as adv., *that by no means, lest by any means.*

μήτρως, *ωος*, *ὁ*, acc. *-ωα* B 662, (*μήτηρ*,) Lat. *avunculus, a maternal uncle; a maternal relation.*

μῆχος, *εος*, *τό*, *a device, expedient; help, means; remedy, aid.*

μία, see **εἷς**.

μιαίνω, f. *μιανῶ*, aor. *ἐμίηνα*, pf. *μεμίαγκα*, aor. pass. *ἐμιάθην*, *to stain, color, stain over; to contaminate, pollute:* stem of *μίασμα*, Eng. *miasma.*

μιαιφόνος, *ον*, (*μιαίνω*, *φένω*,) *stained with blood*, hence *stained by murder.*

μίγνυμι, f. *μίξω*; aor. *ἔμιξα*, 2 aor. mid. 3 sing. *ἔμικτο*; pf. pass. *μέμιγμαι*; aor. pass. *ἐμίχθην*, Ep. 3 pl. *ἔμιχθεν*, Ep. inf. *μιχθήμεν(αι)*; 2 aor. pass. *ἐμίγην*, Ep. 3 pl. *μίγεν*, Ep. inf *μιγήμεν(αι)*: forms are also formed from **μίσγω** Γ 270, iter. impf. *μισγέσκετο*: Lat. *miscēre, to mix liquids*, Γ 270 *to mix the wine* of the two parties; also used, in other relations, *to mix, mingle together; to make acquainted with, bring in contact with, bring together:* mid. and pass., *to come in contact* or *to mingle with; to have social relations with, to associate with, to have sexual intercourse with; to reach; to live with;* also used in a hostile sense.

Μίδεια, poet. for **Μίδεα**, *ας*, *ἡ*, *Mid′-e-a*, a town of Bœ-o′-ti-a.

μικρός, *ά*, *όν*, Lat. *parvus, little, small, mean, insignificant;* compar., *μείων*, Lat. *minor, less*, Γ 193 *μείων κεφαλῇ less = shorter (in stature) by a head:* other irreg. forms of compar. are also found.

Μίλητος, *ου*, *ἡ*, *Mi-le′-tus*, name of two cities, one in I-o-′ni-a, the other in Crete.

μιλτοπάρῃος, *ον*, (*μίλτος*, *παρειά*,) *cheeks colored with vermilion, red-cheeked;* of ships, *painted red on bows* or *sides.*

μιμνάζω, (**μίμνω**, poet. for **μένω**,) *to keep staying, to remain*, (does Lat. *permanēre* express the same idea?) *to wait for, expect*, Lat. *exspectare: μιμνάζω, to keep staying*, but *μίμνω = μένω, to stay* or *remain.*

μιμνήσκω, f. *μνήσω*, aor. infin. act. and mid. imperat. *μνῆσαι*, iter. 3 sing. mid. *μνησάσκετο*, (*μνάω*,) Lat. *commonefacere, to remind, put others in mind:* mid. and pass., with gen., *to remember* or *bethink one's self of*, Lat. *recordari; to recall to mind* or *remind one's self, bear in mind, remember*, Lat. *in memoriam revocare, meminisse; to mention*, Lat. *memorare; to give attention to, to be mindful of* or *for*, Lat. *curare.*

μίμνω, poet. redupl. and sync. form for **μένω**.

μίν, encl., Ion. and Hom. acc. sing. for **ἕ** or **ἑέ**, Lat. *eum, eam, id, him, her, it; with* **αὐτόν**, etc., *-self.*

Μινύειος, *α, ον*, pr. adj. from **Μινύαι**, *οἱ, Min'-y-an.*

μίνυνθα, adv., Lat. *paululum, a little; a little while, a short time*, Lat. *parumper, paulisper.*

μινυνθάδιος, *α, ον*, Lat. *parum durans, brief, of short duration.*

μίσγω, see **μίγνυμι**.

μιστύλλω, f. *τυλῶ*, *to cut up* (meat) *into small bits for roasting.*

μίτρη, Ep. for **μίτρα**, *ας, ἡ, a broad linen belt*, worn next the person under the *θώραξ*; being covered on the outside with metallic scales or plates, it was an additional protection to the thighs and lower part of the abdomen; *a girdle; a band for the head.*

μιχθείς, aor. pass. part. of **μίγνυμι**.

μνάομαι, Lat. *uxorem petere, to woo. court; also, to solicit, seek after.*

μνάομαι, Ep. for *μιμνήσκομαι, to remember.*

μνῆσαι, see **μνησάσκετο**, **μιμνήσκω**.

μνωόμενος, *-ώοντο*, Ep. part. for **μνώμενος** and Ep. 3 pl. impf. for **μνῶντο** of **μνάομαι**.

μογέω, f. *ήσω*, aor. *ἐμόγησα*, (*μόγος*,) Lat. *laborare, to toil, labor; to suffer from toil, be in distress; to labor at* or *do with difficulty; to suffer* or *undergo; μογέοντες, weary.*

μόγις, (*μόγος*,) adv., Lat. *vix, with labor, laboriously, with difficulty, hardly.*

μόγος, *ου, ὁ, toil, trouble, difficulty, distress, hardship; pain.*

μόθος, *ου, ὁ, the tumult of conflict, din, battle, strife.*

μοῖρα, *ας, ἡ*, Ion. gen. and dat. in *η*, (*μείρομαι*,) Lat. *pars, partis, part, portion, share; one's portion of the booty, one's lot in life, destiny*, Lat. *sors, fatum*, also *fate* or *destruction* Γ 101; *κατὰ μοῖραν, according to share, justly, rightly; one's due, that which is right; a party; any division.*

μοιρηγενής, *ές*, (*μοῖρα, γένος*,) *favored at birth*, Γ 182, *born with good fate* or *destiny.*

μόλπη, *ης, ἡ*, (*μέλπω*,) *a dance with music and song; sport, play*, accompanied with dance and song; *song.*

μολών, *οῦσα, ον*, 2 aor. part. of **βλώσκω**, which see.

(ἔμ)μορε, see **μείρομαι**.

μορμύρω, leng. from **μύρω**, Lat. *murmurare, to murmur* or *produce the deep roar of the ocean.*

μόρος, *ου, ὁ*, (*μείρομαι*), = **μοῖρα**, *appointed lot, destiny, that which has been allotted ; fate, doom, a lot not desired, misfortune, death.*

μόρσιμος, *ου, ὁ*, (*μόρος*,) see Lat. *fatalis, decreed by fate, fated ; doomed to destruction* or *death beforehand, doomed.*

μοῦνος, Ion. for **μόνος**, *η, ον*, Lat. *solus, alone, solitary ; single, one, sole, only,* Lat. *unicus, lone, lonely, desolate ;* neu. as adv., *merely, only.*

Μοῦσα, *ης, ἡ*, Lat. *Mu′-sa, the Muse,* goddess of music and the other fine arts, one of the nine Mu′-ses, see Classical Dictionary.

μοχθίζω, f. *ίσω, to toil ; to suffer.*

Μύγδων, *ονος, ὁ*, *Myg′-don,* king of Phryg′-i-a.

μυελός, *ου, ὁ*, *the marrow* of the bones, *the rich part within the bone, the innermost part,* hence *the brain ;* as applied to rich and nourishing food, *the marrow* or *fatness.*

μυθέομαι, iter. impf. *μυθέσκοντο*, f. *ήσομαι*, (*μῦθος*,) *to speak, say ; report, tell ; speak of, name.*

μῦθος, *ου, ὁ*, Lat. *verbum, a word, discourse, speech, that which is spoken ; plan, counsel, opinion,* Lat. *consilium ; a conversation, talk,* Lat. *sermo ; a request, command, advice ; the matter* or *subject of mention.*

μυῖα, *ης, ἡ*, Lat. *musca, a fly.*

Μυκάλη, *ης, ἡ*, *Myc′-a-le,* a promontory on the coast of I-o′-ni-a.

Μυκαλησσός, *οῦ, ἡ*, *Myc-a-les′-sus,* a town of Bœ-o′-ti-a.

Μυκήνη, *ης, ἡ*, *My-ce′-ne,* home of Ag-a-mem′-non.

μυκάομαι, f. *ήσομαι*, Ep. parts are formed as if from *μύκω*; of animals, *to emit a deep sound, bellow, growl, roar ; to creak ; resound.*

μυκηθμός, *οῦ, ὁ*, (*μυκάομαι*,) *a low, hollow sound ; a bellowing, lowing, roaring.*

Μύνης, *ητος, ὁ*, *My′-nes.*

Μυρίνη, *ης, ἡ*, *My-ri′-na,* an Am′-a-zon.

μυρίος, *α, ον*, Lat. *innumerus, innumerable, countless, numberless ; vast,* Lat. *immensus ; infinite, endless,* Lat. *infinitus :* stem of Eng. *myriad.*

Μυρμιδόνες, *οἱ*, *Myr′-mi-dons,* a tribe of Thes′-sa-ly, and led by A-chil′-les.

Μύρσινος, *ου, ἡ*, *Myr′-si-nus,* a town in Elis.

μύρω, Lat. *fluere, to flow ; to fall* or *run in drops,* Lat. *stillare ;* with acc., *to lament any one, sorrow for :* mid. *to be melted into tears :* stem of Eng. *myrrh.*

Μυσός, *οῦ, ὁ*, *a Mys′-i-an.*

μυχοίτατος, *η, ον*, and **μύχατος**, *η, ον*, irreg. Hom. sups of **μύχιος**, (*μυχός*,) see, also, Hadley and Allen's Grammar, 255 D, *farthest, most remote ; innermost, most retired.*

μύω, f. *ύσω*, *to be closed, shut up ; to have the eyes* or *lips closed, close the eyes* or *lips : to close*, in both trans. and intrans. senses : stem of *μυστήριον*, Eng. *mystery*.

μῶλος, *ου*, *ὁ*, *labor ; labor* or *tumult of battle*, Lat. *pugnae tumultus ; war, struggle ;* B 401, *μῶλον Ἄρηος*, *the danger of war.*

μωμέομαι, Ion. for **μωμάομαι**, f. *ήσομαι*, (*μῶμος*,) Lat. *vituperare, reprehendere, to blame, chide, reproach.*

μώνυξ, *υχος*, *ὁ*, *ἡ*, (*μόνος*, *ὄνυξ*,) *having solid hoofs, not cloven-hoofed.*

N.

ναί, Lat. *nae, ita, etiam, sane, verily, yea, truly, yes.*

ναιετάω, iter. impf. *ναιετάασκον*, *-άεσκον*; Hom. contr. part. *ναιετόωσα*, *-όωσα* : (*ναίω* :) Lat. *habitare, to inhabit, dwell ; to be, to exist ; to be situated*, Lat. *situs est.*

ναίω, iter. impf. *ναίεσκε* B 758, *to dwell ;* of places, *to be located, situated*, or *lie :* trans., *to inhabit ; to give for a home*, causal in Ep. aor., *to cause to dwell* = *to settle one ;* hence, mid. and pass. *to settle one's self* or *be settled, dwell.*

Νάστης, *ου*, *ὁ*, *Nas'-tes*, leader of the Ca'-ri-ans.

Ναυβολίδης, *ου*, *ὁ*, *son of Nau'-bo-lus*, Iph'-i-tus.

ναῦς, see Ion. **νηῦς**.

ναύτης, *ου*, *ὁ*, (*ναῦς*,) *a sailor, a mariner, one who goes by a ship, one who manages a ship.*

ναῦφι(ν), see **νηῦς**.

νεαρός, *ά*, *όν*, (*νέος*,) Lat. *recens, recent, fresh ; young*, Lat. *tener.*

νέατος, *η*, *ον*, Ion. **νείατος**, *last, extreme ; lowest ; latest.*

νεβρός, *οῦ*, *ὁ*, Lat. *cervi pullus, a young deer, fawn.*

νέεσσι(ν), see **νηῦς**.

νειαίρη, *ης*, Ion. for **νειαίρα**, *ας*, *ἡ*, Lat. *inferior, lower ; νειαίρη γαστήρ, the lower* part of the *belly* or *the abdomen :* stric. fem. adj., irreg. compar. of **νέος**, *new, newer*, and from that *lower.*

νεικείω, Ep. for **νεικέω** ; Ion. iter. impf. *νεικείεσκον* B 221 ; f. *νεικέσ(σ)ω* ; aor. *ἐνείκεσα*, Ep. *νεικέσσεν* Γ 38 : (*νεῖκος* :) Lat. *rixari, to quarrel, contend, bicker, dispute ;* trans., Lat. *objurgare, to rail at, reprove, inveigh against, upbraid* B 221, Γ 38, *vex, criminate, irritate.*

νεῖκος, *εος*, *τό*, Lat. *altercatio, jurgium, a dispute, quarrel, lawsuit, dissension, difficulty ; the cause of the quarrel ; abusive language, invective.*

νεῖμα, see **νέμω**.

νειός, *οῦ*, *ἡ*, (*νέος*,) *newly ploughed land, new land.*

νεκρός, οῦ, ὁ, *a dead body; a carcass*, Lat. *cadaver; a corpse*, Lat. *corpus.*

νέκταρ, *αρος, τό*, Lat. *nectar, potus deorum, the drink of the gods*, was red and fragrant.

νεκτάρεος, adj., (*νεκτάρ*,) Lat. *nectareus, like nectar, scented with nectar*, Γ 385 *fragrant; divine; beautiful, sweet.*

νεκύς, *υος, ὁ*, Ep. dat. pl. *νεκύεσσι(ν)* or *νέκυσσι(ν)*, see Lat. *corpus, cadaver, a corpse, dead body;* adj., *dead.*

νεμεσάω, contr. -*σῶ*, Ep. -*σσάω* Γ 410; f. -*σήσ(σ)ω*, (*νέμεσις*,) Lat. *indignari, to be justly indignant at something not deserved, to be vexed with; to think unseemly, censure:* mid. and pass. *to be indignant at one's self;* Β 223, *νεμέσσηθεν*, Ep. aor. pass. 3 pl. *were enraged:* verbal adj., Γ 410 *reprehensible.*

νεμεσίζομαι, used in pres. system, (*νέμεσις*,) *to be indignant at injustice; to be angry with* or *at; to fear* or *stand in awe of; to be ashamed.*

νέμεσ(σ)ις, *εως, ἡ*, (*νέμω*,) Lat. *justa indignatio, just indignation at injustice* or *any undeserved good fortune of another; censure, envy; disgrace: that which causes indignation* Γ 156.

νεμεσσητός, Ep. verbal adj. from **νεμεσάω**, Γ 410.

νέμω, f. *νεμῶ*, aor. *ἔνειμα* or Ep. *νεῖμα*, pf. *νενέμηκα*, aor. pass. *ἐνεμήθην*, Lat. *distribuere, to distribute; dispense, assign:* mid. *to divide among themselves, hold in possession, use; to occupy, inhabit*, Lat. *incolere.*

νέμω, Lat. *pascere, to put out to graze, drive to pasture:* mid. *to feed, graze, feed upon*, Lat. *pasci; enjoy*, Lat. *frui.*

νέομαι, or **νεῦμαι**; used in pres. system with f. signif.; Lat. *abire, to go away; go back; to go, come*, Lat. *ire, venire:* 2 sing. **νεῖαι**; **νει-**, **νε-**.

νέος, adj., Lat. *novus, new, recent, fresh; unexpected; young*, as subst. in pl. **νέοι**, Α 463, *young men*, Lat. *juvenes*, also in sing. **νέος**, *a youth*, Lat. *puer; youthful:* adv. **νέον**, Lat. *nuper, lately, now, again.*

νέος, see **νηῦς**.

νεοσσός, οῦ, ὁ, (*νέος*,) *a newly born animal*, esp. a young bird, Lat. *pullus, a chick, nestling;* in pl. *young bees*, Lat. *apes.*

νεούτατος, *ον*, (*νέος, οὐτάω*,) *newly* or *recently wounded.*

νέρθε(ν), adv., *below, underneath; from under:* also, prep. with gen., *under*, Lat. *sub* with abl.

Νεστόρεος, *α, ον*, (*Νέστωρ*,) *Nes-to′-re-an.*

Νέστωρ, *ορος, ὁ*, *Nes′-tor*, king of Py′-lus.

νευρή, *ῆς, ἡ*, Ion. for **νευρά**, *a sinew; a bowstring* made of sinew; *any string made of sinews.*

νεῦρον, *ου, τό*, Lat. *nervus, a sinew; nerve, strength, power; a bowstring* or *string of a musical instrument* made of sinews; *any cord* or *string made of sinews.*

νεύω, Lat. *innuere, to nod; nod assent to*, Lat. *nutu confirmare;* with *κεφα-*

λήν, *to bow down the head, hang the head;* Γ 337, *to nod, hang* or *bend down; decline.*

νεφέλη, ης, ἡ, (νέφος,) Lat. *nubes, nebula, a cloud;* see **ἄχος**.

νεφεληγερέτης, Ep. -έτα, Hom. gen. -αο, ὁ, (νεφέλη, ἀγείρω,) Lat. *nubes cogens, the gatherer of clouds, cloud-compeller,* epith. of Zeus.

νέφος, εος, τό, Lat. *nebula, nubes, a cloud, a mist* or *fog, a thick mass of clouds; a cloud,* metaph. as we are accustomed to use the word, of the brow, of sorrow or anger, of death, etc.

νη-, a neg. prefix.

νηγάτεος, η, ον, Lat. *nuper factus, newly made.*

νήδυμος, ον, of ὕπνος, *profound, deep, sweet, refreshing.*

νηδύς, ύος, ἡ, Lat. *venter, uterus, the belly, stomach, womb.*

νήιος, η, ον, (νηῦς for ναῦς,) *of a ship;* **δόρυ νήιον** or simply νήιον, *ship-timber,* Γ 62.

Νηλεύς, Ep. gen. ῆος, ὁ, *Ne'-leus,* son of *Nep'-tune,* father of Nes'-tor.

νηλ(ε)ής, ές, (νη-, ἔλεος,) *pitiless* Γ 292, *ruthless, merciless, relentless;* with ἦμαρ, *the day of death; irresistible.*

νημερτής, ές, (νη-, ἁμαρτάνω,) *unerring, true, infallible;* νημερτέα εἰπεῖν, *to speak the truth.*

νηός, οῦ, ὁ, Ion. for **ναός**, Lat. *aedes, a temple, the abiding-place of a god.*

νηός, see **νηῦς**.

νηπιαχεύω, f. εύσω, (νηπίαχος, poet. for νήπιος,) *to act like a child, be childlike.*

νηπίαχος, B 338, ον, poet. for **νήπιος**, ον, Lat. *puerilis, silly, childish.*

νήπιος, adj., (νη-, ἔπος,) Lat. *infans, speechless, without speech,* also *childish, foolish; feeble, helpless;* as subst., *young, offspring.*

Νηρή, poet. for **Νηρηίς**, ίδος, ἡ, which is Ion. for **Νηρεΐς**, *a daughter of Ne-re'us, a Ne-re'-id* or *sea-nymph,* fifty in number, found in pl.

Νήριτον, ου, τό, *Ner'-i-tum,* a mountain of Ith'-a-ca.

νῆσος, ου, ἡ, Lat. *insula, an island.*

νηῦς, Hom. and Ion. for **ναῦς**, ἡ; Ion. and Ep. forms νηῦς, gen. νηός or νεός, dat. νηί, acc. νῆα or νέα, pl. νέες also νῆες, gen. νηῶν also νεῶν and ναῦφι(ν), dat. νηυσί, νήεσσι, and νέεσσι, also ναῦφι(ν), acc. νέας: Lat. *navis, a ship, ship of war.*

νίζω, f. νίψω, Lat. *lavare, to wash; to wash off* or *wash* the hands or feet, *purify, cleanse, make clean,* Lat. *abluere:* mid. *to wash one's self.*

νικάω, f. ήσω, (νίκη,) Lat. *vincere, to conquer, excel, gain the mastery:* trans., Lat. *vincere, superare, to conquer; to be superior to, surpass,* with gen.; with cognate acc., *to gain* or *win.*

νίκη, ης, ἡ, Lat. *victoria, victory.*

Νιόβη, ης, ἡ, *Ni'-o-be,* daughter of Tan'-ta-lus; for legend, see Classical Dictionary.

Νιρεύς, Ion. ῆος, ὁ, *Ni′-reus*, see Classical Dictionary.

Νίσα, ης, ἡ, *Ni′-sa*, a village in Bœ-o-′ti-a.

Νίσυρος, ου, ἡ, *Ni-sy′-rus*, an island.

νιφάς, άδος, ἡ, (νίφω,) *snow, a flake of snow*; in pl. *a storm of snow, snow.*

νιφόεις, εσσα, εν, (νίφα,) Lat. *niveus, snowy, covered with snow.*

νοέω, f. ήσω, aor. ἐνόησα, pf. νενόηκα, aor. pass. ἐνοήθην, (νόος,) *to see and know*; Lat. *intelligere, sentire, to perceive* Β 371, *become aware of, recognize* Γ 396, *discern; to think, ponder; to devise, contrive; to intend, purpose; to think of.*

Νοήμων, ονος, ὁ, *No-e′-mon*; stric. *thoughtful.*

νόθος, η, ον, Lat. *non legitimus, illegitimate, spurious.*

νομεύς, Ep. gen. ῆος, ὁ, (νομός, (νέμω,)) Lat. *pastor, a shepherd; one who distributes, a distributer,* (νέμω).

Νομίων, ονος, ὁ, *No-mi-′on.*

νομός, οῦ, ὁ, (νέμω,) Lat. *pascuum, pasture; pasturage, food furnished by a pasture,* Lat. *pabulum*; ἐπέων πολὺς νομός, *wide the field of words.*

νόος, νόου or -οιο, ὁ, Lat. *mens, mind, understanding, power of thought, reason, consciousness; prudence; thought, design, intent, purpose, resolve, aim; counsel;* in gen. *the mind, heart, disposition, gist, sense.*

νοστέω, ήσω, (νόστος,) Lat. *redire, to return; to travel.*

νόστος, ου, ὁ, Lat. *reditus, a returning, a return; journey, travel.*

νόσφι(ν), adv., *apart, asunder, away;* prep. with gen. *far from, away from, except.*

νοσφίζω, ίσω, (νόσφι,) Lat. *segregare, to separate, remove:* mid. *to remove one's self* or *depart, stand aloof, go away,* Lat. *discedere; to abandon, leave, desert,* Lat. *relinquere.*

Νότος, ου, ὁ, Lat. *No′-tus, the South Wind.*

νοῦσος, ου, ἡ, Ion. for **νόσος**, Lat. *morbus, disease, sickness, malady,* of body or mind, also *suffering, distress.*

νύμφη, ης, ἡ, Lat. *nupta, a bride, a young married woman.*

Νύμφη, ης, ἡ, (stric. *a bride* or *young married woman,* Lat. *nupta,*) *Nymph,* a goddess of lower rank. These goddesses were known by different names, according to the localities or things over which they presided. Ναΐδες presided over *springs.* Νύμφαι ὀρεάδες presided over *mountains.* Νηρηΐδες presided over the *sea.* Νύμφαι ὑάδες were *rain-nymphs.* Νύμφαι πετραῖαι presided over *the rocks.*

νῦν, adv., often encl. νυ(ν) Γ 164, Lat. *nunc, now, just now;* also like Eng. *now, therefore, surely, indeed;* ἄγε νυν, *come now.*

νύξ, νυκτός, ἡ, Lat. *nox, night, nightfall; watch; sleep; nightfall; the West; death.*

νυός, οῦ, ἡ, Lat. *filii uxor, nurus, a daughter-in-law; a bride.*

Νυσήϊον, ου, τό, *Ny-sæ′-um,* a mountain in Thrace sacred to Bac′-chus.

νωμάω, f. ήσω, (νέμω,) Lat. *distribuere, to portion out, distribute; to swing, wield, handle, agitate, manage; to hold, guide; to meditate, consider, ponder, observe.*

νῶροψ, *οπος, ὁ, ἡ*, Lat. *splendidus, flashing.*

νῶτον, *ου, τό*, Lat. *tergum, the back;* B 159, *surface.*

Ξ.

ξανθός, *ή, όν*, Lat. *flavus, yellow; a pale golden color* like that of ripe wheat; *chestnut, sorrel* or *yellowish red*, Lat. *fulvus.*

Ξάνθος, *ου, ὁ, Xan′-thus*, a Tro′-jan; also the name of two rivers; see Classical Dictionary.

ξε(ι)νίζω, f. *ίσω*, (*ξένος*,) Lat. *hospitio excipere, to entertain, receive as guest.*

ξεῖνος, Ion. for **ξένος**, *η, ον*, compare Lat. *adventor, hospes, a guest, any one with whom bonds of friendship and hospitality have been solemnly sealed,* hence *host* as well as *guest; a stranger,* and from this the word came to mean *a* hired *soldier who entered a foreign service,* see Xen′-o-phon's A-nab′-a-sis; in Hom. usu. *a guest.*

ξεινοδόκος, *ον*, Ion. for **ξενοδόχος**, (*ξένος, δέχομαι*,) *given* or *accustomed to entertaining guests, hospitable.*

ξενεῖον, Ion. **ξεινήιον**, *ου, τό*, (*ξεῖνος*,) *a present from a host to his guest on departing, entertainment* or *provision for a guest, hospitality; a gift of friendship.*

ξεστός, *ή, όν*, (*ξέω*,) *shaved, scraped, made smooth.*

ξέω, f. *έσω*; Ep. forms are in *-σσ-*; *to scrape, scratch, rasp, scrape* or *plane to a polish; to carve.*

ξίφος, *εος, τό*, Lat. *gladius, ensis, a sword, a large straight, two-edged sword.*

ξύλοχος, *ου, ἡ*, (*ξύλον, ἔχω*,) *a thicket* or *jungle; a hiding-place* for men or beasts, *a lair.*

ξύμ-, ξύν, see **σύμ-, σύν.**

ξυνέηκα, see **συνίημι.**

ξυνήιος, *η, ον*, (*ξυνός*), Lat. *communis, common;* in neu. pl. as subst., *τά ξυνήια, things held in common, common property.*

ξυστόν, *οῦ, τό*, stric. neu. of adj. *ξυστός, polished* or *scraped* or *worked down smooth,* (*ξύω*,) *the smooth wooden shaft of a spear, a spear* or *javelin;* compare Lat. *hasta, hastile.*

O.

ὁ, ἡ, τό; the forms *ὁ, ἡ, οἱ, αἱ,* are procl.; article *the.* Orig. a demon. pron., and as such com. used by Hom.; with subst. Lat. *ille, hic, that, this,* A 20 *these ransoms = this ransom,* A 11 *that = the well-known, the, this* or *that* (which is com. known): standing alone, *he, she, it,* A 12 *he,* A 29 *her;* with relat. pron. refers back, as *he who,* etc.: *ὁ μέν . . . ὁ δέ, the one . . . the other,* see Anabasis, Book I. chap. I. sec. 7, *τοὺς μὲν . . . τοὺς δ', some . . . others.* As article, *the;* it may render the adj. a subst. in sense, see Anabasis, Book I, chap. IV. sec. 13, *τὸ πολύ, the greater part; τό* with infin. is equivalent to a neu. subst.; before an adv. the two are com. equivalent to an adj., but sometimes the adv. retains its adv. sense streng. by the *τό*; the neu. is used with a clause or sentence treated as a subst.; the neu. is used in cases like *τὸ ἀγαθός,* not to agree with the *expressed word,* but to indicate something as *the idea* or *word good;* with gen. it agrees with a subst. suppressed. Not procl. it is equivalent to *ὅς, ἥ, ὅ, τὸ μέν* A 234, *which indeed, τῇ περ,* see *περ.* Certain cases are used as indefinite pron. *τις,* and like it are encl.

ὀαρίζω, f. *ίσω,* (*ὄαρος,*) *to hold free converse with* any one, *talk familiarly with.*

ὀβελός, *οῦ, ὁ, a spit:* diminutive *ὀβελίσκος,* hence Eng. *obelisk.*

ὄβριμος, *ον, mighty; heavy, large.*

ὀγδώκοντα, Lat. *octoginta,* indecl., *eighty.*

ὅγε, ἥγε, τόγε, (article as demon. pron., *γε* as streng. particle,) Lat. *is, ea, id, he, she, it;* often it has a force difficult to render.

ὀβριμοεργός, *ον,* (*ὄβριμος, ἔργον,*) *performing mighty deeds, of mighty* or *violent deeds, doing wrong acts.*

ὄγκος, *ου, ὁ,* Lat. *uncus, a curve* or *hook, the hook* or *barb on the point of a barbed weapon.*

ὄγμος, *οῦ, ὁ,* (*ἄγω,*) *a straight* or *direct line, a straight road* or *track, a straight path, a path, a straight row, a furrow* or *swath;* see Lat. *sulcus.*

Ὀγχηστός, *οῦ, ὁ, On-ches′-tus,* a town of Bœ-o′-ti-a.

ὀδάξ, (*ο* eu., *δάκνω,*) adv., Lat. *mordicus, with the teeth; ἕλον γαῖαν ὀδάξ, to bite the dust.*

ὅδε, ἥδε, τόδε, (article as demon. pron., encl. particle *-δε* to give greater force) demon. pron., Lat. *hicce, this, this here;* declined like article, Ep. dat. pl. *τοῖσδεσ(σι)ν*; more emphatic than *οὗτος*; when *οὗτος* and *ὅδε* are used in opposition, the former refers to what has gone before (see *ταῦτα* Anabasis, Book I. chap. IV. sec. 16) and the latter to what fol-

lows (see τάδε Anabasis, Book I. chap. iv. sec. 18); ὅδ' αὐτός, *this very here;* in adv. *sense*, but not adv., *here*, Ἀχιλλεὺς ἐγγὺς ὅδε: adv., τῇδε, *here, in this way:* τόδε, *for this reason*, with words of motion, *this way, hither.*

Ὀδίος, *ου*, ὁ, *O-di'-us.*

ὁδός, *οῦ*, ἡ, Lat. *via, a way, road, pathway;* πρὸ ὁδοῦ, *farther along on the road; a journey, voyage, march*, Lat. *iter; way, manner, method.*

ὀδούς, *ὀδόντος*, ὁ, Lat. *dens, a tooth.*

ὀδύρομαι, f. ὀδυροῦμαι, aor. ὠδυράμην, Lat. *moerēre, lamentari, to lament, deplore, grieve for, mourn;* with gen., *to grieve because of;* with dat., B 290, *to mourn to:* intrans. *to grieve, lament, mourn.*

Ὀδυσσεύς, *έως*, ὁ; Ep. gen. ῆος, *U-lys'-ses*, son of La-er'-tes, king of *Ith'-a-ca*, and hero of the Od'-ys-sey.

ὄζος, *ου*, ὁ, *a branch, bough; a twig* A 234, *shoot, scion, descendant;* ὄζος Ἄρηος, *child of Mars*, epith. of heroes.

ὅθεν, (ὅς,) adv., Lat. *unde, from whence* or *whom, whence; wherefore*, Lat. *quare, quamobrem.*

ὅθι, poet. for οὗ, (ὅς,) Lat. *ubi, where.*

ὄθομαι, *to heed, have a care for;* with gen. *to concern one's self about.*

ὀθόνη, *ης*, ἡ, Hom. uses pl. Ep. dat. ὀθόνῃσιν Γ 141, *fine linen; a web, sheet, fine linen cloth; a veil* or *garment of fine linen.*

ὄθριξ, *ὄτριχος*, ὁ, ἡ, (ὁμοῦ, θρίξ,) poet. for ὁμόθριξ, Lat. *similis capilli, having like hair.*

οἷ, Lat. *sibi*, dat. of 3 pers. pron. οὗ.

οἴγνυμι, Ep. impf. mid. 3 pl. ὠίγνυντο; f. οἴξω; aor. ᾧξα; Ep. ὤιξα; aor. pass. ᾤχθην: Lat. *patefacere, aperire, to open; to broach.*

οἶδα, see εἴδω.

οἰέτης, *ες*, for **ὁμοέτης**, (ὁμός, ἔτος,) Lat. *qui ejusdem aetatis est, equal in point of years, of the same age.*

ὀιζυρός, *ά*, *όν*, (ὀιζύς,) Lat. *miser, pitiable, miserable, wretched.*

ὀιζύω, f. ύσω, *to wail, lament; to be afflicted, suffer;* as trans. *to suffer; to bewail.*

οἴκαδε, (οἶκος,) adv., Lat. *domum, homeward, to one's home*, either *country, house*, or *tent.*

οἰκεύς, *έως*, ὁ, (οἶκος,) Lat. *famulus, domesticus, one living in the family, a slave* or *servant, a domestic;* Ion. gen. οἰκῆος.

οἰκέω, f. οἰκήσω, aor. ᾤκησα, pf. ᾤκηκα, aor. pass. ᾠκήθην, (οἶκος,) Lat. *habitare, to inhabit, possess and dwell in, to occupy, to live in; to settle any one*, pass. *to be settled; to control, administer, manage.*

οἰκία, *τά*, pl. of οἰκίον, (οἶκος,) Lat. *a dwelling-place, abode; house; a lair; nest*, Lat. *nidus.*

οἴκοθι, and **οἴκοι**, (οἶκος,) adv., Lat. *domi, at home.*

οἰκόνδε, for **οἴκαδε**, (*οἶκος*,) Lat. adv., Lat. *domum, home, homeward.*

οἶκος, *ου, ὁ*, Lat. *domicilium, domus, a house, a place of abode; a tent; a room, hall, part of a house; a temple; household; a race, a house; household affairs; household substance* or *property.*

οἰκτείρω, f. *τερῶ*, aor. *ᾤκτειρα*, (*οἶκτος*,) Lat. *miserari, to commiserate, feel pity for, pity.*

οἶκτος, *ου, ὁ, pity*, both the *feeling* and *expression* of *pity;* compare Lat. *misericordia, commiseratio.*

οἰκτρός, *ά, όν*, (*οἶκτος*,) *to be pitied, pitiable;* compare Lat. *miserandus, miserabilis.*

'Οϊλεύς, *έως, ὁ, O-i'-leus.*

οἰμάω, f. *ήσω*, (*οἶμα*,) *to fall* or *come suddenly and violently upon, swoop down upon.*

οἰμωγή, *ῆς, ἡ*, (*οἰμώζω*,) *a lamenting, a wailing.*

οἰμώζω, f. *οἰμώξομαι*, aor. *ᾤμωξα*, (*οἴμοι*,) Lat. *lamentari, plorare, to lament, wail:* trans. Lat. *deplorare, to bewail.*

Οἰνείδης, *ου, ὁ, son of Œ'-neus.*

Οἰνεύς, *έως*, or *ῆος, ὁ, Œ'-neus*, king of Cal'-y-don.

οἰνοβαρής, *ές*, (*οἶνος, βαρύς*,) Lat. *ebrius, vino gravis, heavy with wine, drunken*, A 225.

Οἰνόμαος, *ου, ὁ, Œ-nom'-a-us*, a Greek.

οἰνόπεδος, *ον*, (*οἶνος, πέδον*,) Lat. *vinum ferens, of wine-growing soil, wine-producing.*

Οἰνοπίδης, *ου, ὁ, son of Œ-no'-pi-on.*

οἶνος, *ου, ὁ*, Lat. *vinum, wine; the fermented juice of fruits* (water was mixed with the wine before drinking); *malt liquor.*

οἰοπόλος, *ον*, (*οἶος, πέλομαι, to be*,) Lat. *solitarius, lone; lonely, unfrequented.*

οἰνοχοέω, Ep. **οἰνοχοεύω**; Ep. impf. 3 sing. *ἐῳνοχόει*, A 598 *οἰνοχόει*; f. *ήσω*: (*οἰνοχόος*:) Lat. *vinum fundere, to pour out wine;* A 598, *was pouring out wine.*

οἰνοχόος, *ον*, (*οἶνος, χέω*,) *pouring out wine;* as subst. *wine-pourer.*

οἶνοψ, *οἴνοπος, ὁ*, (*οἶνος, ὤψ*,) *wine-colored, dark red.*

οἶος, οἴη, οἶον, Lat. *solus, alone, lone, lonely; unique, peculiar of its kind, alone of its kind, admirable*, Lat. *unicus;* with **ἀπό**, *alone from, separated from; alone* or *unaided, without aid, alone, single.*

οἷος, οἵη, οἷον, (*ὅς*,) Lat. *qualis, what sort of* B 320, *such as, as;* often used when the antecedent is indefinite or omitted, and is sometimes attracted into the case of its antecedent; the antecedent is often a clause; correlative of *τοῖος* Lat. *talis, such, such-like; such as to, capable of:* in adv. sense, *οἷος how, οἷον δή since then.*

ὄϊς and **οἶς**, gen. *ὄϊος* and *οἰός, ὁ, ἡ*, acc. *ὄϊν*, pl. *ὄϊες* and contr. *ὄϊς*, dat.

ὀίεσ(σ)ι or ὄεσ(σ)ι, contr. acc. ὄις, Lat. *ovis, a sheep* Γ 198, both mas. and fem., sometimes there is added another word: supply the *digamma* and we have ὀϝις, which is the Lat. *ovis.*

ὀίσατο, Ep. aor. mid. of **ὀίω.**

οἰσέμεν(αι), Ep. f. inf. of **φέρω.**

ὀιστεύω, f. εύσω, (ὀιστός, *an arrow,*) Lat. *sagittare, to shoot arrows, shoot.*

ὀιστός, οῦ, ὁ, (οἴσω,) Lat. *sagitta, an arrow.*

οἶτος, ου, ὁ, (οἶ,) *lot;* in bad sense, Lat. *infelix fatum, a sorrowful lot, calamity, misfortune, death, doom.*

Οἴτυλος, ου, ὁ, *Œt'-y-lus,* a town of La-co'-ni-a.

Οἰχαλιεύς, έως, ὁ, *an Œ-cha-'li-an.*

Οἰχαλίη, ης, ἡ, *Œ-cha'-li-a,* a city of Thes'-sa-ly.

Οἰχαλίηθεν, adv., from *Œ-cha'-li-a.*

οἴχομαι, f. οἰχήσομαι: stric. pf. with signif. of pres., Ion. **οἰχεῦμαι,** *am gone; to have gone away, be gone, be absent* or *away,* Lat. *abesse; to have departed; to be lost, to vanish* B 71, *slip away, escape:* A 366 *to go, set out,* Lat. *proficisci; to depart, go away,* Lat. *abire; to fly, rush, haste, speed:* as trans. *to escape anything:* with cognate acc.

ὀίω or **οἴω,** Ep. mid. **ὀίομαι;** Ep. impf. 3 sing. ὠίετο; f. οἰήσομαι; aor. ὠισάμην, Ep. 3 sing. ὀίσατο; Ep. aor. pass. ὠίσθην: Lat. *opinari, suspicari, to think, believe, fear, suspect, hope, expect; to mean* or *intend* to do a thing, *purpose.*

οἰωνιστής, οῦ, ὁ, (οἰωνίζομαι,) *one who foretells by observing birds, an augur,* B 858.

οἰωνοπόλος, ον, (οἰωνός, πολέω,) *observing the birds of omen, versed in the art of augury;* as subst. Lat. *augur, auspex, an augur, a seer.*

οἰωνός, οῦ, ὁ, (οἶος,) Lat. *ales, a bird of prey, a solitary bird,* hence *bird of omen,* as eagle, vulture, etc., from such birds omens were taken; *an omen.*

ὀκριόεις, εσσα, εν, (ὄκρις, *a rough point,*) *rough with projections, ragged.*

ὀκρυόεις, εσσα, εν, (= κρυόεις in sense, ὀ being prefixed for eu. effect,) *chilly, icy, cold;* metaph. *dread, chilling the heart, terrible, frightful, awful.*

ὀκτώ, indecl., Lat. *octo, eight.*

ὀλβιοδαίμων, ονος, ὁ, ἡ, (ὄλβιος, δαίμων,) *blessed by the deity, of blessed* or *happy lot.*

ὄλβιος, ον, (ὄλβος), compare Lat. *felix, fortunatus, beatus, happy, fortunate, prospered,* hence *wealthy;* also trans. *rich,* of things that make the possessor *rich.*

ὄλβος, ου, ὁ, *good fortune, happiness, riches, prosperity;* compare Lat. *divitiae, opes, gazae.*

ὄλεθρος, ου, ὁ, (ὄλλυμι,) *destruction, a destroying; anything that causes destruction, a scourge, a bane.*

ὀλέκω, iter. impf. ὀλέκεσκον, Lat. *perdere, to destroy, ruin, kill;* pass. *to die;* = ὄλλυμι.

ὀλιγοδρανέων, έουσα, έον or οῦν, (ὀλίγος, δραίνω,) *having ability to do little, able to do but little, not strong.*

ὀλίγος, η, ον, Lat. *paucus, exiguus, few, little, small,* opp. to μέγας and πολύς; *feeble, weak;* ὀλίγου, *of little, nearly* equivalent to ὀλίγου δεῖ, *lack only a little,* Lat *paene:* neu. as adv., ὀλίγον, *a little,* Lat. *paullum;* ἐν ὀλίγῳ, *finally, in short, in a little space, nearly;* with compar., *by a little.*

Ὀλιζών, ῶνος, ἡ, *O-li'-zon,* a town of Mag-ne'-si-a.

ὀλλυ(μι)(ω), impf. ὤλλυν; f. ὀλέσ(σ)ω; aor. ὤλεσ(σ)α and ὄλεσ(σ)α; pf. ὀλώλεκα, 2 pf. ὄλωλα: Lat. *perdere, to lose,* also *to destroy, ruin, slay:* mid. Lat. *perire, to be destroyed, die, perish; to be ruined: see* ὀλέκω.

ὀλοιός, όν, **ὀλουός**, όν, poet. for ἀλοός, ή, όν, (ὄλλυμι,) Lat. *exitiosus, perniciosus, destructive, hurtful, deadly.*

ὀλοός, η, ον, (ὄλλυμι,) Lat. *exitiosus, perniciosus, destructive, ruinous, deadly, pernicious, hurtful,* Γ 365.

Ὀλοοσσών, όνος, ἡ, *O-lo-os'-son,* a town in Thes'-sa-ly.

ὀλοόφρων, ονος, ὁ, ἡ, (ὀλοός, φρήν,) *evil in mind, meaning hurt; baleful, savage, stern.*

ὀλοφυδνός, ή, όν, (ὀλοφύρομαι,) Lat. *luctuosus, weeping, sorrowing,* also, *lamentable, pitiful.*

ὀλοφύρομαι, f. ροῦμαι, aor. ράμην, *to weep* or *lament, bewail; to pity* or *feel* for others in trouble, *show pity* or *sympathy;* with gen. or acc. *to have compassion on.*

Ὀλύμπιος, ον, (Ὄλυμπος,) *O-lym'-pi-an.*

Ὀλυμπόνδε, adv., *to O-lym'-pus.*

Ὄλυμπος, Ep. Οὔλυμπος, ου, ὁ, *O-lym'-pus,* a high mountain in Thes'-sa-ly, and home of the gods; see Classical Dictionary.

ὅμαδος, ου, ὁ, (ὁμός,) *the noise* or *tumult of a crowd* B 896, *the noise of battle; a throng; strife.*

ὄμβρος, ου, ὁ, Lat. *imber, rain, a heavy fall of rain, a thunder-storm.*

ὁμηγερής, ές, (ὁμός, ἀγείρω,) Lat. *congregatus, assembled together.*

ὁμηλικίη, ης, ἡ, Ion. for ὁμηλικία, (ὁμῆλιξ,) Lat. *aetatis aequalitas, equality of age;* collective n., Γ 175, *society of equals in age, companions; a mate, comrade, companion.*

ὁμιλέω, f. ήσω, aor. ὡμίλησα, (ὅμιλος,) *to be in company with, associate with,* sometimes with παρά, μετά; with περί and acc. *to throng about; to meet,* either in friendly or hostile sense; *to live intimately with* or *be friends; to come into; to engage in.*

ὅμιλος, ου, ἡ, (ὁμου, ἴλη,) (what is the difference between Lat. *coetus, turba,*

turma, and *multitudo?*) *a throng, assembled crowd, multitude, company, mass, host, army; tumult of battle.*

ὀμίχλη, *ης, ἡ*, Ion. for **ὁμίχλη**, Lat. *caligo, nebula, a fog, mist; steam; κονίης ὀμίχλη, cloud of dust.*

ὄμμα, *ατος, τό*, (*ὦμμαι*, pf. mid. of *ὁράω*,) Lat. *oculus, the eye; a sight, phantom, that which is seen, view.*

ὄμνυ(μι)(ω), impf. *ὤμνυ(ο)ν*; f. *ὀμοῦμαι*; aor. (*ὤ*)(*ὄ*)*μοσ(σ)α* Γ 279; pf. *ὀμώμοκα*; aor. pass. *ὠμό(σ)θην*: Lat. *jurare, to swear, affirm* or *declare by oath; to swear to anything;* with *ὅρκον, to swear an oath;* with inf., A 76, *swear to me that you will assist*, *to swear by; invoke.*

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ὁμοιόω, f. *ώσω*, aor. *ὡμοίωσα*, aor. pass. *ὡμοιώθην*, (*ὁμοῖος*,) *to make like; to liken; to compare:* pass. A 187, *ὁμοιωθήμεναι ἄντην, to compare himself face to face with me.*

ὁμοκλάω = **ὁμοκλέω**, iter. aor. *ὁμοκλήσασκε, to exclaim, shout* or *call out to,* either to cheer or upbraid; *to call out a command, shout to any one to do* anything, *to command in a loud voice.*

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ὁμόφρων, *ονος, ὁ, ἡ*, (*ὁμός, φρήν*,) Lat. *unanimus, unanimous.*

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ὄνειαρ, *ὀνείατος, τό*, (*ὀνίνημι*,) *anything that is useful* or *helpful, a help, an advantage; succor, aid; relief, refreshment; food.*

ὀνείδειος, *ον*, (*ὄνειδος*,) *disgraceful, shameful, injurious; reproachful, that incurs reproach:* also as subst.

ὀνειδίζω, f. *ίσω*, aor. *ὠνείδισα*, (*ὄνειδος*,) Lat. *exprobrare*, (what is the difference between *exprobrare* and *objicere?*) *to cast reproaches in one's teeth; to reproach, censure, blame.*

ὄνειδος, *εος, τό*, Lat. *probrum, a blame, a reproach* A 291, *a disgrace; a report,* something like Lat. *fama,* (what is the difference between *fama* and *rumor?*)

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ὄνειρος, *ου*, ὁ, Lat. *somnium, a dream;* the God of Dreams, B 6; what is the difference between ὄνειρος and ὄναρ? a pl. ὀνείρατα is found.

ὄνησα, see foll.

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behind, Lat. *pone; afterward*, Lat. *postea; in the future, henceforth* Γ 411, Lat. *in posterum; over again:* as prep. with gen., *behind, after*, Lat. *pone* with acc. : πρόσσω καὶ ὀπίσσω, A 343, *the future and the past*, indicating calculation and forethought.

ὅπλον, ου, τό, *a tool, an instrument; a weapon;* in ships, *the ropes, rigging, cordage*, etc., by which the vessels are managed; in general, *any tools* or *implements; a large shield* used by heavy-armed foot soldiers or *hoplites* or *heavy-armed;* in pl. *implements of warfare* whether *arms* or *armor*.

ὁπλότερος, α, ον, sup. ὁπλότατος, of defective compar., (ὅπλον,) Lat. *junior, minor natu, younger; stronger, fresher, more capable of good service.*

'Οπόεις, όεντος, ἡ, *O′-pus*, a town of Lo′-cris.

ὀπός, see **ὄψ.**

ὀππότε, Ep. for **ὁπότε,** conj. adv., Lat. *quando, quum, when*, used with the indic., subj., and opt.; something is to be supplied before ὀππότε in Γ 173; with subj. and opt. it may have a conditional force, *when* = *whenever, in case that, if;* often used with κέν and ἄν, ὀππόταν = ὀππότ' ἄν; *whereas, since, because, for that.*

ὀπ(π)ότερος, α, ον, (πότερος,) Lat. *uter, which of the two; one or other of the two*, Lat. *alteruter:* adv. ὁποτέρως and neu.

ὅππως, Ep. for **ὅπως,** Lat. *quomodo, in what way, how, after what fashion, as;* with the sup. it has the same force as Lat. *quam:* final, Lat. *ut, quo, that, so that, to the end that*, foll. by the subj. to express pres. or f. purpose, by the opt. to express past purpose.

ὀπτάω, f. ήσω, Lat. *assare, to roast, broil; to bake, burn*, Lat. *torrēre.*

ὄπωπα, 2 pf. of **ὁράω.**

ὀπώρη, Ion. for **ὀπώρα,** ας, ἡ, *the ripening time*, the time between the rising of the Dog-star and Arc-tu′-rus, nearly the same as our *Dog-days; ripe fruits.*

ὀπωρινός, ή, όν, (ὀπώρα,) *of the ripening-time, of early autumn.*

ὁράω, Ep. **ὁρόω**; f. ὄψομαι; 2 aor. εἶδον; pf. ἑώρακα; 2 pf. **ὄπωπα, οἶδα** with pres. sense; plupf. ὀπώπειν; aor. pass. ὤφθην: Lat. *vidēre, to see, look*, also trans. *see, behold, perceive* (of the mind), *observe, be aware of, discern, behold;* mid. *to gaze on with interest;* ὁρᾶν φάος ἠελίοιο, *to behold the light of the sun* or *day* = *to live.*

ὀρέγνυμι, par. form to **ὀρέγω,** f. ὀρέξω, pres. part. ὀρεγνύς A 351, Lat. *porrigere, to stretch forth* or *extend* anything, as the foot or the hands, etc.; *to hand, give, offer:* mid. *to stretch one's self;* of horses, *to stretch themselves* or *go at full speed; to reach after* with the hands; *to lunge* or *thrust out;* with ἰών, *to stretch one's self going* or *as he goes, stride along;* with gen. *to grasp after, aim at*, also, *to long for, desire;* with

acc. *to hit;* that which is *aimed at* or *desired* is expressed by the gen. case, that which *has been reached* is expressed by the acc. case; ὀρεκτῇσιν μελίῃσιν, *with outstretched spears.*

ὀρέοντο, Ep. 2 aor. 3 pl. of **ὄρνυμι.**

'Ορέσβιος, ου, ὁ, *O-res'-bi-us.*

ὀρεσκῷος, ον, Ep. for **ὀρέσκοος,** (ὄρος, κεῖμαι,) Lat. *in montibus degens, lying on the mountains, wild.*

ὀρέστερος, α, ον, (ὄρος,) Hom. for ὀρεινός, *of the mountains, mountainous.*

'Ορέστης, ου, ὁ, *O-res'-tes,* a Greek; also, a son of Ag-a-mem'-non.

ὀρεστιάς, άδος, fem. adj., (ὄρος,) *of the mountains, mountain;* used of mountain nymphs.

ὄρεσφι(ν), Ep. gen. and dat. of **ὄρος,** *a mountain.*

"Ορθη, ης, ἡ, *Or'-the,* a town of Thes'-sa-ly.

ὀρθόκραιρος, α, ον, (ὄρθος, κραῖρα,) *with horns projecting straight up.*

ὀρθός, ή, όν, (ὄρθαι,) *straight, direct; straight up,* Lat. *arduus; in a straight* and *direct line, straightforward;* hence, *straightforward* or *upright* in a moral sense.

ὀρθόω, f. ὀρθώσω, aor. ὤρθωσα, (ὀρθός,) Lat. *arrigere, erigere, to erect, raise up, set up,* also, *to restore; to regulate; to lead aright, to set straight; to extol:* pass. *to be raised up* or *set upright, stand; to succeed, prosper; to be upright* or *just* in character.

ὀρίνω, aor. ὤρινα, aor. pass. ὠρίνθην, (ὄρνυμι,) Lat. *concitare, agitare, to stir, awaken, raise, arouse, move, excite* Γ 395; *to scatter, frighten, stir up, confuse; to move the mind.*

ὅρκιον, ου, τό, (ὅρκος,) *an oath, a solemn oath* accompanied by solemn rites; *pledge* for fulfilment of an oath, something like Lat. *pignus:* in pl. and referring to the several things specified in a *treaty* as agreement, *articles of a treaty* or *a treaty;* ὅρκια πιστὰ ταμόντες Γ 73, *after concluding friendship and a faithful treaty,* Lat. *foedus ferire;* by metonymy, *victims* sacrificed to confirm a solemn oath.

ὅρκος, ου, ὁ, Lat. *jusjurandum, an oath; that by which an oath is sworn, the witness* or the power or deity called upon as witness *of an oath.*

ὁρμαίνω, aor. ὥρμηνα, (ὁρμάω,) *to excite, move quickly* or *hurriedly,* something like Lat. *impetu ferre; to ponder upon a thing* or *revolve it in the mind,* Lat. *animo volvere; to ponder, meditate, consider, debate,* Lat. *cogitare; to desire.*

ὁρμάω, f. ήσω, aor. ὥρμησα, pf. ὥρμηκα, aor. pass. ὡρμήθην, (ὁρμή,) Lat. *impellere, concitare, excitare, to set moving, excite, urge, animate, rouse; to move on* or *forward; to rush* or *charge upon, attack,* Lat. *irruere; to pursue:* intrans. *to set out; rush on;* with inf. *to desire eagerly* or *make an effort to do anything.*

'Ὀρμένιον, ου, τό, *Or-men'-i-um*, a town of Mag-ne'-si-a.

ὁρμή, ῆς, ἡ, (ὄρνυμι,) Lat. *impetus, an onset, an impulse, the first of an attack; violent impulse of the mind, zeal; the beginning.*

ὅρμημα, ατος, τό, (ὁρμάω,) *a strong desire;* the pl., in cases like B 590, is com. rendered *the struggles and groans on account of (the recovery of) Hel'-en.*

ὅρμος, ου, ὁ, Lat. *statio navalis, roadstead* or *anchorage*, A 435.

'Ὀρνειαί, ῶν, αἱ, *Or'-ne-ae*, a town of Ar'-go-lis.

ὄρνις, ιθος, acc. -ιθα or ὄρνιν, ὁ, ἡ, Lat. *avis, ales,* (what is the difference between *avis* and *ales?*) *a bird; a bird of prey,* hence *a bird of omen;* see **οἰωνός**.

ὄρνυμι, f. ὄρσω; aor. ὦρσα, iter. ὄρσασκε; 2 aor. ὤρορον, Ep. mid. 3 pl. ὀρέοντο; 2 pf. ὄρωρα, intrans.: Lat. *excitare, concitare, impellere, to stir up, move, excite, set on, impel; to arouse, instigate, encourage,* Lat. *instigare:* mid. and intrans. ὄρωρα, *to rouse* or *bestir one's self; to start up* Γ 349, *rise, arise,* Lat. *oriri; to be roused* or *excited.*

ὄρος, εος, τό, Ion. **οὖρος**, Lat. *mons, a mountain, hill.*

ὀρούω, f. σω, (ὄρνυμι,) Lat. *ruere, to dart, rush* or *hurry forward.*

ὀρυμαγδός, οῦ, ὁ, *any loud inarticulate sound* not made by human voices, *crash, roaring* as of water, *rattling, tumult of battle, noise of a crowd, clash of weapons,* etc.

ὀρφανικός, ἡ, όν, (ὀρφανός, hence Eng. *orphan,*) Lat. *orphanus, of an orphan, orphan, orphaned.*

ὄρχαμος, ου, ὁ, (ὄρχος,) *the first in rank, leader.*

ὀρχέομαι, (deriv. uncertain,) *to dance,* Lat. *saltare.*

ὀρχηστής, ου, or **-στήρ**, ῆρος, ὁ, (ὀρχέομαι,) Lat. *saltator, a dancer, one who dances.*

'Ὀρχομενός, οῦ, ὁ, *Or-chom'-e-nus,* name of two cities.

ὄρωρα, 2 pf. of **ὄρνυμι**.

ὅς, **ἥ**, **ὅ**; οὗ, ἧς, οὗ, Ep. ὅου, ἕης; dat. ᾧ, ᾗ, ᾧ; neu. acc. ὅ; Ep. dat. pl. ᾗς, ᾗσι. Sometimes used as a demon. pron. nearly equivalent to οὗτος and ὅδε, Lat. *hic, ille, this, that, he, she, it.* Relative pron. Lat. *qui, quae, quod, who, which, what, that;* the relative is often attracted into the case of its antecedent, and the antecedent is sometimes drawn into the relative clause, and even into the same case with the pron.; it is used to introduce a final cause like Lat. *qui* for *ut, who = that he might;* causal, *who = because he;* οὗ *when,* ἐξ and ἀφ' οὗ *since when,* ἐν ᾧ *while,* εἰς ὅ *till,* ᾗ *where,* Lat. *qua,* ᾗ with sup. = Lat. *quam,* ὅς καί *who even* or *also,* οἵ τ' ἄρα *and then (those) who,* ὅς γε *even, who at least,* see ὅς περ.

ὅς, **ἥ**, **ὅν**, poss. pron., Lat. *suus, his, her, its;* the Ep. forms ᾗφι and

dat. pl. ᾗσι are found : used for σός, Lat. *tuus*, and for ἐμός, Lat. *meus*.

ὁσ(σ)άκι, (ὅ(σ)ος,) adv., Lat. *quoties, as often as.*

ὅσ(σ)ος, η, ον, Lat. *quantus, as much as, how much, as great as, how great, as long as, how long, as far as, how far ;* simply *as :* τόσος . . . ὅσος, Lat. *tantus* . . . *quantus :* adv., Lat. *quantum, quantopere, as much as, as far as,* with compar. and sup., *by how much, by so far as, by as much as, so far as ;* ὅσ(σ)ον τε, *about as far as.*

ὅς περ, ἥ περ, ὅ περ, Lat. *qui quidem, who* or *which indeed, which very ;* see Anabasis, Book I. chap. IV. sec. 5, *which very thing.*

ὄσσα, ης, ἡ, (does Lat. *rumor* or *fama* correspond to any of these definitions ?) *rumor, report ;* personified, *Fame, Rumor ; a divine* or *warning voice ; a voice.*

ὄσσε, τώ, Lat. *oculi, the (two) eyes,* neu. du., may take a pl. adj. or verb.

ὄσσομαι, (ὄσσα or ὄσσε,) Lat. *divinare, to see ; to portend, presage, threaten, forebode ; to picture to one's self, see in mind,* Lat. *in animo fingere.*

ὅσσος, Ep. for **ὅσος.**

ὅς τε and Ep. mas. ὅτε, **ἥ τε, τό τε,** Ep. for **ὅς τε, ἥ τε, ὅ τε,** only a stronger form of ὅς, *who* or *which in fact, who, which.*

ὀστέον, ου, τό, Lat. *os, a bone.*

ὅστις, ἥτις, ὅτι, gen. οὗτινος, ᾗστινος, οὗτινος ; Ep. forms, ὅτις, ὅττι, gen. ὅττεο, ὅτ(τ)ευ, ὅτεῳ, neu. nom. and acc. pl. ἅσσα, gen. ὅτεων, dat. ὁτέοισιν and ὁτέῃσιν, in nom. and acc. Hom. has also the usu. forms : Lat. *quicunque, quisquis, whosoever, whichsoever ;* indirectly interrog.

ὅταν, for **ὅτ' ἄν** = Ep. **ὅτε κεν** ; see **ὅτε.**

ὅ τε or **ὅτε,** neu. of **ὅστε,** and Ep. mas.

ὅτε, Lat. *quum, quando, when ;* may be correlative with any adv. of time ; *when, where, because, since, how ;* εἰς ὅτε κεν *until, as long as,* πρίν γ' ὅτε *before (the time) when,* ὡς ὅτε *as when, just as,* ὅτε μή *save when* or *unless,* ὅτε δή ῥα *when truly indeed* or *as soon as,* ὅτε μεν . . . ὅτε δέ *at one time* . . . *at another, now* . . . *now,* ὅτε περ *when, just when, when indeed ;* in the last example the encl. περ gives force to the adv., and is sometimes not rendered : as causal, Lat. *quandoquidem, since, whereas.*

ὅτι, Ep. **ὅττι,** Lat. *quod,* conj., *that ;* orig. ὅ τι, neu. of ὅστις : ὅτι μή *except that, unless,* used after a neg. sentence ; μὴ ὅτι . . . **ἀλλά,** *not that* or *not only* . . . *but.*

ὅτι, Ep. **ὅττι,** causal particle, Lat. *quod, because, therefore ;* with sup. to strengthen the force of the sup., like Lat. *quam, as* . . . *as possible.*

ὀτραλέως, (ὀτρηρός,) adv., Lat. *agiliter, quickly, promptly* Γ 260, *actively, nimbly ; zealously,* Lat. *studiose.*

Ὀτρεύς, *έως*, *ὁ*, *O'-treus*, a Phry'-gi-an prince.

ὀτρηρός, *α*, *ον*, (*ὀτρύνω*,) Lat. *agilis*, *active*, *quick ; busy*, *diligent*, *ready ; zealous*.

ὄτριχες, nom. pl. of **θρίξ**.

ὀτρύνω, iter. impf. *ὀτρύνεσκον*, Ep. f. *ὀτρυνέω*, aor. *ὤτρυνα*, *to incite*, *stir up*, *encourage*, *arouse ; to urge on*, *prompt ; speed*, *hasten ;* (do Lat. *incitare*, *instigare*, *impellere*, *maturare* correspond exactly to these definitions ?) : mid. and pass. *to make haste* or *bestir one's self*.

οὐ, **οὐκ**, **οὐκί**, **οὐχ**, **οὐχί**, adv., Lat. *non*, *not*, used to express *absolute negation*, whereas *μή* expresses *negation as imagined*, *assumed*, *willed*, or *sought for ; οὐ* may be used in independent or dependent clauses ; *οὐ* is followed by acc. in solemn asseverations, *no*, *by* — ; *οὐ πάνυ*, *οὔτι*, *not by any means ; οὐ πάμπαν*, *in no respect :* interrog., *οὐ* is used in questions expecting an affirmative answer : see **μή**.

οὗ, Hom. **ἕο**, Lat. *sui*, 3 pers. pron. encl. ; also reflexive pron., not encl.

οὖας, *οὔατος*, *τό*, Ep. and Ion. for **οὖς**, dat. pl. *οὔασι*, *the ear*, Lat. *auris*.

οὔασι(ν), Ep. dat. pl. of **οὖς**, which see.

οὖδας, *δεος*, *τό*, (*ἕδος*,) *the ground*, *earth*, *surface of the ground* on which we stand and walk.

οὐδέ, (*οὐ*, *δέ*,) Lat. *neque*, *nec*, *ne . . . quidem*, *and not*, *yet not*, *but not*, *nor*, *nor yet*, *not even*, *and also not ; οὐδέ . . . οὐδέ*, *not even . . . nor yet*, *nor . . . nor ; οὐδὲ γὰρ οὐδέ*, *for by no means*, or the neg. simply repeated for greater force, *for not even*, *not even ; μὲν οὐδέ*, *but not*, *but also not ; οὐδὲ εἷς*, *not a soul*, *not a single one*.

οὐδείς, **οὐδεμία**, **οὐδέν**, *οὐδενός*, *οὐδεμιᾶς*, *οὐδενός*, (*οὐδέ*, *εἷς*, *μία*, *ἕν*,) Lat. *nullus*, *no one*, *none*, *no*, lit. *not one*, *and not one*, *not even one :* neu. as adv., *in no respect*, *by no means*, *in nothing*.

οὐδέπω, Lat. *necdum*, *and not yet*, *not yet*, in Hom. separated by tmesis.

οὐδός, *οῦ*, *ὁ*, Ion. for *ὁδός*, (some older authorities say from *ὁδός*,) Lat. *limen*, *a threshold*.

οὐκ, see **οὐ**.

Οὐκαλέγων, *οντος ὁ*, *U-cal'-e-gon*, *a counsellor of Troy*.

οὐκέτι, **οὐκ-έτι**, (*οὐκ*, *ἔτι*,) Lat. *non amplius*, adv. *no longer*, *nor further*, *not any more*.

οὐκί, see **οὐ**.

οὐλόμενος, *η*, *ον*, adj., orig. Ep. 2 aor. mid. part. of **ὄλλυμι**, something like Lat. *perniciosus*, *deadly*, *destructive*, *direful ; accursed*, *lost*.

οὖλος, *η*, *ον*, Lat. *perniciosus*, *destructive*, *fatal*, *baneful*.

οὖλος, *η*, *ον*, (Ep. for *ὅλος*, Eng. *whole*), *whole*, *entire ; whole* in the sense of *incessant*, *constant*, *continuous ; shaggy*, *thick*, *soft*, *woolly*, *curly*.

οὐλόχυται, *ῶν*, *αἱ*, (*οὐλαί*, *χέω*,) *coarsely-ground* (*parched*) *barley sprinkled*

sprinkled coarse barley meal, A 449. It was com. salted and scattered over the altar and victim before the sacrifice ; *οὐλοχύτας κατάρχεσθαι, to begin the solemn rites by sprinkling on the coarse barley meal.*

Οὐλυμπόνδε, see **Ὀλυμπόνδε**.

Οὔλυμπος, see **Ὄλυμπος**.

οὖν, inferential, Lat. *ergo, igitur, itaque, therefore, then, accordingly, consequently, hence ;* after any digression, *οὖν* serves to resume the thought, *ὡς οὖν when therefore* or *then, ἐπεὶ οὖν when then ;* it serves also to append a circumstance to something that goes before, *yet, certainly, surely, truly ; οὖν* renders a relative word less definite ; *οὐκοῦν therefore, οὔκουν not therefore.*

οὕνεκα = **οὗ ἕνεκα**, something like Lat. *propterea, therefore ; because, that,* Lat. *quia ;* lit., *on which account.*

οὐνομ-, Ion. for *ὀνομ-*.

οὔ ποθι, adv., Lat. *nusquam, nowhere.*

οὔ ποτε, adv., Lat. *nunquam, never.*

οὔ πω, adv., Lat. *nondum, not yet,* B 122.

Οὐρανίωνες, (*οὐρανός*,) Lat. *coelites*, as adj. ; *heavenly, of the heavens ;* subst. *the gods.*

οὐρανόθεν, adv., Lat. *e coelo, from heaven.*

οὐρανόθι πρό Γ 3 = **πρὸ οὐρανοῦ**, *before the heavens* or *under the sky.*

οὐρανός, οῦ, ὁ, Lat. *coelum, heaven ; the starry heavens, the sky, the firmament ; seat* or *home of the gods.*

οὐρεύς, ῆος, ὁ, Ion. for **ὀρεύς**, Lat. *mulus, a mule.*

οὖρος, εος, τό, Ion. for **ὄρος**, Lat. *mons, a mountain.*

οὖρος, ου, ὁ, Lat. *secundus ventus, a fair* or *prospering wind.*

οὐρός, οῦ, ὁ, (*ὀρύσσω*,) *a ship channel* leading to the camp.

οὖς, ὤτος, τό, see **οὖας**.

οὐτάζω, *άσω, to hit ; to wound ;* iter. *οὐτήσασκε.*

οὔτε, (*οὔ, τε*,) Lat. *neque, and not ; οὔτε . . . οὔτε, neither . . . nor ;* may answer to *δδέ, οὐ, δέ, τε, καί.*

οὔτι, adv., see **οὔτις**, *not at all, by no means*, B 833.

οὐτιδανός, adj., (*οὔτις*,) *worthless*, A 231, *useless.*

οὔτις, *οὔτινος*, (*οὐ, τίς*,) Lat. *nullus, no one, none ;* neu. as adv., *by no means ;* sometimes the parts are written separately, as *οὔ μέ τι.*

οὔτοι, (*οὐ, τοί*,) Lat. *non sane, assuredly not.*

οὗτος, αὕτη, τοῦτο, *τούτου, ταύτης, τούτου*, pl. *οὗτοι, αὗται, ταῦτα*, gen. *τούτων* in 3 genders, neu. acc. *ταῦτα*, Lat. *hic, this ; ἐκεῖνος* refers to the more remote, *οὗτος* to the nearer, of two objects ; for *οὗτος* and *ὅδε* in opp. see **ὅδε** ; *τοῦτο μέν . . . τοῦτο δέ, partly . . . partly ;* neu. pl. as adv., *on this account.*

οὕτως, οὕτω, Lat. *sic, thus, in this manner, so ; simply, no more than ; so*

Lat. *tam;* as opp. to ὧδε, it refers to what goes *before*, ὧδε refers to what follows.

ὀφείλω, f. ὀφειλήσω; aor. ὠφείλησα; 2 aor. ὤφελον, Ep. ὤφελλον; pf. ὠφείληκα: Lat. *debēre, to owe; be in debt; to be under obligation, ought.*

ὀφέλλω, Ep. for **ὀφείλω**, Ep. 2 aor. **ὄφελον**, Lat. *debēre, to owe, ought;* often with εἴθε or Ep. αἴθε, ὡς, μή.

ὀφέλλω, f. ὀφελῶ, aor. ὤφειλα, Lat. *augēre, to augment, increase, make more, enlarge; to make to thrive, further; to succor, aid.*

ὄφελος, ου, τό, (ὀφέλλω,) *aid, profit, advantage;* compare Lat. *utilitas, usus.*

ὀφθαλμός, οῦ, ὁ, (ὀφθῆναι,) Lat. *oculus, the eye.*

ὄφρα, conj., Lat. *ut, quo, in order that, that;* adv., Lat. *donec, quamdiu, dum, so long as; until,* Lat. *usquedum.*

ὀφρυόεις, εσσα, εν, (ὀφρύς,) stric. *indicating haughtiness by the elevation of the eyebrows, haughty, towering;* hence, *high, on the brow of a steep hill* or *rock, situated high up.*

ὀφρύς, ύος, ἡ, acc. pl. ὀφρύας or irreg. contd. -ῦς, Lat. *supercilium, the eyebrow, the brow,* also *the brow of a hill,* also *pride, gravity.*

ὄχα, (ἔχω,) Ep. adv., Lat. *eminenter, by far.*

ὀχεύς, Ion. gen. ῆος, ὁ, (ἔχω,) Lat. *retinaculum, any fastener* or *holder; the strap* passing under the chin *for fastening the helmet,* Γ 372, Lat. *lorum galeae; a bar, bolt, a clasp.*

ὀχέω, Ion. impf. ὀχέεσκον; f. ήσω; (ὄχος;) *to carry, convey, bear; to endure, suffer, sustain; to hold.*

ὀχθέω, f. ήσω, aor. ὤχθησα, *to be vexed, be displeased,* Α 570, Lat. *graviter ferre, indignari.*

ὄχθη, ης, ἡ, Lat. *ripa, bank; shore,* Lat. *litus.*

ὄχος, εος, τό, (ἔχω,) *that which holds (and bears),* and so *a vehicle;* pl. *chariots,* Ep. dat. pl. ὄχεσφι.

ὄψ, ὀπός, dat. ὀπί, acc. **ὄπα**, Lat. *vox, voice; a word, speech, that which is spoken* (by the voice).

ὀψέ, adv., *after, afterwards, finally.*

ὄψεαι, see **ὁράω**.

ὀψίγονος, ον, (ὀψέ, γόνος,) Lat. *posthumus, late-born;* Γ 353, ὀψιγόνων ἀνθρώπων, *of men born in a later age = of posterity,* Lat. *posterorum.*

ὄψιμος, ον, (ὀψέ,) poet. for **ὄψιος**, Lat. *tardus, tardy, late.*

ὄψις, εως, ἡ, Ion. gen. ιος, (ὄψομαι, assumed f. of **ὁράω**,) *the power of vision, sight; that which appears to the sight, appearance, aspect;* compare Lat. *visus, adspectus, conspectus.*

ὀψιτέλεστος, ον, (ὀψέ, τελέω,) *accomplished* or *to be accomplished at a late period, late of fulfilment.*

Π.

πάγεν, 2 aor. Ep. 3 pl. of **πήγνυμι**, which see.

παγχρύσεος, *ον*, (*πᾶς*, *χρυσός*,) *all of gold*.

πάγχυ, Hom. for **πάνυ**, (*πᾶς*,) adv., Lat. *omnino*, *altogether*, *entirely*.

παιδνός, *οῦ*, *ὁ*, Lat. *puer*, *a boy*, *child*, *lad*: stric. adj., (*παῖς*).

παιδοφόνος, *ον*, (*παῖς*, *φόνος*,) *child-murdering*, *child-killing*.

παίηων, *ονος*, *ὁ*, *a triumphal* or *festal song*, *pæan*.

Παίονες, *ων*, *οἱ*, *the Pæ-o′-ni-ans*.

παῖς, *παιδός*, dat. *παιδί*, acc. *παῖδα*, gen. pl. *παίδων*, dat. *παισί*, Ep. *παίδεσσι*, *ὁ* or *ἡ*, Lat. *puer*, *a child*, either *son* or *daughter*; *ὁ*, *a son*, *boy*, *youth*; *ἡ*, *daughter*, *maiden*, *girl*.

Παισός, *οῦ*, *ἡ*, *Ap′-æ-sus*, a town of *Mys′-i-a*.

παιφάσσω, *to stare* or *rush wildly about*, Lat. *ruere*.

παλαιός, *ά*, *όν*, (*πάλαι*,) see Lat. *vetus*, *pristinus*, *antiquus*; *old*, *ancient*, *antiquated*; *old*, *aged*, *venerable*, Lat. *senex*.

παλαιγενής, *ές*, (*πάλαι*, *γενέσθαι*,) *born long ago*, *aged*.

παλάμη, *ης*, *ἡ*, Ep. gen. and dat. *παλάμηφι(ν)* Γ 338, Lat. *palma*, *the palm of the hand*, hence *the hand*; orig. *a mechanical contrivance*, hence *a device* or *contrivance*; *violence*.

παλάσσω, f. *ξω*, (*πάλλω*,) *to spatter*, *stain*, *moisten*, *sprinkle*, *contaminate*; root of Eng. *plash*; *to shake* and *draw lots*.

παλίλλογος, *ον*, (*πάλιν*, *λέγω*,) Lat. *recollectus*, *collected* or *brought together again*, *counted again*.

παλιμπλάζω, (*πάλιν*, *πλάζω*,) used in aor. pass. part. *παλιμπλαγχθείς*, Lat. *repulsus*, *repulsed*; *driven back*, Lat. *retro repulsus*.

πάλιν, adv., Lat. *rursus*, *iterum*, *again*, *anew*; *on the contrary*, Lat. *contra*; *back*, *back again*.

παλινάγρετος, *ον* (*πάλιν*, *ἀγρέω*,) *revocable*, *that can be recalled*.

παλίνορσος, *ον*, (*πάλιν*, *ὄρνυμι*,) *darting back*; *recurring*, and so *inveterate*.

Παλλάς, *άδος*, *ἡ*, (*πάλλω*,) Lat. *Pal′-las* or *Min-er′-va*; with Ἀθήνη or Ἀθηναίη.

πάλλω; f. *παλῶ*; aor. *ἔπηλα*; Ep. 2 aor. part. (*ἀμ*)*πεπαλών*, 2 aor. mid. Ep. 3 sing. *πάλτο*; pf. *πέπαλμαι*: Lat. *vibrare*, *to shake till one leaps out* Γ 316, *brandish*, *swing*, *hurl*: mid. *to cast lots among themselves*, *draw lots*; *to quiver* through agitation: intrans. *to tremble*, *quiver*; *to spring*.

παλύνω, *νῶ*, (*πάλη*,) *to strew upon*, *strew* as with fine meal, etc.; *to sprinkle*, *moisten*.

πάμπαν, (rep. of πᾶν,) adv., Lat. *omnino, altogether, entirely;* with neg. particles, *by no means, not at all, not by any means.*

πάμπρωτος, η, ον, (πᾶς, πρῶτος,) *first one of all, the first.*

παμφαίνω, (πᾶς, φαίνω,) *to shine clearly.*

παμφανόων, όωσα, gen. όωντος, Ep. part. from παμφαίνω, B 458 *all-shining, beaming.*

Παναχαιοί, ῶν, οἱ, (πάντες Ἀχαιοί,) Lat. *omnes A-chi′-vi, all the A-chaï′-ans, host of the Greeks, united A-chaï′-ans.*

παναίολος, ον, (πᾶς, αἰόλος,) *variegated, of changing hue all over.*

Πάνδαρος, ου, ὁ, *Pan′-da-rus,* commanded the Ze-le′-ans.

Πανέλληνες, ων, οἱ, (πάντες Ἕλληνες,) Lat. *omnes Grae′-ci, all the Greeks.*

πανάποτμος, ον, (πᾶς, ἄποτμος,) *all-unfortunate.*

παναφῆλιξ, ικος, adj., (πᾶς, ἀφῆλιξ (ἀπό, ἧλιξ,)) *entirely without companions of equal age.*

παναώριος, ον, (πᾶς, ἄωρος, (α priv., ὥρα,)) *all-immature, all-unseasonable.*

πανημέριος, α, ον, (πᾶς, ἡμέρα,) Lat. *per totum diem, all day long,* A 472.

Πάνθοος, ου, ὁ, *Pan′tho-us,* a counsellor of Troy.

παννύχιος, α, ον, (πᾶς, νύξ,) also **πάννυχος**, Lat. *pernox, totam noctem durans, lasting all night long, the whole night through* B 24; *all the remainder of the night.*

Πανοπεύς, έως, ὁ, *Pan′-o-pus,* father of E-pe′-us; a city of Pho′-cis.

πανσυδίῃ, Ion. for **πανσυδίᾳ**, (πᾶς, σύδην,) adv., stric. an old dat. from an obsol. nom., *with all haste, with the greatest speed.*

πάντῃ, and **πάντῃ**, (πᾶς,) adv., *on every side, in all directions; in every way; quite, altogether.*

παντοῖος, α, ον, (πᾶς,) *of all kinds, manifold. of every sort* or *kind.*

πάντοσε, (πᾶς,) adv., Lat. *undique, on every side; in all ways.*

παπταίνω, f. ανῶ, (πτήσσω,) *to look carefully and suspiciously around; to look* or *seek after; to search for.*

πάρ, or **πάρα** if foll. its case, Ep. for **παρά**; for **πάρεισι**, A 174, *are present;* for **πάρεστι**.

παρά, prep., Ep. πάρ, παραί: with gen. Lat. *a* or *ab* with ablative, *from, from beside;* of source, *from:* with dat. Lat. *juxta, apud,* with acc. *alongside of, by, beside, with; before,* Lat. *coram:* with acc. *to, towards; beside, along by, going along by, close to, by; unto; beside, except; against, contrary to; beyond,* παρὰ δύναμιν *beyond the strength; because of;* παρὰ τί, *on what account? by* or *according to* (as in the N. Testament), *compared with, as;* παρὰ πολύ, *by much; through:* in compo. παρά has the chief meanings found above; also, *amiss, wrong.*

παραβλήδην, (*παραβάλλω*, (*παρά*, *βάλλω*,)) adv., *thrown in sideways* or *at the side with evil intent; deceitfully*, Δ 6.

παραβλώσκω, for parts see **βλώσκω,** (*παρά*, *βλώσκω*,) *to come* or *go beside any one to protect and aid.*

παραδέκομαι, Ion. for **παραδέχομαι,** which see.

παραδέχομαι, f. *παραδέξομαι*, (*παρά*, *δέχομαι*,) *to receive* or *obtain at the hands of another.*

παραιφάμενος, Ep. pres. mid. part. of **παράφημι,** which see.

παράκειμαι, (*παρά*, *κεῖμαι*,) impf. Hom. 3 sing. *παρεκέσκετο*, Lat. *adjacere, to lie near* or *next to, be close by.*

παρακοίτης, *ου*, *ὁ*, (*παρά*, *ἀκοίτης*,) *a bed-fellow, a husband.*

παράκοιτις, *ιος*, *ἡ*, (*παρά*, *ἄκοιτις*,) Lat. *uxor, a wife*, Γ 53.

παραλέγω, f. *έξω*, aor. *παρελεξάμην*, (*παρά*, *λέγω*,) *to lay near;* mid. *to lie beside* or *near* B 515, *lie with.*

παραπήγνυμι, f. *ήξω*, (*παρά*, *πήγνυμι*,) *to fix near.*

παρασχέμεν, Ep. 2 aor. inf. act. of **παρέχω.**

παράφημι, f. *παραφήσω*, (*παρά*, *φημί*,) *to exhort*, Lat. *hortari;* Lat. *suadēre, to advise; to win over; to deceive;* lit. *to speak to.*

παρδαλέη, *ης*, *ἡ*, *a panther* or *leopard skin.*

παρατρέχω, for parts see **τρέχω,** (*παρά*, *τρέχω*,) *to run past* or *along by, run up to* or *overtake.*

παρέζομαι, f. *εδοῦμαι*, (*παρά*, *ἕζομαι*,) Lat. *juxta sedēre, to sit near* A 557, *take one's seat beside.*

παρειά, *ᾶς*, *ἡ*, (*παρά*,) Lat. *gena, the cheek.*

παραφθάνω, other parts from *-φθα-*, (*παρά*, *φθάνω*,) *to be before, anticipate; to prevent; to come up with* or *go by.*

πάρειμι, (*παρά*, *εἰμί*,) Lat. *adesse, praesentem esse, to be by* or *present at, be present, be at hand;* with the dat. *to be near* or *in, be in one's* [illegible]*r, belong to; to be present* and *ready to assist*, (is Lat. *interesse* the equivalent of this?) *to be at*, i. e. *to have arrived at:* impersonal, *to be possible, to be allowable* or *allowed.*

παρεῖπον, (*παρά*, *εἶπον*,) see **εἶπον,** Lat. *persuadēre, to advise, exhort, persuade; to talk over, win over.*

παρεκέσκετο, impf. Hom. 3 sing. of **παράκειμαι,** which see.

παρέρχομαι, f. *παρελεύσομαι*, 2 aor. *παρῆλθον*, 2 pf. *παρελήλυθα*, (*παρά*, *ἔρχομαι*,) Lat. *praeterire, to pass by, go beside* or *beyond, vanish*, also *to pass over* without notice, *to escape notice, evade; to surpass* or *pass by; to pass on to* a place; of time, *to elapse.*

παρέχω, for prin. parts see **ἔχω,** (*παρά*, *ἔχω*,) *to hold ready* or *beside, present, provide; to offer, bestow, produce; allow, grant, afford; to bring* or *put forward;* impersonal like Lat. *licet.*

παρήϊον, *ου, τό*, Ion. for *παρεῖον* (a form which Hom. does not use), (some have suggested as deriv. *παρά, ἠϊών*, but this does not seem probable,) *the cheek* or *jaw; the cheek-piece.*

πάρημαι, (*παρά, ἧμαι*,) Lat. *adsidēre, to sit at* or *beside, sit near*, used with the dat.; *to dwell among* or *with*, Lat. *versari apud.*

παρθενικός, *κή, κόν*, (*παρθένος*,) Lat. *virgineus, virginalis, maidenly, of* or *pertaining to maidens, virgin, maiden.*

Παρθένιος, *ου, ὁ*, (*παρθένος*,) *the Par-the′-ni-us*, a river of Paph-la-go′-ni-a; lit. *of a maiden*, hence *pure.*

παρθένος, *ου, ἡ*, Lat. *virgo, a maiden, virgin.*

Πάρις, *ιδος*, and *ιος, ὁ, Par′-is*, son of Pri′-am, seducer of Hel′-en; called by the Greeks Ἀλέξανδρος, which name is usu. found in the Il.

παρίστημι, see **ἵστημι** for prin. parts, also for trans. and intrans. tenses; (*παρά, ἵστημι*,) trans. *to place beside* or *near, place before* or *offer; suggest; to bring forward* or *place before, near* or *by*, in all the various applications; mid. *to bring to* or *set by one's side, place near, persuade:* intrans. Lat. *adstare, to stand by* or *draw near*, also in the sense of *giving aid, to stand by and assist; be close at hand, approach, to step up close to, to come over to the side of; to submit; to happen, present itself, occur.*

παρμέμβλωκε, Ep. pf. of **παραβλώσκω**, which see.

πάροιθε(ν), (*πάρος*,) prep. with gen., Lat. *ante, coram, pro, before, before the face, in one's presence; before, previous to:* adv. *previously, formerly, heretofore*, Lat. *ante, antea.*

πάρος, adv., Lat. *ante, antea; formerly, before; previously, before, before that*, Lat. *antequam, priusquam; too, rather;* of place, *before;* for *πρὶν πάρος . . . πρίν γε* = *πρὶν . . . πρίν γε, before that, rather* or *sooner . . . than*, Lat. *priusquam;* prep. poet. for *πρό.*

Παῤῥασί(α)(η), *ας, ἡ, Par-rha′-si-a*, a town of Ar-ca′-di-a.

πᾶς, πᾶσα, πᾶν, *παντός, πάσης, παντός*, Hom. gen. pl. *πασέων, πασάων*, poet. dat. pl. *πάντεσσι*, Lat. *omnis, all;* also something like **ὅλος**, Lat. *totus, whole, all, entire; every*, Lat. *quisque;* with *ἅμα, all together;* with *ὁμῶς, all*, etc., *alike;* with *τίς, each one;* with *εὖ*, see **εὖ**; *δώδεκα πάντες, twelve in all:* neu. as adv. *in all respects, utterly, wholly.*

πάσσασθαι, aor. Ep. inf. mid. of **πατέομαι**, which see.

πάσσω, parts formed from *πασ-*, Lat. *inspergere, to strew* or *sprinkle upon* anything.

πάσχω, f. *πείσομαι*; 2 aor. *ἔπαθον*; 2 pf. *πέπονθα*, Ep. 2 pl. *πέποσθε* Γ 99, Ep. part. *πεπαθυῖα*: Lat. *pati, to suffer, bear, endure; μή τι πάθω, lest I suffer something* or *something happen to me;* part. with interrog.

τί, suffering what or *what ails? why? wherefore?* with εὖ or κακῶς, *to suffer good* or *ill.*

πατέομαι, f. πάσομαι, aor. ἐπασάμην, pf. πέπασμαι, *to eat; taste; partake of, enjoy,* Lat. *frui.*

πατήρ, πατέρος, sync. πατρός, dat. pl. πατράσι, ὁ, Lat. *pater, father;* Zeus is called πατὴρ ἀνδρῶν τε θεῶν τε; in pl. *ancestors,* Lat. *majores.*

πάτος, *ου, ὁ, a beaten* or *frequented path, a foot-path.*

πάτρ(α)(η), *ας, ης, ἡ,* (πατήρ,) Lat. *patria, fatherland, home; a house, tribe,* Lat. *gens,* (why not *natio* too?)

πατρίς, *ίδος, ἡ,* adj. (poet. fem. of foll.), Lat. *patria, of one's fathers, native.*

πάτριος, adj., *of one's fathers.*

Πάτροκλος, *ου, ὁ,* Hom. gen. Πατροκλῆος, acc. -κλῆα, and voc. -κλεις; *Pa-tro′-clus,* a friend of A-chil′-les.

πατρώιος, *α, ον,* (πατήρ,) Lat. *paternus, paternal, from* or *pertaining to one's father, hereditary,* (what is the difference between *paternus* and *patrius?*)

παῦρος, *α, ον, small; short; feeble;* pl. *few,* Lat. *pauci.*

παυσωλή, *ῆς, ἡ, rest, repose.*

παύω, f. παύσω, aor. ἔπαυσα, pf. πέπαυκα, aor. pass. ἐπαύ(σ)θην, deriv. meaning of Lat. *sedare, to check, restrain, suppress,* with part. *make to cease* or *leave off, stop, calm; abate; to keep back* or *stop from,* with gen. something like Lat. *reprimere; to put an end to:* mid. and pass. *to be made to stop, to desist, to cease, leave off, take rest from, cease* Γ 112, *rest.*

Παφλαγών, *ονος, ὁ, a Paph-la-go′-ni-an.*

παχύς, *ῦα, ύ;* compar. πάσσων and παχίων, sup. πάχιστος; Lat. *crassus, thick, large, coarse, stout, heavy; fat, stupid,* Lat. *pinguis; thick, clotted.*

πεδάω, (πέδη,) *to fetter; to bind, to ensnare, hamper.*

πέδιλον, *ου, τό,* pl. in Hom. *sandals, any foot-covering.*

πεδίον, *ου, τό,* (πέδον,) Lat. *campus, a plain, level ground, an open plain:* adv. πεδίονδε, *toward the plain.*

πεζός, *ή, όν,* (πέζα,) Lat. *pedester, on foot; on land;* in pl. *soldiers who fight on foot, infantry:* adv. πεζῇ, *on foot.*

πείθω, f. πείσω, Ep. πεπιθήσω, Hom. πιθήσω; aor. ἔπεισα, Hom. part. πιθήσας; 2 aor. ἔπιθον, Ep. πέπιθον; pf. πέπεικα; 2 pf. πέποιθα; Ep. 2 plup. πεποίθεα, pl. ἐπέπιθμεν; the Hom. forms πιθήσω (*I shall obey*) and πιθήσας (*trusting*) are intrans.: Lat. *persuadēre, to persuade, to influence any one, induce, prevail upon, win over; to move by persuasion, mollify, appease; to persuade to action, excite, impel, urge on:* mid. and

pass. *to be persuaded, be prevailed upon, to yield to persuasion, yield;* hence *to obey, give obedience to,* Lat. *obedire;* we have confidence in one who can *prevail upon* or *influence* us, hence *to confide* or *trust in,* Lat. *confidere;* in a bad sense, *to prevail upon one to his hurt, mislead.*

πεινάω, inf. πεινῆν, Ep. πεινήμεναι, see Hadley and Allen's Grammar, 412 and D; f. πεινήσω; aor. ἐπείνησα: *to suffer hunger,* Lat. *fame premi; to hunger for* or *crave, long for,* with gen.

πεῖραρ, *ατος, τό,* Hom. for πέρας, *the end, the extremity; the end* in the com. accepted sense of the word: see Lat. *finis, terminus.*

πειράω, f. πειρήσω or -μαι, aor. ἐπειρησάμην, pf. πεπείρημαι, aor. pass. ἐπειρήθην, Lat. *conari,* (are *tentare* and *experiri* Lat. equivalents?) *to try, undertake, make trial, attempt, endeavor;* with acc. *to attempt anything upon* some one; with gen. *to make trial of* or *prove, put to proof, examine, prove, question.*

πειρητίζω, = foreg.

Πειρίθοος, *ου, ὁ, Pi-rith′-o-us,* son of Zeus and Di′-a.

Πείροος, *ου, ὁ, Pi′-ro-us,* a leader of the Thra′-ci-ans.

πείρω, f. περῶ, aor. ἔπειρα, pf. πέπαρμαι, 2 aor. pass. ἐπάρην, Lat. *transfigere, transfodere, to pierce entirely through, to pierce through, spit meat, transfix.*

Πελάγων, *οντος, ὁ, Pel′-a-gon.*

πελάζω, f. πελάσω, aor. (ἐ)πέλασ(σ)α, pf. πέπλημαι, aor. pass. ἐπ(ε)λά(σ)θην, Ep. 2 aor. pass. ἐπλήμην, (πέλας,) Lat. *appropinquare, to approach, come near:* trans. *to cause to approach, bring towards* or *near:* mid. and pass. *to be made to approach, come close to.*

Πελασγικός, *ή, όν, Pe-las′-gi-an.*

Πελασγός, *οῦ, ὁ, a Pe-las′-gi-an.*

πέλεκυς, *εως, ὁ,* Ep. dat. pl. πελέκεσσι, *a battle-axe, an axe,* (see Lat. *bipennis*).

Πελίας or **ης**, *ου, ὁ, Pe′-li-as,* uncle of Ja′-son.

Πελλήνη, *ης, ἡ, Pel-le′-ne,* a town of A-cha′-i-a.

Πέλοψ, *οπος, ὁ,* (πελός, ὄψ,) lit. *dark-faced, Pe′-lops,* from whom the name Pel′-o-pon-ne′-sus.

πέλεια, *ας, ἡ,* or **ειάς**, *άδος, ἡ,* (πελός,) *a wild dove* or *pigeon* of a bluish color.

πελεμίζω, f. ίξω, (deriv. uncertain, perhaps from πέλω,) *to shake* anything, *brandish:* pass. conveys also the idea of *to be shaken from a position* or *repulsed:* compare Lat. *quassare, movēre, commovēre.*

πέλω, dep. **πέλομαι**, iter. impf. πελεσκ-, sync. in 2 aor., 2 sing. ἔπλεο and ἔπλευ, *to be moving; to come,* Lat. *venire; to be* or *wont to be,* implying continuance, B 480, Γ 3.

πέλωρ, τό, indecl., also **πέλωρον**, ου, B 321, Lat. *monstrum, a monster.*

πελώριος, adj., (πέλωρ,) Lat. *ingens, immanis, immense, huge, monstrous, enormous.*

πέμπω, f. πέμψω, aor. ἔπεμψα, 2 pf. πέπομφα, aor. pass. ἐπέμφθην, Lat. *mittere, to send; to dismiss, send away,* Lat. *dimittere; to send,* with something the sense of Lat. *trajicere, cast, send from one.*

πεμπώβολον, ου, τό, (πέμπε, ὀβολός,) *a five-pronged fork.*

πένθος, εος, τό, Lat. *luctus, sorrow, grief; sadness, longing, a misfortune.*

πενθερός, οῦ, ὁ, *father-in-law.*

πένομαι, *to toil, work:* trans. *to toil at.*

πενταέτηρος, ον, poet. for **πενταετής**, (πέντε, ἔτος,) Lat. *quinquennis, five years old.*

πέντε, Lat. *quinque, five.*

πεντήκοντα, οἱ, αἱ, τά, Lat. *quinquaginta, fifty.*

πεπαρμένος, see **πείρω**.

πεπιθεῖν, Ep. 2 aor. inf. (ἐ)πέπιθμεν, plup. 1 pl. **πεπιθήσω**, Ep. f. of **πείθω**, which see.

πέπληγον, **πεπληγώς**, see **πλήσσω**.

πέπλος, ου, ὁ, *a cloth cover; an outer garment* or *robe, a cloak,* Lat. *peplum; a cover, curtain.*

πεπνυμένος, see **πνέω**.

πέποιθα, see **πείθω**.

πέπονθα, **πέποσθε**, see **πάσχω**.

πεποτήαται, see **ποτάομαι**.

πεπρωμένος, **πέπρωται**, see **πόρω**.

πέπων, ον, ονος, Lat. *maturus, mitis, ripe, mature, tender, mellow; dear; gentle, tender, weak,* Lat. *mollis; faint-hearted, coward.*

πέρ, encl. particle, it emphasizes and adds force, is used with a variety of words, especially participles, *very* A 352, *much even, — at all, just; besides, yet, however, as regards that* or *for that matter, at all events;* καίπερ or καί . . . πέρ with a part. *though,* A 577; τῇ περ, *in which very; as he* or *it is;* πέρ is freq. separated from the word to which it belongs.

περάαν, Ep. for **περᾶν**, see **περάω**.

Περαιβοί, ῶν, οἱ, *Per-rhæ′-bi-ans,* a Thes-sa′-li-an tribe, about Do-do′-na.

πέπυσμαι, **πεπύθοιτο**, pf. and Ep. redupl. 2 aor. opt. of **πυνθάνομαι**.

πέρ(α)(η)ν, adv., Lat. *trans, ultra, beyond, across, opposite, over against.*

περάω, f. άσω, *to export and sell.*

περάω, Hom. 3 pl. περόωσι, inf. περᾶν, Ep. περάαν; iter. impf. περάασκον; f. περήσω, Ep. inf. περησέμεναι; aor. ἐπέρησα; pf. πεπέρακα: (πέρα:) *to pass through, pass across, to traverse, go over; to penetrate,* Lat. *penetrare, permeare;* with gen. *to exceed; to extend.*

Πέργαμος, ου, ἡ, *Per′-ga-mos*, the name of the Tro′-jan citadel.

πέρθω; f. πέρσω; aor. ἔπερσα; 2 aor. ἔπαρθον, Ep. inf. παρθέειν; 2 pf. πέπορθα; Ep. 2 aor. pass. inf. πέρθαι: Lat. *vastare*, *to waste, ravage, pillage, destroy; to kill.*

περί, prep. with gen., dat., and acc. *about, around, round about, all about,* expressing the idea of being on *all sides* of anything, Lat. *circa, circum.* With the gen. *around*, Lat. *circa, circum; about, near*, Lat. *circa, propter*, with acc.; *for, in behalf of, about, concerning, as to, on account of*, Lat. *propter* with acc., *de* and *pro* with ablative; *over, above, surpassing, more than, beyond*; περὶ πολλοῦ, *of much importance.* With dat. Lat. *circa, circum, about* or *around*, indicating *close proximity; near; about, for, in behalf of, on account of*, Lat. *prae, de, pro.* With acc. *around, about, close by*, indicating *movement about*, etc., Lat. *circum, circa, propter; respecting, with regard to, about.* By anastrophe περί may become πέρι; see Grammar. περί or πέρι as adv. *near by, by, around: in a greater degree;* Lat. *magis, more; beyond measure, exceedingly, very.* In compo. its chief meanings are retained.

πέρι for **περίεστι**.

περιβαίνω, for parts see **βαίνω**, (περί, βαίνω,) *to go about* or *around; to be* or *go around in order to defend, surround and protect*, Lat. *defendere.*

περιβάλλω, βαλῶ, for parts see **βάλλω**, (περί, βάλλω,). Lat. *circumjicere, to cast* or *throw around; to throw over, put on, invest* another *with; to throw the arms around, embrace, encompass, enclose*, Lat. *amplecti; to throw an accusation upon* (or *about*) *any one, attribute: to throw beyond, excel*, latter like Lat. *superare:* mid. *to surround one's self with, put on; to put around one's self for defence; to embrace; to obtain; to seek to acquire, aim at.*

περιδινέω, (περί, δινέω,) *to turn rapidly round:* περιδινηθήτην, aor. pass. 3 du.

περίδρομος, ον, (περιδραμεῖν, 2 aor. of **περιτρέχω**,) *running round about; circular, round; roaming about; capable of being run around, standing alone.*

περίειμι, (περί, εἰμί,) *to be round about; to be superior, excel, conquer, surpass, exceed*, Lat. *superior esse, superare; to remain over and above, survive; to exist.*

περιέχω, for prin. parts see **ἔχω**, (περί, ἔχω,) Lat. *complecti, circumdare, to be around, to surround; to surpass:* mid. *to surround* in the sense of *protect*, A 393.

περικαλλής, ές, (περί, κάλλος,) Lat. *perpulcher, very beautiful.*

περικλυτός, ή, όν, (περί, κλυτός,) *heard of on all sides; renowned*, Lat. *inclitus*, A 607.

περικτείνω, for parts see **κτείνω**, (περί, κτείνω,) *to kill near* or *around.*

περιλέπω, f. *ψω,* (*περί, λέπω,*) *to strip off all round.*

περιναιέτης, *ου, ὁ,* (*περί, ναιετάω,*) *one of those who dwell around, a neighbor.*

περισ(σ)είω, (*περί, σείω,*) *to shake on all sides.*

περιίστημι, f. *περιστήσω,* for parts see **ἵστημι**; trans. in pres., f., and aor.; intrans. in 2 aor., pf., and plup.: trans. Lat. *circumdare, to place around:* intrans. Lat. *circumsistere, circumstare, to stand around, surround.*

περίσχεο, Ep. for 2 aor. mid. imperat. of **περιέχω.**

περιτέλλομαι, (*περί, τέλλω,*) *to go around, revolve,* A 551 *the revolving years.*

περιτρέχω, see **τρέχω** for parts, (*περί, τρέχω,*) *to run all round; to go all through* or *over.*

περιτροπέω, Ep. for **περιτρέπω,** (*περί, τρέπω,*) Lat. *revertere, to turn around; to go round in a circle;* B 295, *returning* or *revolving year.*

περιφραδέως, *carefully.*

περιχέω, Ep. **περιχεύω,** f. *περιχέω*; aor. *περιέχεα,* Ep. *περιχεῦα*; aor. pass. *περιεχύθην*: (*περί, χέω*:) Lat. *circumfundere, to shed round about* or *over;* pass. *to be shed* or *spread around.*

Περκώσιος, *α, ον, of Per-co'-te;* subst., *a Per-co'-si-an.*

Περκώτη, *ης, ἡ, Per-co'-te,* a town of Mys'-i-a.

πέσσω, f. *πέψω,* aor. *ἔπεψα,* pf. *πέπεμμαι,* aor. pass. *ἐπέφθην, to make soft by boiling,* also *to ripen* or *mature,* Lat. *maturare; to cook, prepare by fire, dress,* Lat. *coquere; to digest food; to keep down* or *under; to brood over, nurse, cherish.*

πέσων, 2 aor. **πίπτω.**

πέρνημι, like **περάω,** *to transport for sale; to sell.*

πέταλον, *ου, τό, a leaf.*

πετάννυμι or **πεταννύω,** f. *-τάσω*; certain Ep. parts are formed from *-πτα-,* Lat. *pandere, to expand, spread out, open.*

πετεηνός, *ἡ, όν,* Ion. of **πετεινός,** (*πέτομαι,*) Lat. *volucer, winged, flying,* B 459*; fledged, winged;* in pl. as subst. *flying creatures.*

Πετεών, *ῶνος, ἡ, Pe'-te-on,* a village of Bœ-o'-ti-a.

Πετεώς, *ῶ* and *ῶο* B 552, *Pe'-teus.*

πέτομαι, f. *π(ε)τήσομαι*; 2 aor. *ἔπτην, ἐπτόμην, ἐπτάμην*: *to stretch out the wings for flight;* hence *to fly,* Lat. *volare: to run along.*

πέτρη, *ης, ἡ,* Ion. of **πέτρα,** (compare Lat. *saxum, rupes, scopuli,*) *a rock, crag, ledge, cliff.*

πετρήεις, *εσσα, εν,* (*πέτρα,*) Lat. *petrosus, rocky.*

πέφανται, see **φαίνω** and **φένω.**

πέφνον, see **φένω.**

πέφρικα, pf. of **φρίσσω,** which see.

πεφυῖα, Ep. pf. fem. part. for πεφυκυῖα; see **φύω.**

πῆ, interrog. particle, Lat. *qua? whither? where?* also *how?* Lat. *qua ratione.*

πη, encl., *in any way, somehow; somewhere, anywhere.*

πηγεσίμαλλος, ον, (πήγνυμι, μαλλός,) *having a thick fleece, thick-fleeced.*

πηγή, ῆς, ἡ, Lat. *fons, a spring, fountain; πηγαί, sources.*

πήγνυμι, f. πήξω, Ep. aor. πῆξα, 2 pf. πέπηγα, aor. pass. ἐπήχθην, 2 aor. pass. ἐπάγην, Lat. *pangere, to infix, plant firmly in, drive in, set, plant; to fix on; to fix; to make fast; to fasten* or *fix together, construct,* Lat. *compingere; to stiffen, make stiff* or *solid,* Lat. *congelare.*

Πήδαιος, or **Πηδαῖος,** ου, ὁ, *Pe-dæ′-us.*

πῆλαι, aor. inf. of **πάλλω,** which see.

Πηλείδης, Πηληιάδης, Ep. gen. εω and αο, ὁ, **Πηλείων,** ωνος, = **Πηλείδης,** *son of Pe′-leus,* i. e. *A-chil′-les,* A 1.

Πηλεύς, Ep. ῆος, ὁ, *Pe′-leus,* son of *Æ′*-a-cus, father of A-chil′-les.

Πηληιάδης, see **Πηλείδης.**

Πηλιάς, άδος, proper adj., fem., (Πήλιον,) *Pe′-li-an.*

Πήλιον, ου, τό, *Pe′-li-on,* a mountain in Thes′-sa-ly.

πῆμα, ατος, τό, (πάσχω,) *suffering, woe, misery, harm,* Γ 160.

πημαίνω, f. ανῶ, aor. ἐπήμηνα, *to cause any one suffering, harm, injure, distress;* intrans. *to do wrong,* Γ 299.

Πηνειός, οῦ, ὁ, *Pe-ne′-us,* a river of Thes′-sa-ly.

Πηνέλεως, ω, ὁ, *Pe-ne′-le-us,* a Bœ-o′-tian leader.

πηός, οῦ, ὁ, Lat. *affinis, a relation by marriage.*

Πηρείη for **Πήρεια,** ας, ἡ, *Pe-re′-a,* a section of Thes-′sa-ly.

πηρός, ά, όν, Lat. *mancus, maimed, injured* or *defective in limb* or *any part of the body;* applied also to organs of sense, B 599.

πίειρα, irreg. fem. of **πίων,** which see.

πιθέσθαι, 2 aor. mid. inf. of **πείθω.**

πίθος, ου, ὁ, *an earthen wine-jar.*

πικρός, adj., of arrows, missiles, etc., *sharp, piercing, keen:* of taste, *sharp, bitter,* Lat. *amarus:* of sound, *sharp, shrill:* in other applications, *sharp, cruel, severe, stern, bitter, harsh, hateful, hostile.*

πίλναμαι, (pass. of **πιλνάω,**) *to come near, approach.*

πίμπλημι, 3 pl. πιμπλᾶσι; f. πλήσω; aor. ἔπλησα; Ep. 2 aor. ἐπλήμην; pf. πέπλησμαι; 2 pf. πέπληθα; aor. pass. ἐπλήσθην: Lat. *implēre, to fill, satiate, satisfy:* with acc. and gen. or dat. *to fill full of* or *fill with; to fill* a position or office.

πίμπρημι, f. πρήσω, aor. ἔπρησα, *to set on fire; burn,* B 415.

πίναξ, ακος, ὁ, *a plank* or *board; a table* made of boards; *a tablet* for

writing; *a board* on which something has been painted, *a picture; a trencher of wood, salver; a tablet for index* or *for a list.*

πίνω, f. *πίομαι*, 2 aor. *ἔπιον*, Lat. *bibere, to drink.*

πίπτω, Ion. f. *πεσέομαι*; 2 aor. *ἔπεσον*; pf. *πέπτωκα*, Hom. 2 pf. part. *πεπτεώς*: Lat. *cadere, to fall, fall down, fall in battle, subside; fall over; to fail, be defeated, fall short.*

πιστός, ή, όν, (*πείθω*,) Lat. *fidus, fidelis, faithful, trustworthy, to be trusted.*

πιστόω, (*πιστός, πείθω*,) *to take* or *obtain a pledge of fidelity, bind by a pledge:* mid. *to bind one another.*

Πιτθεύς, έως or ῆος, ὁ, *Pit-the′-us.*

πίτνας, part. of **πίτνημι**; see **πετάννυμι.**

πίτνημι = **πετάννυμι.**

Πιτύεια, *ας*, ή, *Pit-y-e′-a*, a town of Mys′-i-a.

πιφαύσκω, found in pres. system, *to show, display; to indicate* or *show* in any way, *make known, show, manifest, reveal.*

πίων, πῖον, gen. *ονος*, Lat. *pinguis, fat, in good condition; fertile*, Lat. *fertilis; rich, wealthy*, B 549, Lat. *opulens;* compar. *πιότερος*, sup. *πιότατος.*

πλάζω, f. *πλάγξω*, aor. *ἔπλαγξα*, aor. pass. *ἐπλάγχθην*, Lat. *facere errare, to drive* or *turn one side, to cause to wander* or *go wrong; to mislead, confuse:* mid. and pass. *to go astray, be driven about, wander.*

Πλάκος, *ου*, ή, *Pla′-cus*, a mountain in Mys′-i-a.

Πλάταια, *ας*, ή, *Pla-tæ′-a*, a town of Bœ-o′-t-ia.

πλατάνιστος, *ου*, ή, Lat. *platanus, a plane-tree.*

πλατύς, *εῖα*, Ion. *-έα*, ύ, gen. *έος*, *είας*, Lat. *latus, wide, spacious, broad; flat;* with *αἰπόλια αἰγῶν* = adv., *wide-roaming.*

πλέας, B 129, acc. of **πλέες.**

πλέες, *οἱ*, Ep. for **πλείονες**, see **πολύς.**

πλεῖος, *η*, *ον*, Ion. for **πλέος**, *α*, *ον*, Lat. *plenus*, full; with gen. *full of.*

πλεῖστος, *η*, *ον*, sup. of **πολύς**, Lat. *plurimus, very much, greatest, most:* neu. as adv. *most; especially*, Lat. *maxime; by far.*

πλείω, Ep. for **πλέω**, f. *πλεύσομαι*, aor. *ἔπλευσα*, pf. *πέπλευκα*, aor. pass. *ἐπλεύσθην*, Lat. *navigare, to navigate, to sail; πλεῖν ὑγρὰ κέλευθα, to sail on the watery tracks.*

πλ(εί)(έ)ων, πλ(εῖ)(έ)ον, gen. *ονος*, compar. of **πολύς**, Lat. *plus, more; greater:* Ep. and Hom. forms, nom. pl. *πλέες*, dat. *πλεόνεσσι*, acc. *πλέας.*

πλεκτός, ή, όν, (verbal adj. of **πλέκω**,) *twisted, braided, plaited.*

πλευρά, ᾶς, ή, *the side* or *flank, a rib.*

Πλευρών, ῶνος, ή, *Pleu′-ron*, a town in Æ-to′-li-a.

πλέων, *ον*, see **πλείων**.

πληγή, *ῆς*, *ἡ*, (*πλήσσω*,) Lat. *ictus, a blow; a wound from a blow*, Lat. *plaga*, (why not *vulnus?*) : the strict meaning is *a blow* or *wound* inflicted by a whip or stick, and not by a cutting instrument.

πλῆθος, *εος*, Ion. **πληθύς**, *υος*, *τό*, Lat. *multitudo, a crowd, large number; the greater number, mass, the populace, greater part, common people, majority* as opp. to the chiefs, Lat. *plebs*, hence *popular government, government by the people.*

πλήθω, (*πλέος*,) *to be full.*

Πληιάδες, Ion. for **Πλειάδες**, pl. of **Πλειάς**, *άδος*, *ἡ*, *the Pleï-a-des.*

πλῆξα, Ep. aor. of **πλήσσω**.

πλήξιππος, *ον*, (*πλήσσω*, *ἵππος*,) *striking* (= *driving*) *horses.*

πλησίος, *α*, *ον*, (*πέλας*,) Lat. *propinquus, vicinus, contiguous, close by, near, neighboring:* compar. *-έστερος*, sup. *-έστατος*.

πλήσσω; f. *πλήξω*; aor. *ἔπληξα*; Ep. 2 aor. (*ἐ*)*πέπληγον*, Ep. inf. *πεπληγέμεν*; 2 pf. *πέπληγα*, part. *πεπληγώς*, B 264; 2 aor. pass. *ἐπλήγην* Γ 31: *to strike; to strike and wound; to strike dumb with amazement.*

πλοῦτος, *ου*, *ὁ*, Lat. *divitiae, abundance, wealth.*

πλυνός, *οῦ*, *ὁ*, *a tank* or *trough for washing clothes.*

πλύνω, f. *νῶ*, *to wash, cleanse by washing.*

πνείω, Hom. and Ep. for **πνέω**, f. *πνεύσομαι*, aor. *ἔπνευσα*, pf. *πέπνυμαι*, aor. pass. *ἐπνεύσθην*; see **ποιπνύω**, Lat. *spirare, to breathe, live; to blow*, Lat. *flare; to emit an odor*, Lat. *odorem spirare; to breathe with a quick and laboring breath, be out of breath, breathe short and hard*, Lat. *anhelare:* the poet. pf. pass. *πέπνυμαι*, part. *πεπνυμένος* Γ 203, is used as pres., *to have breath*, lit. *to have breathed, have a soul;* hence *to be wise, prudent*, *πεπνυμένος*, Lat. *prudens.*

πνεύμων, *ονος*, *ὁ*, (*πνέω*,) Lat. *pulmo, lungs.*

πνοίη, Ep. for **πνοή**, *ῆς*, *ἡ*, (*πνέω*,) *a blast, wind, breath.*

Ποδαλείριος, *ου*, *ὁ*, *Pod-a-lir′-i-us*, surgeon of the Gre′-ci-an army.

ποδάρκης, *ες*, (*πούς*, *ἀρκέω*,) Lat. *pedibus valens, strong of the feet, swift of foot.*

Ποδάρκης, *ους*, *ὁ*, *Po-dar′-ces.*

ποδήνεμος, *ον*, (*πούς*, *ἄνεμος*,) *with feet like the wind, swift as the wind.*

ποδώκεια, *ας*, *ἡ*, (*ποῦς*, *ὠκύς*,) Lat. *pedum pernicitas, swiftness of foot.*

ποδώκης, *ες*, (*πούς*, *ὠκύς*,) Lat. *pedibus celer, swift of foot; swift*, Lat. *velox.*

ποθέεσκε, A 492, see **ποθέω**.

ποθέω, f. *ήσω*, (*ποθή*,) Lat. *desiderare, to desire earnestly, long for, yearn after*, also *to miss.*

ποθή, *ῆς*, *ἡ*, Lat. *desiderium, an earnest longing for, fond desire of:* with *σή*, *an earnest yearning for thee.*

ποθί, encl., indefinite adv., poet. = **πού**, Lat. *alicubi, somewhere, in any place; somehow, perchance, possibly.*

ποιέω, f. ήσω, aor. ἐποίησα, Lat. *facere, to make, perform, create, produce, effect, do; to cause to come about; to make to become; to beget; to perform; to render, think; to make* or *represent in poetry, compose.*

ποιήεις, εσσα, εν, (ποίη,) something like Lat. *herbosus, graminosus, grassy, verdant.*

ποικίλλω, κιλῶ, (ποικίλος,) *to adorn with variegated work; to work in embroidery; to diversify* or *vary.*

ποικιλομήτης, ου, ὁ, (ποικίλος, μῆτις,) *having* many *plans, versatile.*

ποικίλος, η, ον, Lat. *varius, variegated, many-colored, mottled, spotted; skilfully wrought, of cunning workmanship, elaborate, wrought, variegated work, embroidered in different colors,* Lat. *picturatus; various in color; carved, inlaid; intricate, cunning, artful; doubtful, capable of assuming various appearances.*

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ποῖος, α, ον, Lat. *qualis, what? of what kind?* expresses indignant surprise.

ποιπνύω, f. ύσω, intens. from **πνέω**, see **πνείω**, *to puff from want of breath; to make haste.*

πολέες, Ep. for **πολλοί**, see **πολύς**.

πολεμήιος, ον, Ion. for **πολέμειος**, (πόλεμος,) Lat. *bellicus, ad bellum pertinens, belonging to war; martial, warlike.*

πολεμίζω, Hom. and poet. **πτολεμίζω**, f. ίσω, (πόλεμος,) intrans., Lat. *bellum gerere, to wage* or *carry on war; to contend, dispute, wrangle:* trans., *to fight with* or *against, assault,* Lat. *impugnare.*

πολεμιστής, οῦ, ὁ, (πολεμίζω,) Ep. from **πτολεμιστής**, Lat. *bellator, one who fights, a warrior* or *soldier.*

πόλεμος, ου, ὁ, Hom. and Ep. **πτόλεμος**, Lat. *pugna, a battle, combat;* also, *war,* Lat. *bellum.*

π(τ)όλεμόνδε, (**π(τ)όλεμος**, **-δε**,) *to the fight.*

πολιήτης, εω, ὁ, Ion. for **πολίτης**, which see.

πολιός, adj., Lat. *canus,* see also *albidus, hoary, whitish, gray.*

πόλις, εως, ἡ, Ep. and Hom. forms, **πτόλις**, gen. π(τ)όλιος, ηος; dat. ηι, ι; acc. ηα; pl. ηες, ιες; gen. ίων; dat. ίεσσι, ισι; acc. πόλιας, πόλις: Lat. *urbs, a city; a state, commonwealth,* Lat. *civitas.*

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πληγή, *ῆς*, *ἡ*, (πλήσσω,) Lat. *ictus*, *a blow; a wound from a blow*, Lat. *plaga*, (why not *vulnus?*) : the strict meaning is *a blow* or *wound* inflicted by a whip or stick, and not by a cutting instrument.

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πνεύμων, *ονος*, *ὁ*, (πνέω,) Lat. *pulmo*, *lungs*.

πνοίη, Ep. for **πνοή**, *ῆς*, *ἡ*, (πνέω,) *a blast*, *wind*, *breath*.

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πόλις, εως, ἡ, Ep. and Hom. forms, **πτόλις**, gen. π(τ)όλιος, ηος; dat. ηι, ι; acc. ηα; pl. ηες, ιες; gen. ίων; dat. ίεσσι, ισι; acc. πόλιας, πόλις: Lat. *urbs, a city; a state, commonwealth,* Lat. *civitas.*

πολίτης, ου, ὁ, (πόλις,) Lat. *municeps, civis, a citizen* or *inhabitant of a city, fellow-citizen.*

Πολίτης, ου, ὁ, *Po-li′-tes.*

πολλάκι(ς), (πολύς,) adv., Lat. *saepe, frequenter, many times, frequently, often.*

πολλός, see **πολύς**.

πολυάιξ, άικος, ὁ, ἡ, (πολύς, ἀίσσω,) Lat. *impetuosus, violent; causing weariness by violent and impetuous movement.*

πολύαρνος, ον; the dat. πολύαρνι B 106 is not, stric. speaking, irreg., ἀρνός being gen. from obsol. nom.; (πολύς, ἀρνός;) Lat. *multos agnos habens, having many lambs, rich in lambs* or *flocks.*

πολυβενθής, ές, (πολύς, βένθος,) Lat. *valde profundus, very deep.*

πουλυβότειρ(α)(η), (πολύς, βώσκω,) *many-supporting.*

πολυδαίδαλος, ον, (πολύς, δαίδαλος,) *much* or *cunningly wrought, wrought with elaborate art, skilful.*

πολύδακρυς, υ, ρυος, adj., (πολύς, δάκρυ,) Lat. *lacrimosus, of many tears, much-weeping, tearful,* also *causing many tears.*

πολυδάκρυτος, ον, (πολύς, δακρυτός verbal adj. of **δακρύω**,) *much mourned* or *wept:* also, *tearful.*

πολυδειράς, άδος, adj., (πολύς, δειρή,) *with many ridges* or *peaks, many-ridged.*

Πολυδεύκης, εως, ὁ, Lat. *Pol′-lux, Poly-deu′-ces,* brother of Cas′-tor; see Classical Dictionary.

πολυδίψιος, ον, (πολύς, δίψα,) *very dry, arid.*

πολύδωρος, ον, (πολύς, δωρέω,) *of rich gifts, enriched by gifts.*

Πολύδωρος, ου, ὁ, *Pol′-y-do′-rus,* a son of Pri′-am; see foreg.; see Classical Dictionary.

πολύζυγος, ον, (πολύς, ζυγόν,) Lat. *multa habens transtra, having many rowers' benches, many-benched* B 293.

Πολύιδος, ου, ὁ, *Pol-y-i′-dus.*

πολύκεστος, ον, (πολύς, κεστός,) *much-worked* or *embroidered, much-embroidered.*

πολυκλήις, ιδος, ὁ, ἡ, (πολύς, κλήις for κλείς,) *having many benches of rowers, many-benched.*

πολύκνημος, ον, (πολύς, κνημός,) *with many wooded hills; having many shoulders of mountains,* hence *hilly, rough, mountainous.*

πολυκοιρανίη, Ion. for **-ία**, ἡ, (πολύς, κοιρανία,) *rule of many, = disorder* B 204.

πολυκτήμων, ον, (πολύς, κτάομαι,) *having many possessions* or *much wealth.*

πολυλήιος, ον, (πολύς, λήιον,) *of many cornfields, rich in corn.*

πολύμηλος, ον, (πολύς, μῆλον,) Lat. *multas habens oves, having many sheep, rich in sheep* or *flocks.*

Πολύμηλος, ου, ὁ, *Pol-y-me'-lus*, a Tro'-jan.

πολύμητις, ιος, ὁ, ἡ, (πολύς, μῆτις,) *of many devices, shrewd.*

πολυμήχανος, ον, (πολύς, μηχανή,) stric. *of many mechanical inventions;* Lat. *prudens, of many devices, inventive, full of plans*, B 173.

πολύμυθος, ον, (πολύς, μῦθος,) Lat. *verbosus, of many words, talking much, easy of speech; much spoken of.*

Πολύξεινος, ου, ὁ, *Po-lyx'-e-nus*, leader of the E-pe'-i.

Πολυποίτης, ου, ὁ, *Pol-y-pœ'-tes*, a Thes-sa'-li-an.

πολύπτυχος, ον, (πολύς, πτύξ, πτύσσω,) *having many folds.*

πολύς, πολλή, πολύ, gen. πολλοῦ, πολλῆς, πολλοῦ, acc. πολύν, πολλήν, πολύ, no du.; Ep. and Ion. forms, πολλός, πολλή, πολλόν, and πουλύς, etc., gen. πολέος, pl. πολέες or -εῖς, gen. πολ(λ)έων, -άων, dat. πολέ(ε)σ(σ)ι, acc. πολέας: compar. πλείων, πλέων, neu. πλέον or πλεῖν, sup. πλεῖστος: Lat. *multus, much, many, long, large; profound, wide, far extended, broad*, Lat. *amplus;* πολὺν χρόνον, *for a long time;* πολὺς ὕπνος, *deep sleep;* τὰ πολλά, *the most:* neu. as adv. *much; very particularly; exceedingly, very*, Lat. *valde; earnestly; often, repeatedly;* τὸ πολύ, *for the most part;* with compar. to strengthen its force, *much, by far*, Lat. *multo*, πολὺ μᾶλλον, *much more;* with sup. *much*, Lat. *longe.*

πολύσκαρθμος, ον, (πολύς, σκαίρω,) *much-springing, fleet, swift.*

πολυσπερής, ές, (πολύς, σπείρω,) Lat. *late disseminatus, much-spread; very numerous* B 804, *many.*

πολυστάφυλος, ον, (πολύς, σταφυλή,) Lat. *uvis abundans, rich in grapes.*

πολύστονος, ον, (πολύς, στένω,) *sighing much, much-groaning, mournful*, A 445.

πολυτρήρων, ωνος, ὁ, ἡ, (πολύς, τρήρων,) Lat. *columbis abundans, abounding in pigeons* or *doves.*

Πολύφημος, ου, ὁ, (πολύς, φήμη,) *Pol-y-phe'-mus.*

πολύφλοισβος, ον, (πολύς, φλοῖσβος,) Lat. *multo strepitu resonans, sonorus, loud-sounding.*

πομπή, ῆς, ἡ, (πέμπω,) the act of *sending, a dismissing; an escort* to attend one that has been sent.

πονέομαι, subj. pl. πονεώμεθα; f. ήσομαι; aor. ἐπονησάμην; pf. πεπόνημαι; aor. pass. ἐπονήθην; Hom. parts in (-)πονε(ε)(υ)-, (ἐ)πονει-: (πόνος:) Lat. *laborare, to labor hard; to toil and greatly exert one's self in the conflict, labor, work hard, become faint and exhausted from exertion;* of the mind, *to be anxious:* trans. *to work hard upon* or *be busy about:* in Hom. mostly dep. as above.

πόνος, ου, ὁ, (πένομαι,) Lat. *labor, hard work, fatigue, toil, labor; a task; a work;* of the mind, *a hardship* B 291, *trouble, grief, distress, anxiety*, of body, *pain.*

ποντοπόρος, ον, (πόντος, πόρος,) A 439, *going* or *sailing over the sea*, *seafaring*.

πόντος, ου, ὁ, Lat. *pontus*, *the deep*, *sea*, *high-sea*, (how do *pontus*, *mare*, *aequor*, *pelagus* differ ?)

ποποῖ, and **ὦ πόποι**, exclamation of astonishment, anger, or grief, *O! O Gods! shame!*

πόρος, ου, ὁ, (πείρω,) Lat. *vadum*, *a place where a passage is made*, *a ford*; *a bridge*, *ferry*; *way over*, *path*, *track*; *the way* or *mode of accomplishing* or *doing anything*.

πορσαίνω or **πορσύνω**, Ep. f. έω, (πόρω,) *to proffer*, *furnish*, *provide*, *give*; *to prepare* Γ 411, *attend to*, *make ready*, *arrange*; *wait upon*.

πόρτις, ιος, ἡ, *a young cow*.

πορφύρεος, η, ον, (πορφύρα,) Lat. *purpureus*, *purple*, *dark red*, *reddish*, epith. of sea and blood; *violet-colored*, *rosy*.

πόρω, 2 aor. ἔπορον, pf. πέπρωμαι, -ρωται, plup. -ρωτο, *to procure*, *bring about*, *contrive*, *be the cause of*; *offer*, *bestow*, *commit to*, *give*, *furnish*, *present*, *grant*; pf. pass. 3 sing. πέπρωται, *it has been ordered by fate*; πεπρωμένος, *fated* Γ 309, *destined*.

Ποσειδάων, άωνος, ὁ, Hom. for **Ποσειδῶν**, ῶνος, Lat. *Nep-tu′-nus*, *Po-sei′-don*, god of the sea.

Ποσιδήϊος, α, ον, poet. for **Ποσείδειος**, *sacred to Po-sei′-don* or *Nep′-tune*.

πόσις, ιος, ἡ, (πίνω,) Lat. *potio*, *potus*, *the act of drinking*; *a drink*, Lat. *potus*.

πόσις, ιος, ὁ, Ep. dat. πόσεϊ, and acc. pl. πόσιας, Lat. *maritus*, *a husband*; see **ἀνήρ**.

ποσσῆμαρ, (πόσος, ἦμαρ,) interrog. adv., *within* or *in how many days?*

ποταμός, οῦ, ὁ, Lat. *flumen*, *a river*.

ποτάομαι, one of several poet. forms for **πέτομαι**, pf. Ep. 3 pl. πεποτήαται, Lat. *volare*, *to fly*, *flit about*.

πότε, Lat. *quando? when?*

ποτέ, encl. Lat. *aliquando*, *on a certain time*, *once*, *any time*; *once*, *formerly*, Lat. *quondam*.

πότερος, α, ον, *which?* used of two things or persons.

ποτί, see **πρός**.

ποτιδέγμενος, Dor. 2 aor. part. of **προσδέχομαι**, B 137, Lat. *expectans*, *awaiting*.

πότμος, ου, ὁ, (πίπτω,) *one's portion* or *destiny*, *that which happens to one*; *ill fate*, *death*: stric. *the lot that falls* from the shaken helmet.

πότνια, ας, ἡ, *madam*, *mistress*, *queen*; as adj. *most honored*, *august*, *bearing rule*, Lat. *adoranda*: used only in addressing females, and is intended as a term of respect.

ποτόν, *οῦ, τό*, Lat. *potus, drink.*

ποῦ, (*πός*,) interrog. adv. Lat. *ubi? where? in what place.*

πού, encl. particle, *somewhere; doubtless; somehow; anywhere.*

πουλυβότειρ(α)(η), *ἡ*, Ion. for **πολυβότειρα**, (*πολύς, βόσκω*,) Lat. *alma, feeding many, much-nourishing, bountiful.*

Πουλυδάμας, *αντος, ὁ, Po-lyd′-a-mas*, a Tro′-jan.

πούς, *ποδός, ὁ*, gen. pl. *ποδῶν*, Ep. dat. *ποσσί* or *πόδεσσι*, Lat. *pes, a foot; the lowest part* or *foot, foundation*, Lat. *ima pars, radix;* in pl., of birds, *claws*, Lat. *ungulae*, of lower corners of a sail, *the sheets* or *ropes* by which the sail is controlled.

Πράκτιος, *ου, ὁ, Prac′-ti-us*, a river.

πραπίς, *ίδος, ἡ*, Ep. dat. pl. *πραπίδεσσι*, pl. *diaphragm, midriff;* like *φρένες, the heart, mind*, Lat. *praecordia;* the ancients thought that the mind was in the breast, hence the origin of many of our com. expressions.

πρεσβύτερος, *α, ον, older, more ancient; more venerable:* stric. compar. of **πρέσβυς**, *old.*

πρήθω, f. *πρήσω, to swell* or *puff out by blowing; to force* or *blow out, blow upon.*

πρηνής, *ές*, Lat. *pronus, prone, bent* or *bending forward* or *downwards, on the face, head first*, Lat. *praeceps.*

πρῆξις, *ιος, ἡ, an action, an act, a deed*, see Lat. *factum, actio:* Ep. for **πρᾶξις**, (*πράσσω*).

πρ(ή)(ά)σσω, f. *πρήξω*, aor. *ἔπρηξα*, 2 pf. *πέπρηχα*, aor. pass. *ἐπράχθην*, iter. impf. *-σεσκον, to go through a task and accomplish it*, hence *to accomplish, perform, effect, do, execute*, A 562, Lat. *agere; to complete*, Lat. *efficere; to transact; to follow a business; to be in a certain condition, εὖ* or *κακῶς πρήσσειν, to do* or *be well* or *ill; οὕτω πράξας, having fared so.*

Πριαμίδης, *ου, ὁ, son of Pri′-am.*

Πρίαμος, *ου, ὁ, Pri′-am*, king of Troy; why called *Πρίαμος*? see Classical Dictionary.

πρίν, conj. and adv., Lat. *prius, before, until, till, before that, ere, sooner*, also, *formerly, previously; πρὶν ἤ*, Lat. *priusquam, before that, sooner than*, occurs twice in Hom.; Hom. uses *πάρος* for *πρίν*; *πρότερον* or *πρόσθεν . . . πρίν, πρίν* or *πάρος . . . πρίν, before . . . than*, or the second word *than* is often better not rendered by any Eng. word; *τὸ πρίν, formerly.*

πρό, prep. *before, in front of;* with gen. Lat. *prae, pro*, with ablative, *ante* with acc. *before; in front of, in the presence of*, Lat. *coram* with ablative; *in front of* as a defender, *in defence of; in behalf of; because of;*

for, on account of, Lat. *prae; instead of; sooner;* πρὸ ὁδοῦ, *forward on the road, onward;* temporal, Lat. *ante, before,* opp. to μετά with acc., πρὸ χειρῶν, *at hand, in readiness:* adv. *before, forth, forward; sooner, before:* in compo., besides its gen. meaning as an adv., it has a streng. influence; *rather; defence;* in compo. with a verb, it does not lose the final vowel before an augment, see **περί**.

προβαίνω, f. προβήσομαι, contr. 2 aor. προὔβην, pf. προβέβηκα; Ep. pres. part. προβιβάς and προβιβῶν: (πρό, βαίνω:) *to step forward, make progress, advance,* something like Lat. *progredi; to go on:* of time, *to go on* or *wear away; to be past* or *gone: to go before* or *be superior to.* The f. προβήσω and aor. προέβησα have a trans. or causal sense, *to move forward, cause to advance, promote* or *aid.*

προβάλλω; f. βαλῶ; 2 aor. προύβαλον, iter. προυβάλεσκον; pf. προβέβληκα: (πρό, βάλλω:) Lat. *projicere, to throw forth* or *before, throw* or *put forward; to throw away; to bring forward* or *propose, pledge, hazard; to expose to; to present an argument* or *excuse:* mid. *to cast forth and throw before one's self,* A 458; *throw away; to put* or *hold before one's self; to put forward; to propose* or *represent to one's self; to excel,* lit. *to throw one's self beyond.*

προβέβουλα, see **προβούλομαι**.

προβλής, ῆτος, adj., (προβάλλω,) Lat. *projectus, thrown forward, projecting* B 396.

προβούλομαι, 2 pf. προβέβουλα, (πρό, βούλομαι,) Lat. *praeferre, to wish before* or *rather, prefer.*

προγενέστερος, compar. of προγενής, (πρό, γένος,) Lat. *major natu, senior, older.*

προγίγνομαι, for parts see **γίγνομαι**, (πρό, γίγνομαι,) *to be before; to exist before; to advance.*

προδοκή, ῆς, ἡ, (πρό, δέχομαι,) *a place for lurking* or *lying in ambush.*

προεῖδον, (πρό, εἶδον,) 2 aor., see **ὁράω**, *to see* or *look forward; to look forward* in the sense of *to provide.*

πρόειμι, inf. προϊέναι, (πρό, εἶμι,) Lat. *procedere, to go forward, go forth, go before* or *in advance.*

προερέσσω, f. έσω, (πρό, ἐρέσσω,) *to row forward.*

προερύω, f. ύσω, Ep. aor. προέρυσσα A 435, (πρό, ἐρύω,) *to draw forward.*

προθέουσι, A 291, προθέω is regarded by some as an old form for **προτίθημι**, *to put forward, allow:* other leading scholars understand προθέουσιν, A 291, to be compd. of πρό and θέω *to run,* and render *press forward for utterance,* making **οἱ** a pron. in dat. case.

Προθοήνωρ, ορος, ὁ, *Proth-o-e′-nor,* a Bœ-o′-tian chief.

Πρόθοος, ου, ὁ, *Proth′-o-us,* a Mag-ne′-sian chief.

προθυμίη, ης, ἡ, Ion. for **προθυμία**, (πρόθυμος,) *forward* or *ready will, zeal, a willing mind, readiness.*

πρόθυρον, ου, τό, (πρό, θύρα,) a place *before a door, vestibule, porch, entry.*

προϊάπτω, f. ψω, (πρό, ἰάπτω,) Lat. *ante mittere, to send forward, send prematurely.*

προΐημι, 3 sing. προΐει B 752; f. προήσω; aor. προῆκα, Ep. προέηκα, Ep. 3 pl. πρόεσαν, Ep. inf. προέμεν: (πρό, ἵημι:) *to send* or *throw forward, send forth, send as a messenger* Γ 117; *to dismiss; to let go, let drop; to discharge, hurl*, or *shoot a missile; to cast before, throw away; to give up* A 127; *pours forth*, B 752; *bestow:* mid. *to send from one's self,* hence *to dismiss, let go, give up, reject; to deliver* or *bestow over; to give lavishly, waste; to let go and be lost.*

προὔχω, contr. of **προέχω**, for parts see **ἔχω**, (πρό, ἔχω,) *to hold forward, hold before; to hold before* in the sense of *to defend; to put forth as a pretext; to hold before in preference* or *prefer:* intrans. *to be before* or *have the precedence, have the advantage;* of place, *to project out* or *forward;* of honor or power, *to be before* or *in position of power, be prominent; to surpass* or *be better than.*

Προῖτος, ου, ὁ, *Prœ́-tus.*

προκαθίζω, f. ίσω, (πρό, καθίζω (κατά, ἵζω),) Lat. *ante, considēre, to sit down before;* of birds, *to alight.*

προκαλέω, (πρό, καλέω,) Lat. *evocare, provocare, to call forward* or *forth:* mid., Lat. *provocare, to challenge,* lit. *to call forth to one's self.*

προκαλίζομαι, Lat. *provocare, to challenge,* = mid. of foreg.

προμαχίζω, f. σω, (πρόμαχος,) *to fight in front,* Γ 16.

πρόμαχος, ον, (πρό, μάχομαι,) *fighting in the front:* as subst. *a champion.*

πρόμος, ου, ὁ, (πρό,) Γ 44, *the foremost one, principal person; champion.*

προνοέω, (πρό, νοέω,) see Lat. *providēre, to see beforehand; to see* or *look into beforehand, plan* for a thing, *take thought for beforehand.*

προπάροιθε(ν), adv., Lat. *ante, formerly, before; forward,* Lat. *prorsum; before, in front,* Lat. *coram:* prep. with gen. *before.*

πρόπας, πρόπασα, πρόπαν, (πρό intens., πᾶς,) Lat. *universus, totus.* A 600 *πρόπαν ἦμαρ the whole day through, all together;* as adv. *entirely.*

προπέμπω, f. ψω, (πρό, πέμπω,) Lat. *praemittere, to send forward, before,* or *on, send forth* A 442; *to dismiss, send away; to go before in order to conduct.*

προπρηνής, ές, (πρό, πρηνής,) Lat. *pronus, leaning forward* or *downwards, prone.*

προπροκυλίνδομαι, (προπρό, κυλίνδομαι,) *to keep rolling yet further on.*

προρέω, (πρό, ῥέω,) *to flow on forwards, flow towards.*

πρός, in Hom. Dor. π(ρ)οτί, prep. with gen., dat., and acc. *from, at, by:*

with gen., Lat. *a* or *ab*, *from*, *from* or *on* in sense of position, *at the hand of*, *of*; *on the side of*; in swearing, *before*, *by*, *in the eyes of*, *in the presence of*; *from before*, *from*, of origin and source; *under* the command of; *in front of*, *over against*, *looking towards*; with pass. verb instead of ὑπό, *by*; *on the part of*, *according to*, to denote what is appropriate or natural: with dat., Lat. *apud* with acc., *at*, *on*, *close by*, *near*, *in the presence of*; *besides*, Lat. *praeter*; *about* or *upon* as being occupied or busied *about* or *upon* anything: with acc. πρός indicates *tendency*, *direction*, *drift*, lit. *to the front of*; Lat. *in*, *ad*, *to*, *towards*, *upon*; *to* = *before*; of relation or disposition, *towards*, *against*, *with*, *to*, *in answer to*; *in reference to*, *with a view to*, *for*, also with this sense in questions, πρὸς τί, *for what?* of time, *towards*, *about*; *suitable to*, *according to*; *in proportion* or *comparison to*; *at*; *by*, as a resort to; πρός is never placed after its acc.: as adv. *besides*, *moreover*, *in addition to*, *also*, *over and above*: in compo. *to*, *towards*; *in addition*; gives idea of *remaining beside*; in Hom. often separated from the verb with which it is compounded.

προσαμύνω, f. νῶ, (πρός, ἀμύνω,) *to come to aid* or *help one*.

προσαυδάω, impf. προσηύδων, f. ήσω, (πρός, αὐδάω,) Lat. *alloqui*, (compare Lat. *alloqui*, *appellare*, *affari*,) *to address*, *accost*, *speak to*.

προσβαίνω, f. προσβήσομαι, 2 aor. προσέβην, pf. προσβέβηκα, (πρός, βαίνω,) Lat. *adire*, *to go to* or *towards*, *arrive at*, *approach*, also, to *come upon*, *attack*; *to ascend*, Lat. *adscendere*, (compare Lat. *adscendere*, *scandere*, *escendere*, *conscendere*, *inscendere*.)

πρόσειμι, (πρός, εἶμι,) *to go* or *come to*, *approach*.

προσεῖπον, a 2 aor. with only a supplied pres., see Hadley and Allen's Grammar, 539,8 a: Lat. *alloqui*, *to accost*, *speak to*, *address*.

πρόσθε(ν), (πρό,) prep. with gen., Lat. *ante*, *before*, referring to both time and place: adv., of time, Lat. *antea*, *ante*, *formerly*, *aforetime*, *of old*; of place, Lat. *ante*, *in* or *on the fore part*; *forward*.

πρόσσω, see **πρόσω**.

πρόσφατος, ον, (deriv. uncertain, perhaps πρό, σφάζω,) *recently slain*.

πρόσφημι, (πρός, φημί,) προσέφην, Lat. *alloqui*, *to address*, *accost*, *speak to*.

προσφωνέω, f. ήσω, (πρός, φωνέω,) Lat. *alloqui*, *to call out to*, *accost*; *to speak of* or *call by name*, Lat. *nominare*, (why not *nuncupare?*); *to dedicate to any one*, Lat. *dedicare*.

πρόσω, poet. **πρόσσω**, (πρό,) adv. *further*; *forward*, *to the fore part*; *forward* in point of time, *in the future*, Lat. *in posterum*.

πρότερος, η, ον, compar. of πρό, sup. πρῶτος, Lat. *prior*, of time and place, *earlier*, *sooner*, *former*, *before*, *older*, in pl. also *men of former times*, Lat. *majores*, also neu. as adv. in much the same sense, Lat.

prius, priusquam: adv. προτέρω besides the neu. *further on, more forward.*

προτέρω, see foreg.

προτί, see **πρός**.

προτίθημι, f. προθήσω, aor. προέθηκα, 2 aor. προέθην, (πρό, τίθημι,) Lat. *proponere, to set* or *put before, offer, give,* also, *to set out to public view; to propose, put forward, set up; to expose; set forth; to hold forth; to prefer.*

προτιόσσομαι, (προτί, ὄσσομαι,) *to see beforehand; to suspect; to look upon.*

πρότονος, ου, ὁ, (προτείνω,) *a fore-stay reaching from the mast-head to the stern.*

προτρέπω, (πρό, τρέπω,) *to press* or *urge forward; to force, incite.*

προφέρω, for prin. parts see **φέρω**, (πρό, φέρω,) *to bring forward* or *before, present, proffer; to bring forth, produce,* Lat. *proferre; to display; to cast before, cast in* one's *teeth,* Γ 64, Lat. *exprobrare; to assert.*

πρόφρων, ονος, ὁ, ἡ, (πρό, φρήν,) *with mind forward and ready to act; willing, ready to act; friendly, kindly,* Lat. *benevolus.*

προχέω, f. προχεῶ, aor. προέχεα, pf. προκέχυκα, aor. pass. προεχύθην, (πρό, χέω,) Lat. *profundere, to pour before* or *forth,* B 465.

πρύμνη, ης, ἡ, Ion. and Hom. for **πρύμνα**, Lat. *puppis, the stern of a ship, the poop.*

πρυμνήσιος, α, ον, (πρύμνη,) *of* or *belonging to a ship's stern;* neu. pl. as subst. πρυμνήσια τά, *stern-cables,* A 436, (is Lat. *retinacula* the equivalent of this?); ships were fastened by their sterns.

Πρύτανις, ιος, ὁ, *Pryt'-a-nis;* stric. *a chief* or *head.*

πρώην, (πρό,) adv. *recently, lately,* Lat. *nuper;* sometimes written πρῴην.

πρώιζος, ον, *early;* adv. πρώιζα, *day before yesterday,* B 303, χθιζά τε καὶ πρώιζ', *yesterday and the day before.*

Πρωτεσίλαος, ου, ὁ, *Pro-tes'-i-la'-us,* a leader of the Thes-sa'-li-ans, first of the Greeks to set foot upon the Tro'-jan soil, and the first to fall.

πρώτιστος, adj., streng. Hom. sup. for πρῶτος, *by far the first, the very first* B 702, *chiefest of all.*

πρωτόγονος, ον, (πρῶτος, γόνος,) *firstling, first-born.*

πρῶτος, η, ον, (sync. and contd. sup. of πρό,) Lat. *primus, first;* ἐν πρώτοις, Lat. *in primis, among the first, especially;* neu. as adv., Lat. *primum, above all, first, first of all, foremost.*

πτάμενος, 2 aor. part of **πέτομαι**, which see.

πτάτο, 2 aor. Ep. 3 sing. of **πέτομαι**, which see.

πτελέη, Ion. for **πτελέα**, ας, ἡ, *the elm.*

Πτελεόν, οῦ, τό, *Pte'-le-um,* name of two towns, one in E'-lis, the other in Thes'-sa-ly.

πτερόεις, εσσα, *εν*, (*πτερόν*,) Lat. *pennatus, feathered; winged*, Lat. *volatilis* A 201, **ἔπεα πτερόεντα**, *winged* or *swift words.*

πτέρνη, Ion. for **πτέρνα,** *ης, ἡ, the heel.*

πτέρυξ, *υγος, ἡ*, (*πτερόν*,) Lat. *ala, a pinion, wing,* (compare Lat. *ala, penna, pinna, pluma*); *the wing of a mountain; the wing of a garment, the wing of a house, a rudder* (or *wing*) *of a vessel.*

πτολεμίζω, poet. for **πολεμίζω.**

πτόλεμος, Ep. for **πόλεμος.**

πτολίεθρον, *ου, τό*, (*πτόλις*, Ep. of *πόλις*,) *a city;* A 164, *city of the Tro'-jans.*

πτολίπορθος and **πτολιπόρθιος,** *ον*, (*πτόλις, πέρθω*,) *destroying-cities*, B 278.

πτόλις, Ep. for **πόλις.**

πτυκτός, *ή, όν*, (*πτύσσω*,) *folded up, doubled over.*

πτύξ, *πτυχός, ἡ* (*πτύσσω*,) *a fold, a layer; a wrinkle, bend*, or *hollow*, hence *a small valley, a dell.*

πτώξ, *ῶκος*, adj., (*πτώσσω*,) Lat. *timidus, timid, easily frightened:* as subst. *a hare.*

πτώσσω, *to cringe, to cower through terror; to behave like a beggar, beg.*

Πυγμαῖοι, *οἱ*, (*πυγμή*,) *Pig'-mies*, a fabled race of dwarfs; lit. *a foot long*, or by deriv. *fistling.*

πυθέσθαι, 2 aor. of **πυνθάνομαι.**

Πυθώ, *οῦς*, dat. *οῖ, ἡ, Py'-tho*, old name for Del'-phi on Par-nas'-sus, where was the oracle of A-pol'-lo; a still older form was **Πυθών,** *ῶνος.*

πύθω, *to cause* anything to *decompose* or *rot.*

πύκα, (*πυκνός*,) adv. *closely, firmly; carefully.*

πυκάζω, f. *άσω*, aor. *ἐπύκασα*, pf. *πεπύκασμαι* B 777, aor. pass. *ἐπυκάσθην*, (*πύκα*,) *to make dense, thick*, or *close; to cover closely*, B 777; *to wrap up closely; to cover thick, overlay; to protect by covering, shelter; to overshadow; to shut up* or *close.*

πυκινός, *ή, όν*, Ep. and Hom. leng. for **πυκνός,** (*πύξ*,) Lat. *densus, spissus, close, firm, compact, close-packed, crowded, dense; thick; frequent, rapid*, Lat. *creber, frequens;* of the mind, *close, collected, cautious, prudent, sagacious*, Lat. *prudent, callidus; well-made, strong, firmly-put-together, compact; great:* besides the adv. in -*ῶς*, the neu. is often used as adv., *firmly; closely; often; in excess, excessively; wisely.*

Πυλαιμένης, *ους, ὁ, Py-læm'-e-nes*, a Paph-la-go'-ni-an chief.

Πύλαιος, *ου, ὁ, Pyl'-æ-us*, from La-ris'-sa.

πύλη, *ης, ἡ*, Lat. *porta, a gate, entrance;* **πύλαι**, *the gates of a town*, a mountain pass *as entrance into* a country.

πυλαωρός, *οῦ, ὁ*, (*πύλη, οὖρος*,) as adj. and subst. *guarding the gate.*

Πυλήνη, *ης, ἡ, Py-le'-ne*, a town of Æ-to'-li-a.

Πύλιοι, ων, οἱ, the *Py'-li-ans.*

Πυλοιγενής, ές, (Πύλος, γενέσθαι,) *Py'-los born, born at Py'-los.*

Πύλος, ου, ὁ, or ἡ, *Py'-los.*

πύματος, η, ον, (πυθήν,) *last.*

πυνθάνομαι, πεύθομαι; f. πεύσομαι; 2 aor. ἐπυθόμην, Hom. opt. redupl. 3 sing. πεπύθοιτο; pf. πέπυσμαι, 2 sing. πέπυσ(σ)αι, -σται; plup. Ep. 3 sing. and du. (ἐ)πέπυστο, πεπύσθην: Lat. *sciscitari, to inquire, question; to learn by inquiry; to hear, find out, learn.*

πύξ, adv., *with the fist; in boxing,* Γ 237.

πῦρ, ρός, τό, Lat. *ignis, fire.*

πυράγρα, ας, ἡ, (πῦρ, ἄγρα,) *fire-tongs.*

Πυραίχμης, ου, ὁ, *Py-ræch'-mes,* a chief of the Pæ-o'-ni-ans.

Πύρασος, ου, ὁ, *Pyr'-a-sus,* a town of Thes'-sa-ly; also, the name of a Tro'-jan.

πύργος, ου, ὁ, Lat. *turris, a tower, turret; a tower of defence, bulwark, a single tower* or *castle;* in pl. *walls and towers; the turret* on *the highest part of a building; a close body of troops.*

πυρετός, οῦ, ὁ, (πῦρ,) stric. *the heat of fire; fever* or *heat of the feverish body.*

πυρή, ῆς, Ion. for **πυρά**, ᾶς, ἡ, *a place for a fire, a pile of wood for burning; a general pile,* Lat. *pyra, rogus;* by metonymy, *a sepulchre* or *grave; an altar* or *the fire on an altar.*

πυρκαϊή, ῆς, Ion. for **πυρκαϊά**, ἡ, (πῦρ, καίω,) stric. *a kindling of the fire; a place for kindling fire; a burning funeral pile.*

πω, encl. particle, *yet, hitherto;* rare. used alone and com. with neg., *not yet, in no wise.*

πωλέομαι, impf. iter. 3 sing. πωλέσκετο Α 490, f. πωλήσομαι, many parts are from the Ion. πωλευ-, Lat. *versari, to wander about* or *move up and down in a place; to frequent* a place, Lat. *ventitare, frequentare.*

πῶμα, ατος, τό, *a cover.*

πώποτε, (πω, ποτέ,) *ever yet, at any time;* is Lat. *unquam* the equivalent of this? οὐ πώποτε, *never yet.*

πῶς, interrog. adv., Lat. *quomodo? how? in what way? why?* πῶς γάρ, *for how is it possible?* πῶς ἄρα, *but how? how therefore?* πῶς ἄν with the opt. expresses a wish in the form of a question, also, *how could? how by any possible means?*

πώς, encl. adv., Lat. *aliquo modo, somehow, in some way, at all, in any way.*

πῶυ, εος, τό, Lat. *grex, a herd* or *flock,* of sheep; ὀΐων μέγα πῶυ Γ 198: ὀΐων is not always used.

P.

ῥα, ῥ', see **ἄρα**.

ῥαδαλός, see **ῥοδανός**.

ῥαιστήρ, ῆρος, ὁ, (ῥαίω,) *a hammer.*

ῥέα, ῥεῖα, Ep. adv. for **ῥᾷ**, Lat. *facile, easily; lightly, carelessly.*

ῥέεθρον, ου, τό, poet. uncontd. for **ῥεῖθρον**, (ῥέω,) *a current, a stream; the channel* or *bed of a river*, Lat. *alveus.*

ῥέζω, iter. impf. ῥέζεσκον, f. ῥέξω, aor. ἔ(ρ)ρεξα, *to act;* trans. *to do anything, accomplish*, Lat. *facere;* A 444 *to offer;* with ἱερά *to perform*, Lat. *sacra facere.*

ῥέθος, εος, τό, *a limb.*

ῥεῖα, see **ῥέα**.

ῥέπω, *to go gradually downwards, to sink lower and lower in the scale.*

ῥέω, f. ῥεύσομαι, pf. ἐρρύηκα, 2 aor. pass. in act. sense ἐρρύην, Lat. *fluere, to flow; to drop off; to glide away; to flow freely* or *easily:* trans. *to cause to* or *let flow, pour.*

ῥηγμί(ν)(ς), ῖνος, ὁ, (ῥήγνυμι,) *the breaking*, of the rising surge as it breaks over on the strand; *surf, breakers; the beach* or *shore*, that over which the sea breaks, A 437.

ῥήγνυμι; impf. iter. 3 sing. ῥήγνυσκε; f. ῥήξω; aor. ἔρρηξα; Hom. pf. pass. ἔρρηκται; 2 pf. ἔρρωγα, has pass. signif. = intrans. use; 2 aor. pass. ἐρράγην: Lat. *frangere, rumpere*, (what is the difference between these Lat. words?) *to break, break to pieces, shatter, rupture, fracture, burst asunder* or *through; to rend* or *tear; to unloose, let loose; to throw* or *dash down:* intrans. *to burst forth.*

ῥῆγος, εος, τό, (deriv. uncertain,) *a covering for bed* or *seat, a cushion.*

ῥηίδιος, ῥηΐδιος, Ion. for **ῥαΐδιος**, contd. **ῥᾴδιος**, η, ον, Lat. *facilis, not difficult, easy; light, without trouble;* also, in this last sense, *without trouble to one's self, thoughtless; pleasant in manners, easy of disposition.*

Ῥήνη, ης, ἡ, *Rhé-ne*, a nymph.

ῥήσσω, Ion. for **ῥήγνυμι**, which see; also, Hom. *to strike the ground with the feet*, i. e. *to dance.*

ῥιγέω; f. ήσω; aor. ἐρρίγησα; 2 pf. ἔρριγα, as pres., subj. Ep. 3 sing. ἐρρίγῃσι: (ῥῖγος:) Lat. *horrēre, to tremble with fear* Γ 259, but stric. *to tremble with the cold:* inf. *to fear* or *be afraid to.*

ῥίγιον, adv., compar. neu. from ῥῖγος, *colder; more terrific, more terribly, worse, more violently*, Lat. *magis horrendum.*

ῥῖγος, εος, τό, Lat. *frigus, cold.*

ῥίμφα, adv., compare Lat. *statim, celeriter; readily, swiftly; easily; promptly.*

'Ρίπη, ης, ἡ, *Rhi'-pe*, a town of Ar-ca'-di-a.

ῥίπτω, iter. impf. ῥίπτασκον, f. ῥίψω, aor. ἔρριψα, 2 pf. ἔρριφα, aor. pass. ἐρρίφθην, 2 aor. pass. ἐρρίφην, Lat. *jacere, to hurl, throw; to throw forth*, Lat. *projicere; to cast down*, Lat. *dejicere;* with gen. *to throw at; to throw about*, Lat. *circumjicere; to cast out* or *away; to throw away; to scatter:* seemingly intrans. *to fall* or *cast one's self*, ἑαυτόν is understood.

ῥοδανός, ἡ, όν, *swaying backwards and forwards.*

'Ρόδιος, α, ον, ('Ρόδος,) *Rho'-di-an.*

ῥοδοδάκτυλος, ον, (ῥόδον, δάκτυλος,) *rosy-fingered*, epith. of 'Ηώς, A 477.

'Ρόδος, ου, ἡ, Lat. *Rho'-dus, Rhodes*, an island.

ῥοή, ῆς, ἡ, (ῥέω,) *a flowing, a current, stream, river.*

ῥύατο, 2 aor. Ep. 3 pl. of **ῥύομαι**, which see.

ῥύομαι, *to draw to one's self out of danger, rescue; to shield; to cover, hide; to draw back, hinder, check.*

ῥυστάζω, (ῥύω,) *to drag forcibly away, drag around; to do violence to.*

'Ρύτιον, ου, τό, *Rhyt'-i-um*, a town of Crete.

ῥωγαλέος, α, ον, (ῥώξ,) *split, rent, ragged*, B 417.

ῥώομαι, an old Ep. word *to move with vigor, move rapidly; to move about with violence; to rush* or *dart.*

Σ.

σ', = σέ, = σοί, = σά.

Σαγγάριος, ου, ὁ, *San-ga'-ri-us*, the name of a river.

σακέσπαλος, ον, (σάκος, πάλλω,) *shield-brandishing.*

σάκος, εος, τό, *a shield*, it was made of wood or osier twigs plaited and covered with hides or leather.

Σαλαμίς, ῖνος, ἡ, *Sal'-a-mis*, the name of an island ; a town of Cy'-prus.

Σαλμωνεύς, Ep. gen. ῆος, ὁ, *Sal-mo'-neus*, son of Æ'-o-lus.

Σάμος, ου, ἡ, *Sa'-mos*, the name of several Greek islands.

σάος, Lat. *salvus, sospes, unharmed, safe;* compar. **σαώτερος**.

σαόω, Hom. **σώω** and **σώζω** ; impf. 3 sing. (ἐ)σάω, iter. σώεσκον ; 2 sing. imperat. σά(ου)(ω) ; f. σώσω, Hom. σαώσω ; aor. ἔσωσα, Hom. ἐσάωσα ; pf. σέσωκα ; aor. pass. ἐσώθην, Hom. ἐσαώθην ; parts are formed from σο(α)-: Lat. *salvare, to save, preserve.*

Σαρπηδών, ονος, or οντος, *Sar-pe'-don*, son of Zeus and ally of the Tro'-jans.

σάφα, (σαφής,) poet. adv., Lat. *perspicue, clearly, manifestly, evidently.*

σάω, see **σαόω**.

σαώτερος, compar. of **σάος**.

σβέννυμι, f. σβέσω, 2 aor. ἔσβην, Lat. *extinguere, to extinguish, put out; to keep down, suppress, stifle.*

σεβάζομαι, (σέβας,) compare Lat. *venerĕri, verĕri, to stand in awe of, reverence.*

σέθεν, see **σύ**.

σεῖο, see **σύ**.

σείω, f. σείσω, aor. ἔσεισα, Lat. *quatere, vibrare, to shake, agitate, brandish, cause to quake; to move to and fro, to set in quick motion.*

Σέλαγος, *ου, ὁ, Sel′-a-gus.*

σελήνη, *ης, ἡ,* (σέλας,) Lat. *luna, the moon.*

Σεληπιάδης, *ου, ὁ, the son of Se-le′-pi-us, Eu′-e-nus.*

σέλινον, *ου, τό,* Lat. *apium, parsley,* B 776.

Σελλήεις, *εντος, ὁ, Sel-le′-is,* name of two rivers, one in E′-lis the other in Tro′-as.

σέο, see **σύ**.

σεῦ, see **σύ**.

σεύω; impf. mid. 3 pl. *ἐσσεύοντο*; aor. *ἔσσευα*, Ep. *σεῦα*; pf. *ἔσσυμαι*; aor. pass. *ἐσ(σ)ύθην*; 2 aor. mid. Ep. 3 sing. *σύτο*: Lat. *concitare, to put in violent motion; to drive, chase, pursue; drive away; to hunt; to hurl, cast, throw: to agitate, set on; to bring forth, cause to spring* or *come forth:* mid. and pass. *to be in rapid and violent motion, hasten,. dart along; to strive for, be eager.*

σηκός, *οῦ, ὁ, an enclosure for sheep* or *goats, a fold, pen.*

σῆμα, *ατος, τό,* (is Lat. *signum* or *nota* the equivalent of this?) *a sign, mark; token; a spot; a banner, standard, battle-signal; a mark* either as *a letter* or as *a pictorial mark; a mound* as the *mark of a tomb, a tomb,* Lat. *tumulus; a sign from heaven; a distinctive mark, seal; a sign of the zodiac.*

σημαίνω; Ion. f. *σημανέω*, contr. *σημανῶ*; aor. *ἐσήμ(η)(α)να*; pf. *σεσήμασμαι*; aor. pass. *ἐσημάνθην*: (*σῆμα*:) Lat. *significare, to indicate* or *signify by a sign, to show; to intimate; to give a sign,* Lat. *signum dare; to give a signal,* hence *to rule; to affix a sign* or *mark,* Lat. *signare.*

σήπω; f. *σήψω*; aor. *ἔσηψα*; 2 pf. *σέσηπα*, B 135; 2 aor. pass. *ἐσάπην*, subj. Ep. 3 sing. *σαπήῃ*: Lat. *putrefacere, to corrupt, make putrid, to cause to fester:* pass., Lat. *putrescere, to become putrid* or *rotten, putrefy, ferment.*

Σήσαμος, *οῦ, ὁ, Ses′-a-mus,* a river of Paph-la-go′-ni-a.

Σηστός, *οῦ, ἡ, ὁ, Ses′-tos,* a town on the Hel′-les-pont.

Σθένελος, *ου, ὁ, Sthen′-e-lus,* see Classical Dictionary.

σθένος, *εος, τό*, Lat. *vis, robur, strength, vigor, might, power, force.*

σιγαλόεις, *έσσα, εν*, (*σίαλος*,) *shining, worked smooth, splendid, rich in workmanship.*

σιγή, *ῆς, ἡ*, (*σίζω*,) Lat. *silentium, taciturnitas, silence;* dat. *σιγῇ* as adv., Lat. *tacite, in silence, secretly.*

σιδήρεος, and Ep. **σιδήρειος**, *η, ον*, (*σίδηρος*,) Lat. *ferreus, of* or *pertaining to iron* or *steel, iron;* fig. *iron.*

σίδηρος, *ου, ὁ*, Lat. *ferrum, iron; an iron weapon, anything made of iron, an iron tool.*

Σικυών, *ῶνος, ὁ*, *Sic′-y-on*, a city on the gulf of Cor′-inth.

Σιμόεις, *εντος, ὁ*, *Sim′-o-is*, the name of a river.

Σιμοείσιος, *οῦ, ὁ*, *Sim-o-is′-i-us*, one of the Tro′-jans.

Σίντιες, *οἱ*, (*σίνομαι*,) *Sin′-tians*, inhabitants of the island Lem′-nos, lit. *plunderers, pirates.*

Σίπυλος, *ου, ὁ*, *Sip′-y-lus.*

Σίσυφος, *ου, ὁ*, *Sis′-y-phus.*

σῖτος, *ου, ὁ*, in sing., *τά* in pl., Lat. *frumentum, grain, wheat, corn;* also, *that which is made from corn* or *wheat*, and so *food*, Lat. *cibus.*

σιωπάω, Lat. *silēre, to keep silent, keep still.*

σιωπή, *ῆς, ἡ*, Lat. *taciturnitas, stillness, silence, a being silent;* dat. *σιωπῇ* as adv., *in silence, silently, quietly, without noise, secretly*, Lat. *tacite, clam.*

Σκαιαὶ πύλαι, *the West Gate* of Troy, see foll.

σκαιός, *ά, όν*, Lat. *sinister, scaevus, left, relating to the left side, on the left side; left-handed*, and so *awkward: towards the west, western*, lit. *on the left of the οἰωνοσκόπος* who faced to the north; *unlucky, inauspicious.*

σκαίρω, f. *σκαρῶ, to leap, dance.*

Σκαμάνδριος, *α, ον*, *Sca-man′-dri-an;* **Σκαμάνδρος**, *ου, ὁ*, the *Sca-man′-der*, the name of a river of Troy.

Σκάρφη, *ης, ἡ*, *Scar′-phe*, a town of Lo′-cris.

σκηπτοῦχος, *ον*, (*σκῆπτ(ρ)ον, ἔχω*,) Lat. *sceptrifer, bearing a staff* or *sceptre, sceptre-bearing.*

σκῆπτρον, *ου, τό*, (*σκήπτω*,) *a staff; the staff* or *sceptre* carried by kings as a symbol of power and dignity; *a mace* borne by a herald, priest, judge, etc.

σκιάω, Ep. **σκιόω**, used in pass. *to be shaded, become dark;* = **σκιάζω**, (*σκιά*).

σκίδναμαι, A 487, *to be scattered, spread out, spread.*

σκιόεις, *εσσα, εν*, (*σκιά*,) Lat. *umbrosus, shaded, shadowy, shady.*

σκόπελος, *ου, ὁ*, (*σκοπός*,) Lat. *scopulus, a height, high peak, high rock, a look-out.*

σκοπιή, ῆς, ἡ, (σκοπός,) *a place for keeping watch, a look-out.*

σκοπός, ὁ, ἡ, (σκέπτομαι,) Lat. *observator, a watcher, watchman,* B 792; *a spy, scout,* Lat. *speculator; a messenger; one who watches over,* hence *a guardian* or *guide; the aim, object, mark,* Lat. *scopus; one who keeps watch, an inspector* or *overseer.*

σκότος, ου, ὁ, *darkness,* esp. as applied to *death, darkness of death.*

σκύζομαι, *to be enraged,* Δ 23.

σκυδμαίνω, see **σκύζομαι.**

Σκῶλος, ου, ὁ, *Sco′-lus,* a town of Bœ-o′-ti-a.

σμαραγέω, f. ήσω, *to resound, crash, roar, re-echo,* B 210.

σμερδαλέος, η, ον, *terrible, terrific, fearful:* **σμερδαλέον** as adv., Lat. *terribiliter, terribly.*

Σμινθεύς, έως, ὁ, *Smin′-theus,* epith. of A-pol′-lo, for deriv. see Classical Dictionary.

σμῶδιξ, διγγος, ἡ, Lat. *vibex, livor ab ictu, a weal* or *swelling from a blow.*

Σόλυμοι, ων, οἱ, *the Sol′-y-mi* of Lyc′-i-a.

σόος, η, ον, *safe, unhurt, sound,* compare Lat. *integer, incolumis, salvus.*

σός, ἡ, όν, (σύ) Lat. *tuus, thy, thine;* gen. **σοῦ.**

Σπάρτη, ης, ἡ, *Spar′-ta.*

σπάρτον, ου, τό, *a rope* made from the **σπάρτος**; *a rope* or *cable,* B 132.

σπάω, the parts are formed from **σπα-**; *to draw, draw forth, pull up.*

σπεύδω, f. **σπεύσω**, aor. subj. **σπεύσομεν**, *to urge* or *hurry* any one *on, spur on, hasten:* seemingly intrans. *to hurry (one's self) forward, hurry, make haste; to strive for.*

σπινθήρ, ῆρος, ὁ, *a spark.*

σπλάγχνον, ου, τό, in pl., Lat. *viscera, the entrails* of a victim to be sacrificed, esp. *the heart and liver* which were eaten A 464; *a feast after a sacrifice.*

σπονδή, ῆς, ἡ, (σπένδω,) Lat. *libatio, a libation* made on occasion of making and concluding engagements, treaties, and covenants; in pl., *a solemn covenant* or *treaty.*

σπουδή, ῆς, ἡ, (σπεύδω,) Lat. *ardor, eagerness; earnestness, close application, diligence, pains,* Lat. *industria; seriousness: zeal,* Lat. *studium:* dat. sing. as adv. *earnestly, promptly, hastily; with pains and trouble, hardly.*

σταθμός, ου, ὁ, pl. τά, (ἵσταμαι,) Lat. *stabulum, a place where men* or *animals stop* or *halt, a standing-place, stall, pen, stable, a hut, an abode, an inn, a station for travellers* or *strangers; a resting-place; a post; a weight for the balance; a day's march,* about fifteen miles com., in which sense it is used in the A-nab′-a-sis.

στάσκε, Ion. for **ἔστη**, 2 aor. 3 sing. of ἵστημι, Γ 217.

στατός, ἡ, όν, (verbal adj. of ἵστημι,) *made to stand; a bunch of grapes; standing.*

σταφύλη, ης, ἡ, *the plummet of a level* from its resemblance to a bunch of grapes, *a level.*

στείρη, Ion. for **στεῖρα**, *the cutwater, the fore part of a ship's keel*, A 482.

στείχω, f. *στείξω*, Ep. aor. *ἔστειξα*, 2 aor. *ἔστιχον*, *to march, go forward, go.*

στέλλω; f. *στελῶ*, Ep. uncontr. *στελλέω*; aor. *ἔστειλα*; pf. *ἔσταλκα*; 2 pf. *ἐστάλην*: *to put in order, put in readiness, equip, fit out; to send, despatch on an expedition; to bring, take in, draw in.*

στέμμα, *ατος*, *τό*, (*στέφω*,) *that which crowns the head, a fillet, chaplet, wreath*, Lat. *vittae*, A 14.

στεναχίζω, f. *ίσω*, *to sigh, wail, moan; to bemoan, lament.*

στένω, *to groan, sigh; to lament.*

στέρνον, *ου*, *τό*, Lat. *pectus, the breast.*

στεῦμαι, Ep. and found only in forms *στεῦται* Γ 83, *στεῦτο* B 597, and *στεῦνται*, pres. and impf., (*ἵστημι*,) *to appear, threaten, make a show, promise, engage:* lit. *to take a stand*, see deriv.

στεφάνη, *ης*, *ἡ*, (*στέφω*,) *a band for head, head-band; a helmet brim* (that part projecting over the forehead), and so *a helmet; a projecting cliff.*

στεφανόω, f. *ώσω*, (*στέφανος*,) *to surround, encircle, encompass.*

στέωμεν, see **ἵστημι**.

στῆθος, *εος*, *τό*, Lat. *pectus, the breast;* as with us at present *the breast* is spoken of to indicate the *feelings.*

στιβαρός, *ά*, *όν*, (*στείβω*,) *firm, trodden hard and compact; sturdy, strong, thick.*

στίλβω, f. *ψω*, Lat. *nitēre, to shine, gleam; to sparkle; to be brilliant, sparkling, glistening, resplendent*, Γ 392.

στίξ, *στιχός*, *ἡ*, (*στείχω*,) found only in gen. sing. and nom. and acc. pl., *a rank, order, row; a line.*

στιχάω, (*στίχος*,) *to place in regular order* or *rank:* mid. *to proceed in regular order;* impf. Ep. 3 pl. *ἐστιχόωντο*, B 92.

στόμα, *ατος*, *τό*, Lat. *os, the mouth*, also, *the face;* in gen. *mouth; language, speech; the fore part of anything, front, point.*

στόμαχος, *ου*, *ὁ*, (*στόμα*,) Lat. *gula, guttur, the gullet, throat, the mouth* or *opening to the stomach:* hence Eng. *stomach.*

στοναχή, *ῆς*, *ἡ*, *a groaning, wailing.*

στονόεις, *εσσα*, *εν*, (*στόνος*,) *mournful, causing sorrow and groaning.*

στορέννυμι, f. *στορέσω*, parts are formed from **στρω-** and **στορ-**; *to spread; strew, scatter; spread down.*

Στρατίη, *ης*, *ἡ*, *Stra'-ti-a*, a town of Ar-ca'-di-a.

στρατάω, (*στρατός*,) Lat. *castra ponere, to pitch camp;* impf. pass. Ep. 3 pl. *ἐστρατόωντο* Γ 187, *were encamped.*

στρατός, *οῦ*, *ὁ*, *an encamped army* A 229; *an army*, Lat. *exercitus; the soldiery* or *people of the army.*

στρέφω, f. *ψω*, aor. *ἔστρεψα* and iter. *στρέψασκον*, 2 pf. *ἔστροφα*, aor. pass. *ἐστρέφθην*, 2 aor. pass. *ἐστράφην*, *to turn, wind, twist; to bend; to turn round; to turn back, torture, inflict pain:* mid. and pass. *to turn one's self* or *be turned*, hence *to turn.*

Στρόφιος, *ου, ὁ, Stro′phi-us.*

στρουθός, *οῦ, ὁ, ἡ, a small bird; a sparrow*, Lat. *passer*, B 311; also, *a bird; ὁ μέγας στρουθός, the large bird* or *ostrich*, see A-nab′-a-sis, Book I. chap. v. sec. 2.

στυγερός, *ά, όν*, (*στυγέω*,) *hated, odious, detested; hateful; malicious, terrible.*

στυγέω, f. *ήσω*, aor. *ἐστύγησα*, *ἔστυξα*, 2 aor. *ἔστυγον*, Hom. drops *ε* in forming the last two parts, *to hate, dread, loathe, detest;* aor. *to make* one *hated* or *hateful.*

Στύμφηλος, *ου, ὁ, Stym-pha′-lus*, name of a town of Ar-ca′-di-a.

Στύξ, *Στυγός, ἡ*, (*στυγέω*,) *the Styx*, the name of a river of the lower world, see Classical Dictionary.

Στύρα, *ων, τά, Sty′-ra*, a town in Eu-bœ′-a.

στυφελίζω, f. *ίξω*, (*στυφελός*,) *to beat* or *push away; thrust out roughly; to hustle, treat harshly, treat ill; to strike; to disperse, scatter.*

σύ; gen. *σοῦ, σοί, σέ*, encl.; du. *σφῶϊ* or *σφώ*, gen. and dat. *σφῶϊν* or *σφῷν*; pl. *ὑμεῖς*, gen. *ὑμῶν*, dat. *ὑμῖν*, acc. *ὑμᾶς*: Ep. forms, gen. *σέθεν* and *σεῖο, σεῦ* and *σέο* encl., dat. *τοί*, pl. *ὔμμες, ὑμμείων, ὔμμι(ν)*, acc. *ὔμμε, ὔμεας*: Lat. *tu, thou.*

συγκαλέω, f. *έσω*, (*σύν, καλέω*,) Lat. *convocare, to convoke, call together;* mid. *to call to one's self, invite, summon.*

σύγχυσις, *εως, ἡ*, (*συγχέω*,) *mixture; confusion, disorder.*

συλάω, *to strip, tear,* or *take off; take* or *carry away by force;* hence *to plunder, rob; to deprive of:* compare Lat. *detrahere, eripere, spoliare, depraedari.*

συλεύω, f. *εύσω*, = foreg.

συμβάλλω, f. *συμβαλῶ*, 2 aor. *συνέβαλον*, pf. *συμβέβληκα*, aor. pass. *συνεβλήθην*; Hom. forms, *ξυμβλη-*, inf. *ξυμβλήμεν(αι)*; *to cast* or *dash together; to bring together, put together, collect, join, unite,* Lat. *conferre; to bring* or *cause to come together* (in a hostile relation) *for the fight*, Γ 70, Lat. *committere; to put* (different circumstances) *together* and *compare;* hence *to conclude, conjecture, infer.*

Σύμη, *ης, ἡ, Sy′-me*, a small island north of Rhodes; **Σύμηθεν**, *from Sy′-me.*

συμμίσγω, Ep. and only form found in Hom. for **συμμίγνυμι**, f. *συμμίξω*, (*σύν, μίσγω*,) Lat. *commiscēre, to mix together, join:* intrans. *to mingle, mix with, deal with;* of a river, *to mix with* or *flow into;* aor. pass. 3 pl. *-χθεν.*

σύμπας, σύμπασα, σύμπαν, (σύν, πᾶς,) Lat. *universus, all together, the whole;* Hom. ξυμ-.

συμφράδμων, ονος, ὁ, ἡ, *counselling with, giving counsel:* as subst. *counsellor,* B 372.

συμφράζομαι, f. άσομαι, (σύν, φράζομαι,) *to consult with, consider* or *deliberate together; to deliberate* (*with one's self*) or *revolve in mind.*

σύν, or **ξύν,** prep. with dat., Lat. *cum* with abl., *with, along with, together with; in connection with; with the sanction of,* as *to fight with the sanction of,* see **μάχομαι**; *supplied with; by means* or *with the aid of:* as adv. *together* (*with*); *in addition, too, besides:* in compo., *with,* expressing the idea of *association;* also, expresses *completion; completely.*

συνάγω, (σύν, ἄγω,) for prin. parts see ἄγω, Lat. *conferre, to bring together, assemble, collect, gather together; to bring together in union* or *unite; to draw together into a narrow compass, narrow; to bring together* (in a hostile sense) *for the fight.*

συναείρω, (σύν, ἀείρω,) *to join, put* or *yoke together.*

συνέχω, f. έξω, 2 aor. συνέσχον, (σύν, ἔχω,) intrans. Hom. 2 pf. συνόχωκα B 518, Lat. *continēre, to hold together; to confine; to constrain, hold in by force, check, hinder, oppress, distress,* Lat. *comprimere:* in gen., in pass. *to be oppressed* or *afflicted.*

συνδέω, f. ήσω, (σύν, δέω,) *to bind together; to bind up.*

συνελαύνω, for parts see **ἐλαύνω,** (σύν, ἐλαύνω,) *to drive together, force* or *press together; to bring violently together;* also, *to bring together:* intrans. *to meet* or *come together in the fight.*

συνημοσύνη, ης, ἡ, *relationship, union;* in pl. *compacts, unions* that have been formed.

συνθεσία, ας, ἡ, (συντίθημι,) *the act of putting together, the result of that act,* hence *an arrangement, agreement* or *compact* B 339; *a treaty.*

συνίημι, for prin. parts see **ἵημι**; pres. 3 pl. συνιοῦσι, inf. συνιεῖν; impf. 3 pl. ξυνίεσαν and ξύνιον; ξυνέηκα, Ep. aor. for ξυνῆκα; 2 aor. imperat. ξύνες: (σύν, ἵημι:) Lat. *committere, to bring* or *send together; to bring together* in conflict, hence *cause to fight; hear, learn; to comprehend, perceive, understand:* mid. *to covenant, come to an agreement, make a contract.*

συνόχωκα, Hom. and Ep. 2 pf. of **συνέχω,** *to bend together,* B 218, intrans.

συνταράσσω, f. ξω, aor. -ετάραξα, aor. pass. -εταράχθην, (σύν, ταράσσω,) Lat. *conturbare, to confuse; to confound; to disturb; to trouble, perplex.*

συντίθημι, for prin. parts see **τίθημι,** (σύν, τίθημι,) Lat. *componere, to put together, compose; unite,* Lat. *conjungere:* mid. *to put together in one's own mind, perceive, heed, observe; to put in order; to agree on anything.*

σῦριγξ, -ιγγος, ἡ, *a shepherd's reed or pipe; the case for a spear;* hence Eng. *syringe.*

σφάζω, f. άξω, aor. ἔσφαξα, pf. ἔσφαγμαι, aor. pass. ἐσφάχθην Hom., 2 aor. pass. ἐσφάγην, Lat. *jugulare, to cut the throat, butcher, slay for sacrifice.*

σφεῖς, nom. pl. of 3 pers. pron., *they:* Ep. forms, gen. σφέων, σφείων; dat. σφι(ν), encl.; acc. σφέας, σφείας, σφέ.

σφι(ν), see foreg.

σφός, ή, όν, (σφέ, pl. from σφεῖς,) Lat. *suus, his or her own.*

σφέ = σφέας, Γ 300.

σφυρόν, οῦ, τό, *the ankle.*

σφωέ, τώ, τά, Ep. nom. and acc. du. of 3 pers. pron., *they two, both;* Ep. gen. and dat. σφωίν.

σφῶι or **σφώ**, τώ, τά, Ep. nom. and acc. du. of 2 pers. pron., *you two;* also, gen. and dat. σφῷν, Ep. σφῶιν.

σφωίτερος, α, ον, poss. adj., (σφῶι,) *of you both.*

Σχέδιος, ου, ὁ, *Sche'-di-us,* the name of two men, one chief of the Pho'-ci-ans.

σχεδόν, (σχεῖν, see ἔχω,) adv., also prep. with gen. and dat. (compare Lat. *cominus, paene, prope, fere, ferme,*) *near; hard by, close to; close upon; towards, to; nearly.*

σχέθον, see ἔχω.

σχέτλιος, adj., (σχεῖν,) *holding out, enduring;* hence *much-enduring, hardy; hard, relentless, merciless, cruel, implacable,* Lat. *durus, crudelis; miserable; wicked; rash, bold.*

σχίζη, Ion. for σχίζα, ἡ, (σχίζω,) *a piece of split wood.*

σχοίατο, see ἔχω.

Σχοῖνος, ου, ἡ, (σχοῖνος, *a rush,*) *Schœ'-nus,* name of a town and river of Bœ-o'-ti-a, so called because of the reeds that grow along the banks of the river.

σῶμα, τος, τό, *the body, the dead body, carcass,* Γ 23, Lat. *cadaver,* see δέμας; later meanings not here given.

σῶς, **σῶν**; compar. σαώτερος, from σάος: Lat. *salvus, safe, sound, healthy, unhurt, entire; certain, sure, reliable.*

T.

Ταλαιμένης, ους, ὁ, *Ta-læm'-e-nes,* a Mæ-o'-ni-an prince.

Ταλαϊονίδης, ου, ὁ, for Ταλαΐδης, *son of Tal'-a-us,* B 566.

τάλαντον, ου, τό, *a balance, scales,* Lat. *libra.*

τάλαρος, *ου, ὁ, a basket*, esp. that of a wool-worker; *a basket* for gen. use; *an osier basket, cheese-basket*, Lat. *qualus*.

ταλασίφρων, *ονος*, adj., *stout-hearted, brave of heart.*

ταλαύρινος, *ον, having a tough ox-hide shield.*

Ταλθύβιος, *ου, ὁ, Tal-thyb′-i-us*, Ag-a-mem′-non's herald.

τἆλλα, τἄλλα, see **ἄλλος**.

ταμεσίχρως, *οος*, adj., (**τάμνω** (see **τέμνω**), *χρώς*,) *cutting* or *wounding the skin.*

ταμίη, *ης, ἡ, a housekeeper*, fem. of foll.; Lat. *dispensatrix.*

ταμίης, *ου, ὁ*, (*τάμνω* (see **τέμνω**),) *a steward*, mas. of foreg.; Lat. *dispensator.*

ταναηκής, *ές*, (*ταναός, ἀκή*,) *having a long point.*

τάμνω, Ion. for **τέμνω**, orig. **τέμω**, whence *τέμει*; f. *τεμῶ*; 2 aor. *ἔτεμον*, Ep. *ἔταμον*; pf. *τέτμηκα*; aor. pass. *ἐτμήθην*: Lat. *secare, to cut; to maim, wound; cut up; cut asunder; to slaughter, kill, sacrifice; to cut down* or *hew timber, lop off; to cut through, cut off* or *out; cut away; to cut* or *mark off* as an enclosure, *draw a line; to cut short* or *put an end to; ὅρκια τέμνειν, to ratify a treaty* or *oaths* with *sacrifices:* Eng. *atom*, (*ἄτομος* (*α* priv., *τέμνω*)); *anatomy*, (*ἀνά, τέμνω*).

τανύπεπλος, *ον*, (*τανύω, πέπλος*,) *with* or *wearing a long flowing robe*, Γ 228.

τανύω, for **τείνω**, f. *ύσω*, Ep. *ύω*; aor. (*ἐ*)*τάνυσ*(*σ*)*α*, pf. *τετάνυσμαι*; aor. pass. *ἐτανύσθην*: Lat. *tendere, to stretch out, extend, strain* or *stretch; to stretch out at full length* or *stretch to full capacity, draw tight:* mid. and pass. *to stretch for one's self; to stretch one's self to the course*, i. e. *run at full speed.*

τάπης, *ητος, ὁ*, Lat. *tapetum, tapes, a carpet, covering:* hence Eng. *tapestry.*

ταράσσω, f. *άξω*, aor. *ἐτάραξα*, pf. *τετάραγμαι*, 2 pf. *τέτρηχα*, and 2 plup. Ep. 3 sing. *τετρήχει*, intrans. *to be troubled, be in an uproar* or *confusion* Β 95, aor. pass. *ἐταράχθην*, Lat. *turbare, to disturb, stir up, throw into disorder, trouble* or *disquiet; alarm; vex.*

ταρβέω, f. *ήσω*, (*τάρβος*,) *to be terrified;* as trans. *to fear.*

Τάρνη, *ης, ἡ, Tar′-ne*, the name of a town.

ταρπήμεναι, see **τέρπω**.

Τάρφη, *ης, ἡ, Tar′-phe*, a town of Lo′-cris.

ταρφύς, adj., *dense, thick, crowded, close; frequent;* pl. *-έες, -έα*: neu. as adv.

ταῦρος, *ου, ὁ*, Lat. *taurus, a bull.*

τάφος, *ου, ὁ*, (*θάπτω*,) Lat. *sepultura, funus, a burial, funeral rites, interment; the grave, tomb:* Eng. *epitaph*, (*ἐπί, τάφος*).

τάχα, (*ταχύς*,) adv., (is *statim* the Lat. equivalent of this?), *swiftly, rapidly, quickly; speedily, soon.*

ταχύς, *εῖα*, *ύ*, Lat. *celer*, *swift*, *rapid*, *fleet*; *quick*, *prompt*: compar. *ταχύτερος*, *ταχίων*, irreg. *θάσσων*; sup. *τάχιστος*: adv., the neu. sing. *ταχύ* and compar. are used as adv. *quickly* and *more quickly*; neu. pl. sup. *ὅτι τάχιστα*, *as speedily as possible*, Lat. *quam celerrime*.

τέ, encl. particle, *and*, Lat. *que*, see *καί*; *τε . . . τε* or *τε . . . καί*, *both . . . and*, the repetition *καί . . . καί* does not appear in Ep.; in Ep. *τέ* is used very much in marking connection, and is thus often attached to rel. prons., particles, and advs., and cannot then be separately translated.

Τεγέη, *ης*, *ἡ*, *Te′-ge-a*, a city of Ar-ca′-di-a.

τείνω, Hom. **τανύω**, which see, f. *τενῶ*, aor. *ἔτεινα*, pf. *τέτακα*, plup. Ep. 3 sing. *τέτατο*, aor. pass. (*ἐ*)*τάθην*, the parts are formed from *τ*(*εν*-)(*α*-), Lat. *tendere*, *to stretch*, *draw out*, *strain*; *draw* or *bind tight*; *to stretch out at full length*; *to make longer*, *lengthen*, *prolong*, *extend*: intrans. *tend to*; *to pertain to*; *to aim at*; *to stretch*; *to stretch out over*, *stretch out*.

τείρεα, *-έων* or *-ῶν*, *τά*, Ep., Lat. *sidera*, *the stars*, *constellations*; pl. of **τέρας**, which see.

τείρω, *to wear away by rubbing*, *rub away*; *to tire out*, *weary*, *wear out*, *fatigue*, *distress*, *hard press*: hence Eng. *tire*.

τειχεσιπλήτης, *ου*, *ὁ*, (*τεῖχος*, *πλήσσω*,) *one who batters walls*, *a taker of cities*.

τειχιόεις, *εσσα*, *εν*, (*τειχίον*,) "*full of houses*" or *house walls*, "*well inhabited*," see note on B 559.

τεῖχος, *εος*, *τό*, Lat. *murus*, *a wall*; *a fortification*, *a city-wall*, Lat. *moenia*.

τέκε, **τεκέειν**, see **τίκτω**.

τέκμωρ, Ep. for **τέκμαρ**, *τό*, *a limit*, *boundary*, *end*, *goal*; *the end*, *finishing*, *termination*, *Ἰλίου τέκμωρ the end* or *downfall of Troy*; *a fixed* or *sure sign*, *solemn assurance*, *solemn pledge*, A 526: stric. *a fixed and definite mark to indicate the end*.

τέκον, see **τίκτω**.

τέκνον, *ου*, *τό*, (*τεκεῖν*, 2 aor. of **τίκτω**,) *a child*, *a young animal*; *that which has been produced* or *born*.

τέκος, *εος*, *τό*, poet. for **τέκνον**, Ep. dat. pl. *τέκεσσι* or *τεκέεσσι*(*ν*), (*τεκεῖν*,) *a child*; see **τέκνον**.

τεκταίνομαι, (*τέκτων*,) *to construct* or *build with wood*, *work as a builder of wooden buildings*; *to plan*, *contrive*.

τέκτων, *ονος*, *ὁ*, *a carpenter*, *a wood-worker*; *a worker* in gen.; *a contriver*.

Τέκτων, *ονος*, *ὁ*, *Tec′-ton*.

Τελαμών, *ῶνος*, *ὁ*, (*τελαμών*,) *Tel′-a-mon*.

τελαμών, ῶνος, ὁ, *a strap for support, a sword-belt, shield-belt, a belt for the dagger; a thong; a bandage for wounds.*

Τελαμώνιος, ου, ὁ, *son of Tel′-a-mon.*

τέλειος, adj., (τέλος,) Lat. *perfectus*, stric. *finished, perfect, full, complete, whole; mature, full-grown; without blemish* or *fault; accomplished, ended.*

τελείω, Ep. for **τελέω**; f. -έσ(σ)ω, -έ(σ)ω or -ῶ; aor. ἐτέλε(σ)σα; pf. τετέλεκα; aor. pass. ἐτελέσθην: Lat. *perficere, to terminate, complete, accomplish* A 388, *execute* or *perform, effect, finish; bring to completion, fulfil; to discharge a due* or *tax*, hence, *to pay a due.*

τελήεις, εσσα, εν, (τελέω,) Lat. *perfectus, complete, finished, perfect.*

τέλλω, f. τελῶ, aor. ἔτειλα, *to bring forth* or *cause to exist, to complete, perfect, accomplish* or *execute.*

τέλος, εος, τό, Ep. dat. pl. τελέεσσι, *that which has been achieved, the end, a fulfilment, accomplishment, issue, completion*, Lat. *exitus; end, conclusion, sum; a company of troops; the end of life, death; the end (of death)* for *death; the (end of political ambition) magistracy.*

τέλσον, ου, τό, *that which marks a limit, a bound.*

τέμενος, εος, τό, (τέμνω,) *a piece of land marked off and set apart for any person* or *purpose; a portion of land dedicated to a divinity*, Lat. *sacer ager.*

τέμνω, **τέμω**, see **τάμνω.**

Τένεδος, ου, ἡ, *Ten′-e-dus*, a small island off the coast of Tro′-as.

Τενθρηδών, ονος, ὁ, *Ten-thre′-don.*

τένων, οντος, ὁ, *a sinew*, esp. of the back of the neck, *tendon.*

τέο, Ion. for **τοῦ** = **τίνος**; encl. **τεο**, Ion. for **του** = **τινός**, encl.

τέρας, τό; Ep. forms in pl. τέραα and τείρεα, gen. τεράων, dat. τεράεσσι: *an unusual appearance, a sign* or *portent* from nature, *wonder; an omen; a monster*, Lat. *monstrum;* see **τείρεα.**

τέρην, εινα, εν, gen. τέρενος, τερείνης, τέρενος, (τείρω,) *polished, made smooth by rubbing, rubbed* or *worn smooth; soft, delicate.*

τέρμα, ατος, τό, Lat. *terminus, a terminus, a mark showing the end, a turning-post* or *stone;* why not Lat. *finis?*

τερπικέραυνος, ον, (τέρπω, κεραυνός,) *taking pleasure in thunder*, A 419.

τέρπω; f. ψω; aor. ἔτερψα; aor. pass. ἐτ(έ)(ά)ρφθην, Ep. 3 pl. -θεν; 2 aor. mid. ἐταρπόμην and τεταρπόμην; 2 aor. pass. ἐτάρπην, Ep. inf. ταρπήμεναι and subj. τραπείομεν: *to fill, satiate*, hence *to satisfy;* Lat. *delectare, to give enjoyment, refresh, please, delight:* mid. and pass. *to have enough, have enjoyment, be satisfied; to enjoy* or *delight one's self, be merry.*

τεσσαράκοντα, (τέσσαρες,) indecl., Lat. *quadraginta, forty.*

τέσσαρες, **τέσσαρα**, Lat. *quatuor, four.*

τεταγών, *όντος*, *ὁ*, with gen. Α 591, *having taken hold of*; Ep. redupl. 2 aor. part.; not used in pres.

τέταται, pf. of **τείνω**.

τέτατο, plpf. pass. Ep. 3 sing. of **τείνω**, Γ 372.

τέταρτος, *η*, *ον*, Hom. **τέτρατος**, (*τέσσαρες*,) Lat. *quartus*, *fourth*; neu. as adv.

τέτηκα, see **τήκω**.

τέτλα-, **ηως**, see **τλάω**.

(**ἐ**)**τέτμον**, a defec. verb of 2 aor. system, *to come to*, *come upon*, *reach*.

τετραίνω, f. *ανῶ*, aor. (*ἐ*)*τέτρηνα*, *to pierce through*.

τετραπλῇ, adv., *fourfold*.

τετράφαλος, *ον*, (*τετρα-*, *φάλος*,) *with a four-ridged crest*.

τετραχθά, (*τέσσαρες*,) Γ 363, adv., *in four parts*, Lat. *quatuor modis*.

τετρήχει, *υῖα*, 2 plup. 3 sing. and part. of **ταράσσω**.

τετρίγει, see **τρίζω**.

τέττιξ, *ιγος*, *ὁ*, Lat. *cicada*, *a kind of grasshopper*, very com. in southern countries; it sits in trees or shrubs and makes a chirping noise with its wings.

τετύκοντο, see **τεύχω**.

Τεύθρας, *αντος*, *ὁ*, *Teu'-thras*.

τεῦ, **τευ**, encl., Ion. for **τίνος**, **τινός**.

Τευταμίδης, *ου*, *ὁ*, *son of Teu'-ta-mus*.

τεῦχος, *εος*, *τό*, (*τεύχω*,) Lat. *instrumentum*, *a utensil*, *any instrument of accomplishment*, *tool*, *a weapon*, *an implement*; *a book*: in pl. *arms*, *armor*, *warlike equipments*, *tackling accoutrements*, Lat. *arma*.

τεύχω, f. *ξω*, aor. *ἔτευξα*, 2 pf. *τέτυχα*, pf. mid. and pass. *τέτυγμαι*, pass. aor. *ἐτύχθην*; Ep. forms, 2 aor. act. and mid. *τέτυκον*, *τετυκόμην*, Α 467, pf. 3 pl. *τετεύχαται*, plpf. 3 pl. *τετεύχατο*, 2 pf. part. *τετευχώς*: Lat. *fabricari*, *to make* or *fabricate*, *build*, *form*, *construct*, *fit out*, *make ready*, *fashion* or *make out of a material*, *forge*, *weave*; *to create*, *form*, *cause*, *bring about*, *execute*; *prepare*; pass. Γ 101, *has been prepared* or *decreed*; pf. *has been made* or *caused to be*, hence *to be*; pf. part. may mean *well-constructed*, *well-wrought*.

τέχνη, *ης*, *ἡ*, Lat. *ars*, *cunning*, *skill*, *art*; *an art*; *a science*, *craft* or *trade*, *handiwork*, *work of art*; *a device* or *means* of doing or achieving, hence *a stratagem*, *cunning* in a bad sense.

τέως, or Ep. **τείως**, adv., *as long as*; *until*; *before*; *meanwhile*, *while*.

τήκω; f. *τήξω*; aor. *ἔτηξα*; pf. *τέτηκα*, intrans. with pres. signif., Γ 176 *to melt* or *waste away*; aor. pass. *ἐτήχθην*, rarely used; 2 aor. pass. *ἐτάκην*: Lat. *liquefacere*, *liquare*, *to cause to melt*, *liquefy*, *make liquid*, *melt*: mid. and pass. *to melt* or *waste away*; *to vanish*.

τῆλε, adv., *afar, far from.*

τηλεδαπός, η, ον, (τῆλε, δάπεδον,) *from a distant land, foreign; distant.*

τηλεθάων, (Hom. and poet. part. from **θάλλω**, *to bloom and be luxuriant,*) *blooming, luxuriant, verdant.*

Τηλέμαχος, ου, ὁ, (τῆλε, μάχομαι,) *Te-lem′-a-chus*, son of U-lys′-ses, lit. *fighting from afar;* see Classical Dictionary.

τηλίκος, η, ον, *of such an age.*

τηλόθε(ν), (τηλοῦ = τῆλε,) adv., Lat. *e longinquo, from afar, from a distance;* with gen.

τηλόθι, (τηλοῦ = τῆλε,) adv., Lat. *procul, afar;* with gen. *far away from.*

τηλόσε, adv., *far off, far distant.*

τηλύγετος, adj., (τῆλε, γίγνομαι,) *late* or *latest born*, hence *darling.*

Τήρεια, ας, ἡ, *Te-re′-a*, a mountain of Mys′-i-a.

τίεσκον, iter. impf. of **τίω**, which see.

τίη, Ion. for **τί**, interrog. *why? why then?*

τίθημι, τίθης or Ep. τίθησα, τίθησι or Hom. τιθεῖ; du. τίθετον; pl. τίθεμεν, τίθετε, τιθεῖσι (Hom.) or τιθέασι: impf. ἐτίθην, ης or εις, η or ει, 3 pl. (ἐ)τίθεσαν, iter. τίθεσκον: Ep. inf. τιθ(ή)(έ)μεν(αι): part. τιθείς: f. θήσω, εις, ει, etc.; Ep. inf. θησέμεν(αι): aor. ἔθηκα, (what other verbs have their aor. in κ?), du. ἔθετον, ἐθέτην: 2 aor. ἔθην: Ep. and Ion. sub. θ(εί)(έ)ω-, (η)ῃς, ῃ, pl. (ω)(ο)μεν: opt. θεί-, etc., 3 pl. ησαν or εν: Ep. inf. θέμεν(αι): pf. τέθεικα: the dif. parts are formed from (τι)θε-, and those that are not given here can be easily found in the Gram.: Lat. *ponere, to set, fix, put, deposit, place, lay; to set up; to put under arms; to place* or *lay down; to place* or *station; to make, render, cause, procure; to bring into a certain condition; to assign to a place; to believe, propose, consider, reckon; to fix, settle, appoint, determine; ordain, establish:* mid. *to place* or *lay up for one's self; to prepare for one's self* or *one's own benefit; to place* or *deposit for one's self.*

τίκτω; f. τέξω; 2 aor. ἔτεκον, τέκε B 714, inf. τεκέειν; pf. τέτοκα: Lat. *parere, gignere,* (what is the difference between these Lat. words?), *to bring forth, bring into the world,* also, *to engender, beget; to cause, bring about, occasion:* the root is τεκ, for sync. and change of τ and κ see Gram.

τίλλω, f. τιλῶ, aor. ἔτιλα, Lat. *vellere, to pull, pluck out, tear out:* mid. *to tear out one's own* or *from one's self, to tear the* (or *one's own*) *hair in token of sorrow.*

τιμάω, f. ήσω, aor. ἐτίμησα, pf. τετίμηκα, aor. ἐτιμήθην, (τιμή,) Lat. *honorare, to honor, esteem, value, respect, reverence, deem worthy of esteem; to estimate, value,* Lat. *aestimare.*

τιμή, ῆς, ἡ, Lat. *pretium quo res aliqua aestimatur, the price at which any-*

τεταγών, *όντος*, *ὁ*, with gen. A 591, *having taken hold of;* Ep. redupl. 2 aor. part.; not used in pres.

τέταται, pf. of **τείνω**.

τέτατο, plpf. pass. Ep. 3 sing. of **τείνω**, Γ 372.

τέταρτος, *η*, *ον*, Hom. **τέτρατος**, (*τέσσαρες*,) Lat. *quartus*, *fourth;* neu. as adv.

τέτηκα, see **τήκω**.

τέτλα-, **ηως**, see **τλάω**.

(*ἐ*)**τέτμον**, a defec. verb of 2 aor. system, *to come to, come upon, reach.*

τετραίνω, f. *ανῶ*, aor. (*ἐ*)*τέτρηνα*, *to pierce through.*

τετραπλῆ, adv., *fourfold.*

τετράφαλος, *ον*, (*τετρα-*, *φάλος*,) *with a four-ridged crest.*

τετραχθά, (*τέσσαρες*,) Γ 363, adv., *in four parts*, Lat. *quatuor modis.*

τετρήχει, *υῖα*, 2 plup. 3 sing. and part. of **ταράσσω**.

τετρίγει, see **τρίζω**.

τέττιξ, *ιγος*, *ὁ*, Lat. *cicada*, *a kind of grasshopper*, very com. in southern countries; it sits in trees or shrubs and makes a chirping noise with its wings.

τετύκοντο, see **τεύχω**.

Τεύθρας, *αντος*, *ὁ*, *Teu'-thras.*

τεῦ, **τευ**, encl., Ion. for **τίνος**, **τινός**.

Τευταμίδης, *ου*, *ὁ*, *son of Teu'-ta-mus.*

τεῦχος, *εος*, *τό*, (*τεύχω*,) Lat. *instrumentum*, *a utensil, any instrument of accomplishment, tool, a weapon, an implement; a book:* in pl. *arms, armor, warlike equipments, tackling accoutrements*, Lat. *arma.*

τεύχω, f. *ξω*, aor. *ἔτευξα*, 2 pf. *τέτυχα*, pf. mid. and pass. *τέτυγμαι*, pass. aor. *ἐτύχθην*; Ep. forms, 2 aor. act. and mid. *τέτυκον*, *τετυκόμην*, A 467, pf. 3 pl. *τετεύχαται*, plpf. 3 pl. *τετεύχατο*, 2 pf. part. *τετευχώς*: Lat. *fabricari*, *to make* or *fabricate, build, form, construct, fit out, make ready, fashion* or *make out of a material, forge, weave; to create, form, cause, bring about, execute; prepare;* pass. Γ 101, *has been prepared* or *decreed;* pf. *has been made* or *caused to be*, hence *to be;* pf. part. may mean *well-constructed, well-wrought.*

τέχνη, *ης*, *ἡ*, Lat. *ars*, *cunning, skill, art; an art; a science, craft* or *trade, handiwork, work of art; a device* or *means* of doing or achieving, hence *a stratagem, cunning* in a bad sense.

τέως, or Ep. **τείως**, adv., *as long as; until; before; meanwhile, while.*

τήκω; f. *τήξω*; aor. *ἔτηξα*; pf. *τέτηκα*, intrans. with pres. signif., Γ 176 *to melt* or *waste away;* aor. pass. *ἐτήχθην*, rarely used; 2 aor. pass. *ἐτάκην*: Lat. *liquefacere, liquare, to cause to melt, liquefy, make liquid, melt:* mid. and pass. *to melt* or *waste away; to vanish.*

τῆλε, adv., *afar, far from.*

τηλεδαπός, η, ον, (τῆλε, δάπεδον,) *from a distant land, foreign; distant.*

τηλεθάων, (Hom. and poet. part. from **θάλλω,** *to bloom and be luxuriant,*) *blooming, luxuriant, verdant.*

Τηλέμαχος, ου, ὁ, (τῆλε, μάχομαι,) *Te-lem′-a-chus,* son of U-lys′-ses, lit. *fighting from afar;* see Classical Dictionary.

τηλίκος, η, ον, *of such an age.*

τηλόθε(ν), (τηλοῦ = τῆλε,) adv., Lat. *e longinquo, from afar, from a distance;* with gen.

τηλόθι, (τηλοῦ = τῆλε,) adv., Lat. *procul, afar;* with gen. *far away from.*

τηλόσε, adv., *far off, far distant.*

τηλύγετος, adj., (τῆλε, γίγνομαι,) *late* or *latest born,* hence *darling.*

Τήρεια, ας, ἡ, *Te-re′-a,* a mountain of Mys′-i-a.

τίεσκον, iter. impf. of **τίω,** which see.

τίη, Ion. for **τί,** interrog. *why? why then?*

τίθημι, τίθης or Ep. **τίθησα,** **τίθησι** or Hom. **τιθεῖ;** du. **τίθετον;** pl. **τίθεμεν,** **τίθετε,** **τιθεῖσι** (Hom.) or **τιθέασι:** impf. **ἐτίθην,** ης or εις, η or ει, 3 pl. **(ἐ)τίθεσαν,** iter. **τίθεσκον:** Ep. inf. **τιθ(ή)(έ)μεν(αι):** part. **τιθείς:** f. **θήσω,** εις, ει, etc.; Ep. inf. **θησέμεν(αι):** aor. **ἔθηκα,** (what other verbs have their aor. in **κ**?), du. **ἔθετον, ἐθέτην:** 2 aor. **ἔθην:** Ep. and Ion. sub. **θ(εί)(έ)ω-,** (η)ῃς, ῃ, pl. (ω)(ο)μεν: opt. **θεί-,** etc., 3 pl. **ησαν** or **εν:** Ep. inf. **θέμεν(αι):** pf. **τέθεικα:** the dif. parts are formed from **(τι)θε-,** and those that are not given here can be easily found in the Gram.: Lat. *ponere, to set, fix, put, deposit, place, lay; to set up; to put under arms; to place* or *lay down; to place* or *station; to make, render, cause, procure; to bring into a certain condition; to assign to a place; to believe, propose, consider, reckon; to fix, settle, appoint, determine; ordain, establish:* mid. *to place* or *lay up for one's self; to prepare for one's self* or *one's own benefit; to place* or *deposit for one's self.*

τίκτω; f. **τέξω;** 2 aor. **ἔτεκον, τέκε** B 714, inf. **τεκέειν;** pf. **τέτοκα:** Lat. *parere, gignere,* (what is the difference between these Lat. words?), *to bring forth, bring into the world,* also, *to engender, beget; to cause, bring about, occasion:* the root is **τεκ,** for sync. and change of **τ** and **κ** see Gram.

τίλλω, f. **τιλῶ,** aor. **ἔτιλα,** Lat. *vellere, to pull, pluck out, tear out:* mid. *to tear out one's own* or *from one's self, to tear the* (or *one's own*) *hair in token of sorrow.*

τιμάω, f. **ήσω,** aor. **ἐτίμησα,** pf. **τετίμηκα,** aor. **ἐτιμήθην,** (τιμή,) Lat. *honorare, to honor, esteem, value, respect, reverence, deem worthy of esteem; to estimate, value,* Lat. *aestimare.*

τιμή, ῆς, ἡ, Lat. *pretium quo res aliqua aestimatur, the price at which any-*

thing is estimated, the value of anything; hence *honor, esteem, reverence, respect,* Lat. *honor; rank, situation of honor, dignity, distinction,* Lat. *dignitas; compensation, reward,* and so *punishment.*

τιμήεις or **ης**, *εσσα, εν,* (τιμή,) compare Lat. *honoratus, honorabilis, honored, esteemed; valued, prized highly.*

τινάσσω, f. *ξω,* aor. *ἐτίναξα,* (*τείνω,*) Lat. *quatere, to agitate, brandish, shake* Γ 385; *to shake off, upset, disquiet.*

τίνυμαι, Hom. for mid. of foll., *to punish, chastise.*

τίνω, f. *τίσω,* aor. *ἔτισα,* pf. *τέτικα, to pay, to pay back, repay, pay the worth* or *value, atone for, make return for,* Lat. *luere;* Lat. *dare poenas, to give satisfaction, pay the price of error* or *a penalty; to pay the price* or *claim, discharge an obligation:* mid. *to cause to be payed, exact payment, cause another to pay; to take satisfaction, take vengeance, punish, avenge one's self.*

τίπ(ο)τε, (*τί, πότε,*) adv., Lat. *quidnam? cur? why pray? why? wherefore?*

Τίρυνς, *υνθος, ἡ, Ti′-ryns,* an ancient town of Ar′-go-lis, one of the oldest Greek cities.

τίς, **τί**, gen. *τίνος* or *τοῦ,* dat. *τίνι* or *τῷ,* acc. *τίνα,* neu. *τί,* du. *τίνε, τίνοιν,* pl. *τίνες,* neu. *τίνα,* gen. *τίνων,* dat. *τίσι,* acc. *τίνας, τίνα;* the foll. forms are found in Hom., gen. *τέο* or *τεῦ,* gen. *τέων,* dat. *τέῳ, τέοισι:* interrog. pron., Lat. *quis? who? which? what? τί δέ, but what? ἐς τί? how long? τί μοι? what happens to me? ἵνα τί, that what may happen? to what purpose? τὸ τί* is used when the question refers to something going before; *τί* as adv., *why? wherefore? how? τί τοῦτ' ἔλεξας, what is this that thou hast said? τί μήν? why* or *how in truth?*

τὶς, **τὶ**, gen. *τινός* or *τοῦ,* dat. *τινί* or *τῷ,* acc. *τινά,* neu. *τὶ,* du. *τινέ, τινοῖν,* pl. *τινές,* neu. *τινά,* gen. *τινῶν,* dat. *τισί,* acc. *τινάς, τινά;* Ep. forms, gen. sing. *τέο, τεῦ,* dat. *τεῳ, ἄσσα* for *τινά:* indefinite pron., encl. used as subst. or adj., Lat. *aliquis, quisquam, some, any, some one, any one; something, anything;* it may express *an indefiniteness, a kind of, a certain;* like *ἕκαστος,* Β 355, Β 388 *each one;* sometimes collective in sense, but meaning individuals of the whole number, *one here and there, certain ones,* meaning *men* generally; *a, an; some distinguished person, some great* or *well-known thing; some one of importance;* with adj. to render it less definite, *a sort of, somewhat, such a kind of, ἐγγύς τι pretty near, πᾶς τις, every one.*

τιταίνω, aor. *ἐτίτηνα,* Lat. *tendere, to stretch, strain; to extend, spread out* or *along,* Lat. *extendere; to draw along,* Β 390, Lat. *trahere:* **τιταίνω**, as also *τανύω,* is Hom. for *τείνω* from root *τα-,* see **τανύω.**

Τίτανος, *ου, ὁ, Tit′-a-nus,* a mountain of Thes′-sa-ly.

Τιταρήσιος, *ου*, *ὁ*, *Tit-a-re'-si-us*, a river of Thes'-sa-ly.

τιτύσκομαι, *to prepare, make ready, get ready; to prepare* to throw or shoot, hence *aim*, with gen. *to aim at.*

τίω, iter. impf. *τίεσκον*, f. *τίσω*, aor. *ἔτισα*, pf. *τέτιμαι*, Lat. *aestimare, to rate at a price, value; to honor, esteem, prize*, Lat. *honorare.*

τλα-; f. *τλήσομαι*; Ep. aor. *ἐτάλασ(σ)α*; 2 aor. *ἔτλην*; pf. *τέτληκα*; 2 pf. of *μι*-forms, *τέτλαμεν*, opt. *τετλαίην*, imperat. *τέτλαθι*, inf. *τετλάναι* and Ep. *τετλάμεν(αι)*, Ep. part. *τετληώς*: the pres. is not found, and the pf. has also the pres. sense; Lat. *tolerare, to bear, suffer, endure; to have fortitude, hold out; to dare, venture, hazard*, Lat. *audēre.*

τλήμων, *ονος*, adj., (*τλα-*,) *enduring, long-suffering, patient; persevering, daring.*

Τληπόλεμος, *ου*, *ὁ*, *Tle-pol'-e-mus*, son of Her'-cu-les and leader of the forces from Rhodes.

Τμῶλος, *ου*, *ὁ*, *Tmo'-lus*, a mountain range of Lyd'-i-a.

τό, adv. acc. *on this account, therefore.*

τοί, ταί, Hom. for *οἱ, αἱ*, and *οἵ, αἵ*

τοι, Dor. and Hom. for *σοι*, dat. of *σύ*, Lat. *tibi.*

τοί, encl. streng. particle, *truly, verily, in truth, certainly, surely; therefore, hence; τἆρα = τοι ἄρα, τἄν = τοι ἄν.*

τοιγάρ, (*τοι, γάρ*,) *so then, therefore, on this account, accordingly; wherefore.*

τοῖος, *η*, *ον*, (*τοῖο* for *τοῦ*,) demon., Lat. *talis, hujusmodi, such-like, such;* Hom. com. uses *τοῖος* in relation to something before mentioned; it often corresponds to another word, as *οἷος*, etc.: with adjs. *τοῖος* has an adv. force streng. the meaning of the adj. *so much —, so very —:* neu. as adv., often with streng. force, *so very much*, etc.

τοιόσδε, *-ήδε*, *-όνδε*, (*τοῖος*, *-δε*,) a demon. somewhat stronger than the foreg., Lat. *talis, such*, Β 120 *such and so great; such as the following*, see foll.

τοιοῦτος, τοιαύτη, τοιοῦτο, (*τοῖος, οὗτος*,) a strong demon., Lat. *talis, such, of such a kind; such as the preceding*, see foreg.

τοκεύς, *έως*, *ὁ*, (*τεκεῖν*, 2 aor. of *τίκτω*,) Lat. *genitor, one who begets* or *produces;* in Hom. Ion. pl. *τοκῆες*, Lat. *parentes, parents, ancestors.*

τολμάω, f. *ήσω*, (*τόλμα*,) *to have courage to undertake, to undertake; to bear, endure.*

τομή, *ῆς*, *ἡ*, (*τέμνω*,) *a cutting; a section; the part left after the cutting, the stump-end where the cut was made, the trunk* Α 235.

τοῖχος, *ου*, *ὁ*, Lat. *paries, the wall* or *side of a house, house-wall; the side of a ship.*

τοπρίν = *τὸ πρίν*, see **πρίν.**

τοπρῶτον = *τὸ πρῶτον*, see **πρῶτος.**

τόξον, *ου, τό*, Lat. *arcus*, *a bow*, also *skill in archery*. The bow was a weapon little used in warfare by the Greeks, who practised fighting at close quarters, owing perhaps to their superior bravery; it consisted of several parts, the horn extremities (*κορῶναι*) to which the string (*νευρ(ά)(ή)*) was attached and the wooden middle piece (**πῆχυς**); hence the pl. *τόξα* is often used, like Lat. *castra*, for *one bow*, also for *bow and arrows*.

τοσσάκι, Ep. for **τοσάκι**, (*τόσος*,) Lat. *toties*, *so often*, *so frequently*.

τόσσος, Hom. for **τόσος**, *η*, *ον*, Lat. *tantus*, *so great*, *so much*, *so large*; *so wide*, *so long*; *so loud*; *so many*: *τόσ(σ)ον* as adv., *so*, *to such a degree*, *so much*, *so very*, *so strongly*, Lat. *tantum*.

τοσσόσδε, Hom. for **τοσόσδε**, *-ήδε*, *-όνδε*, (*τόσος*, *-δε*,) a stronger demon. than the foreg.; Lat. *tantus*, *so great*, *so much*, *so large*; *so wide*, *so long*, *so loud*, *so many*: neu. as adv., Lat. *tantum*, *to such a degree*, *so much*, *so very*, *so*, *so far*, *so strongly*; *only*.

τοσσοῦτος, Hom. for **τοσοῦτος**, *αύτη*, *οῦτο*, a demon. with force increased by being leng.; Lat. *tantus*, *so great*, *so much*, *so large*, *so wide*: neu. as adv., see foreg.

τότε, adv., Lat. *tunc*, *tum*, *then*, *at that time*; *οἱ τότε*, *the people of that time*.

τοὔνεκα, = **τοῦ ἕνεκα**, *for that reason*, *on this account*, *therefore*, *on account of that*.

τοὔνομα, = **τὸ ὄνομα**.

τόφρα, adv., *to that time*, *as long as*, *until*, *so long*; *meanwhile*.

τραπείομεν, Ep. 2 aor. pass. subj. of **τρέπω**, which see.

τράπεζα, *ης*, *ἡ*, *a table*; *a table for eating*, and so *a meal*; *any table* or *counter*, Lat. *mensa*.

τραπεζεύς, *εως*, adj., (*τράπεζα*,) *of the table*, *fed at the table*.

τραφέμεν, **τράφεν**, see **τρέφω**.

τρέπω, Hom. has also *τρ(α)(ο)πέω*, f. *ψω*, aor. **ἔτρεψα**, 2 aor. **ἔτραπον**, 2 pf. *τέτρ(α)(ο)φα*, aor. pass. *ἐτρέφθην* Hom. has *ἐτράφθην*; Ep. 2 aor. pass. subj. *τραπείομεν*: Lat. *vertere*, *to turn*; *to turn round*, *turn about*; *to turn one away*; *to turn back*, *turn to flight*, *rout*, Lat. *in fugam convertere*, (what is the difference between Lat. *vertere* and *convertere*?), *to turn to a purpose*; *to keep off*, *hinder*; *to divert*: mid. and pass. *to turn one's self*, *turn*; *to be turned* or *to change*.

τρέφω; f. *θρέψω*; aor. *ἔθρεψα*; Ep. 2 aor. **ἔτραφον**, inf. *τραφέμεν*, intrans. in Hom.; 2 pf. *τέτροφα*, intrans. in Hom.; aor. pass. *ἐθρέφθην*; 2 aor. pass. **ἐτράφην**: *to render more firm* or *compact*, *cause to grow and develop*, *make to increase by feeding*, *nourish*, *feed*, Lat. *nutrire*; *to rear*, *bring up*, *nurse*, *care for*; *to rear*, *tend*; *to keep*, *have*: pass. 2 aor. and 2 pf., *to increase*, *to thicken and develop*, *grow up*.

τρέω, *to tremble from fear, fear; to flee because of fear:* trans. *to fear anything, stand in fear of.*

τρήρων, *ωνος,* (*τρέω,*) adj., of doves, *trembling, fearful.*

τρητός, *ή, όν,* (Ion. verbal adj. of *τιτράω,*) *pierced, perforated.*

Τρηχίς, *ῖνος, ἡ,* (*τροχύς,*) *Tra′-chis,* the name of a town.

Τρῆχος, *ου, ὁ, Tre′-chus,* the name of a Greek.

τρηχύς, Ion. for **τραχύς,** *εῖα, ύ,* Lat. *asper, rough, uneven, rocky, rugged, jagged,* also, *rude, harsh, rough.*

τρίζω, poet., f. *ξω,* 2 pf. *τέτριγα* with pres. signif., Ep. part. *τετριγῶτες* B 314, Lat. *stridere, to make a shrill, stridulous sound* or *cry; to speak inarticulately; to squeak, hiss; to creak.*

τριήκοντα, Hom. for **τριάκοντα,** (*τρεῖς,*) Lat. *triginta, thirty.*

τρι-, *three —, thrice —.*

Τρίκκη, *ης, ἡ, Tric′-ca,* a city of Thes′-sa-ly.

τρίπλαξ, *ακος,* (*τρίς,*) adj., Lat. *triplex, triple.*

τριπλῇ, adv., A 128, *trebly, in threefold proportion.*

τριπλόος, *η, ον,* (*τρεῖς,*) Lat. *triplus, threefold.*

τρίπολος, *ον,* (*τρι-, πολέω,*) *thrice turned over with the plough, thrice ploughed.*

τρίπος, poet. for **τρίπους,** (*τρι-, πούς,*) adj., *having three feet; three-legged:* as subst. *a tripod,* mas.

τρίς, (*τρεῖς,*) adv., Lat. *ter, thrice.*

τρίτατος, poet. and Hom. for **τρίτος,** Lat. *tertius, the third* A 252: the neu. with or without *τό* as adv., *thirdly, in the third place, for the third time.*

Τριτογένεια, *ας, ἡ,* (**Τριτωνίς,** *γίγνομαι,*) *born on the banks of lake Tri′-ton, Tri′-ton born,* a name given to Min-er′-va.

τρίτον, τὸ τρίτον, adv., see **τρίτατος.**

τρίτος, *η, ον,* see **τρίτατος.**

τρίχα, (*τρίς,*) Hom. adv., Lat. *in tres partes, trifariam, triple, in* or *into three parts; τρίχα νυκτὸς ἔην, it was at the third part of the night.*

τρίχες, nom. pl. of **θρίξ.**

τριχθά, Hom. adv., see **τρίχα,** B 668.

Τροιζήν, *ῆνος, ἡ, Trœ′-zen,* a town of Ar′-go-lis.

Τροίζηνος, *ου, ὁ, Trœ-ze′-ne.*

Τροίη or **Τροΐη,** *ης, ἡ, Troy and its territory.*

Τροίηθεν, adv. of direction, *from Troy.*

Τροίηδε, adv. of direction, *to Troy.*

τρόμος, *ου, ὁ,* (*τρέμω,*) Lat. *tremor, a trembling* from fear, *fear.*

τροχός, *ου, ὁ,* (*τρέχω,*) Lat. *rota, a wheel; anything circular; a potter's wheel.*

τρυγάω, f. *ήσω,* (*τρύγη,*) *to gather the ripened fruit, to gather the vintage.*

τρυφάλεια, *ας, ἡ,* (*τρύω, φάλος,*) *a helmet, a crested helmet.*

Τρωαί, ῶν, αἱ, = **Τρῳάδες**, *Tro′-jan women*, Γ 384.

Τρῳός, *α*, *ον*, (Τρώς,) *belonging to the Tro′-jans, Trojan.*

Τρώς, *ωός*, *Tros*, founder of Troy and the Tro′-jan race, see Classical Dictionary; pl. **Τρῶες**, dat. **Τρωσί**, Α 164, *Tro′-jans.*

τρωχάω, poet. for **τρέχω**, which see.

τυγχάνω; f. *τεύξομαι*; Ep. aor. *ἐτύχησα*; 2 aor. *ἔτυχον*, Ep. subj. *τύχωμι*; pf. *τετύχηκα*: *to hit a mark*, com. with gen., sometimes with the acc.; *to hit* in the sense of *to gain* or *obtain, reach, secure; to hit upon, chance to meet:* intrans., often with a part., *to happen*, see A-nab′-a-sis, Book I. chap. I. sec. 2, *to be by chance*, etc., *chance to be, happen so and so* (the part. being the prin. word); *to occur, befall, turn out.*

Τυδεύς, *έως, ῆος, έος, ὁ*, *Ty′-deus*, see Classical Dictionary.

τύμβος, *ου, ὁ*, *a tomb, a sepulchral mound over the urn containing the ashes of the dead*, Lat. *tumulus; a place where the body had been burned:* hence Eng. *tomb.*

τύπτω, f. *τύψω*, aor. *ἔτυψα*, 2 aor. *ἔτυπον*, pf. *τέτυμμαι*, aor. pass. *ἐτύφθην*, 2 aor. pass. *ἐτύπην*; parts are also formed from *τυπτε-*; Lat. *verberare, percutire, to strike; to strike* so as *to wound; to beat, smite.*

τυτθός, adj., *little, young:* neu. as adv., Α 354, *a little*, Lat. *paulum.*

τύφλος, *η, ον*, Lat. *caecus, blind.*

Τυφωεύς, Ep. gen. *έος, ὁ*, *Ty-pho′-eus*, a giant; see Classical Dictionary.

τυχήσας, aor. Ep. part. of **τυγχάνω**, which see.

τῷ, (stric. dat. of art.,) adv., Β 250 *for this reason, on this account, so, then, so then.*

τώς, adv., poet. for **ὥς** and **οὕτως**, Lat. *sic, thus, so, in this manner.*

Υ.

Ὑάμπολις, *εως, ἡ*, *Hy-am′-po-lis*, a town in Pho′-cis.

Ὑάδες, *ων, αἱ*, *the Hy′-a-des*, a constellation in the head of Tau′-rus. The deriv. is not certain, prob. *ὕω* as the rising of this constellation is at the beginning of the rainy season.

ὕβρις, Ep. gen. *ιος, ἡ*, *violence, insolence, haughtiness, arrogance, any haughty and outrageous abuse of power; riotousness; outrage; lewdness.*

ὑγρός, *ά, όν*, (*ὕω*,) Lat. *humidus, moist, wet; fluid, watery, liquid*, Lat. *liquidus; ἡ ὑγρή, ῆς, the sea;* alone or with *κέλευθα, the watery ways* or *the ocean;* neu. with article, *wetness, moisture; soft, pliant*, Lat. *mollis; nimble, agile.*

ὕδρος, *ου, ὁ*, like **ὕδρα**, *ας, ἡ*, (*ὕδωρ*,) Lat. *hydra, serpens aquatilis, a water-snake.*

ὕδωρ, ὕδατος, Ep. dat. ὕδει, τό, Lat. *aqua, water; rain:* stem. ὑδατ-, irreg. ω in nom.

υἱός, *ου*, ὁ; besides the reg. declension, it is also inflected irreg., from stems υἱυ-, υἱ-, gen. *υἱέος, υἷος*, dat. *υἱέι, υἱεῖ, υἱι*, acc. *υἱέα, υἷα*, du. *υἱέε, υἷε*, and *υἱέοιν*, pl. *υἱέες, υἱεῖς, υἷες*, gen. *υἱέων* or *υἱῶν*, dat. *υἱέσι(ν)*, *υἱάσι*, acc. *υἱέας, υἱεῖς, υἷας* : Lat. *filius, a son; υἷες Ἀχαιῶν = A-cha'-ians.*

υἱωνός, *οῦ*, ὁ, (υἱός,) Lat. *nepos, filii filius, a grandchild, the son of a son.*

ὑλακτέω, (ὑλάω,) *to bark, yelp*, of dogs.

ὕλη, *ης*, ἡ, Lat. *silva, a wood, woodland, forest, timber, trees, felled timber, wood for fuel*, also, *material* or *stuff out of which anything is made, raw material, matter*, also, Lat. *materia; shrubs, brambles, underbrush, copse;* material for building was of wood, hence the deriv. meaning *raw material* of any kind.

Ὕλη, *ης*, ἡ, *Hy'-le*, a town in Bœ-o'-ti-a.

ὑλήεις, *εσσα, εν*, (ὕλη,) *wooded, covered with wood.*

ὑμέναιος, *ου*, ὁ, (Ὑμήν,) Lat. *hymenaeus, a nuptial song.*

ὕμμες, Ep. for **ὑμεῖς**, see **σύ**.

ὑπαείδω, **ὑπὸ . . . ἀειδ-**, contr. **ὑπᾴδω**, (ὑπό, ᾄδω or ἀείδω,) *to sing (after* or) *an accompaniment.*

ὑπαί, poet. for **ὑπό**, which see.

ὕπαιθα, (ὑπαί,) adv., *from under, under at one side:* prep. with gen.

ὑπαΐσσω, f. ξω, (ὑπό, ἀΐσσω,) with acc. *to start up under;* with gen. *to shoot* or *start suddenly out from under*, B 310.

ὑπακούω, 2 pf. ὑπακήκοα, (ὑπό, ἀκούω,) *to lend an ear, listen, to listen by stealth; to listen and reply*, hence *to reply; to listen and obey.*

ὑπάλυξις, *εως*, ἡ, (ὑπαλύσκω,) *an escaping, a slipping away.*

ὕπατος, *άτη, ον*, contr. for **ὑπέρτατος**, (ὑπέρ,) *the highest*, hence *the greatest.*

ὑπείκω, f. ὑπείξω, aor. ὑπεῖξα, in Hom. often uncontr. ὑποει-, Lat. *cedere, to give place, yield, retire; to give way, give up, submit:* trans. *to flee* or *elude;* often with dat. of pers. and gen. of thing.

ὑπείρ, **ὑπειρ-**, Ep. for **ὑπέρ**, which see.

Ὑπείρων, *ονος*, ὁ, *Hy-pi'-ron*, a Tro'-jan.

ὑπέ(κ)(ξ), (ὑπό, ἐκ,) adv., *out from under.*

ὑπεκφεύγω, (ὑπό, ἐκ, φεύγω,) *to escape secretly.*

ὑπένερθε(ν), (ὑπό, ἔνερθε,) adv., Lat. *infra, subter, under, below, beneath, in the abode of the dead;* with gen.

ὑπέρ, Ep. **ὑπείρ**, but parox. when foll. its subst., prep. with gen. and acc., Lat. *super, over, above:* with gen. *over, above, across, beyond; for, in behalf of, for the good of, by reason of*, Lat. *pro; for the sake of, instead of; of, concerning*, Lat. *de:* with acc. *over, beyond, exceeding; beyond*

measure; over against, in opposition to: in compo. *over, beyond; in behalf of; exceedingly.*

ὑπεράλλομαι, f. ὑπεραλοῦμαι, aor. ὑπερηλάμην, (ὑπέρ, ἄλλομαι,) *to jump* or *spring over.*

ὑπερβασία, or ίη, ης, ἡ, (ὑπερβαίνω,) Lat. *transgressio, a going beyond* or *too far, a transgression; an injustice, violence.*

Ὑπέρεια, ας, ἡ, *Hyp-e-re′-a,* see Classical Dictionary.

ὑπερέχω, for prin. parts see **ἔχω,** Ep. forms in ὑπειρ-, *to hold over; to hold over and protect; to be over, be situated* or *stand above, overlook, rise above* Γ 210; *to excel, surpass; to get over* or *across.*

ὑπερηνορέων, οντος, (ὑπέρ, ἠνορέη,) adj., *being beyond manliness, overbearing, oppressive.*

Ὑπερησίη, ης, ἡ, *Hyp-e-re′-si-a,* a town of A-cha′-i-a.

ὑπέρθε(ν), (ὑπέρ,) Lat. *desuper, from above; above.*

ὑπέρθυμος, ον, (ὑπέρ, θυμός,) *high-hearted, magnanimous, high-spirited,* B 746; in bad sense, *over-spirited.*

ὑπερκύδας, αντος, adj., (ὑπέρ, κῦδος,) *very renowned, most glorious.*

ὑπερμενής, ές, (ὑπέρ, μένος,) *over strong, powerful, exceedingly strong, mighty;* in bad sense, *violent, overbearing.*

ὑπέρμορον, (ὑπέρ, μόρος,) adv., = ὑπὲρ μόρον, B 155, *contrary to destiny.*

ὑπεροπλίa, ας, ἡ, (ὑπέροπλος,) dat. pl. A 205, *presumption, arrogance, defiance; proud courage.*

(ὑπέρ)(ὑπείρ)οχος, ον, (ὑπερέχω,) *elevated, eminent, superior.*

ὑπερπέτομαι, for parts see **πέτομαι,** (ὑπέρ, πέτομαι,) *to fly over* or *beyond.*

ὑπερφίαλος, ον, (ὑπέρ, φιάλη,) *beyond measure; overbearing,* Γ 106; *arrogant, insolent:* adv. *exceedingly; haughtily, insolently.*

ὑπερῴη, ης, ἡ, *the palate* or *upper part of the mouth.*

ὑπερώιον, uncontr. for **ὑπερῷον,** ου, τό, neu. of **ὑπερῷος,** ά, όν, *the upper apartment of the house, upper chamber.*

ὑπέστην, see **ὑφίστημι.**

ὑπημύω, Ep. pf. **ὑπεμνήμυκε,** *to stoop down, bow down.*

ὑπισχνέομαι, Ion. **ὑπίσχομαι**; f. ὑπισχήσομαι; 2 aor. **ὑπεσχόμην**; pf. ὑπέσχημαι: (ὑπό, ἴσχω (see **ἔχω**):) *to undertake anything,* lit. *to hold one's self under* or *be responsible for any undertaking,* hence *to promise,* Lat. *promittere.*

ὑπίσχομαι, see foreg.

ὕπνος, ου, ὁ, Lat. *somnus, sopor* (what is the difference between these two Lat. words?), *sleep, slumber:* personified, *the god Sleep.*

ὑπό, Hom. and poet. **ὑπαί,** prep. with gen., dat., and acc., *under,* Lat. *sub,* when foll. its subst. it is parox.: with gen., of agent, *by,* lit. *under,* Lat. *a* or *ab; in consequence of, by reason of; under, under-*

neath; out from under: with dat. *under,* of place; *under,* with the idea *because of, by; under* one, *subject to, subordinate to, dependent upon:* with acc., of motion, *to a position under, in under, towards, into;* without motion, *under, under protection of;* of time, *near, about:* as adv. *beneath, down, underneath, under; secretly, gradually:* in compo. *under, secretly, slightly, step by step; toward and under; together with; a little, some, somewhat.*

ὑποβλήδην, (ὑποβάλλω,) adv., *throwing-in into another's conversation interrupting.*

ὑποδείδω, f. δείσω, aor. ὑπέδεισα, Ep. aor. ὑπέδδεισα, Ep. 2 pf. ὑποδείδια; poet. pf. ὑπαιδείδοικα, 2 plup. Ep. 3 pl. ὑποδείδισαν, (ὑπό, δείδω,) (are Lat. *subtimēre, subverēri* the equivalents of this word?), *to fear somewhat, have some fear,* trans. *to be somewhat in apprehension about, shrink from* (anything) *with some suspicion.*

ὑποδέχομαι, f. δέξομαι, aor. εδεξάμην, pf. δέδεγμαι, aor. pass. εδέχθην, Ion. parts from -δεκ-, (ὑπό, δέχομαι,) *to receive under one's protection, receive hospitably,* hence *receive; to take upon one's self, undertake, promise; to endure, suffer.*

ὑποδέω, ήσω, (ὑπό, δέω,) *to bind* or *fasten under:* mid. *to bind under one's feet,* hence, *to put on one's shoes;* ὑποδεδεμένος, *having put on shoes* or *having one's shoes on.*

ὑπόδρα, (ὑποδρακεῖν,) poet. adv., *angrily, askance, menacingly;* A 148, ὑπόδρα ἰδών, *looking askance* or *menacingly.*

ὑποείκω, see **ὑπείκω.**

Ὑποθῆβαι, ῶν, *αἱ, Hyp-o-the′-bæ,* a town of Bœ-o′-ti-a.

ὑποθωρήσσω, f. ήξω, (ὑπό, θωρήσσω,) *to arm quietly* or *secretly.*

ὑποκρίνομαι, (ὑπό, κρίνομαι,) *to answer; to explain* or *interpret, make response.*

ὑπολαμβάνω, f. λήψομαι, 2 aor. ὑπέλαβον, Hom. ελλαβ- Γ 34, 2 pf. ὑπείληφα, pf. pass. ὑπείλημμαι, (ὑπό, λαμβάνω,) Lat. *suscipere, to take under* or *underneath, seize under* or *below, to take anything up by getting under it and supporting it, to take up, catch up; to take up the word and answer, answer back,* ἔφη ὑπολαβών *answering he said; to take by surprise; to take up an opinion, to understand, conceive; to take by stealth* or *underhandedly, get the advantage of; to surmise.*

ὑπολίζων, *ον, ονος,* (ὑπό, ὀλίζων (Hom. compar.),) *something less.*

ὑπολύω, f. λύσω, aor. ὑπέλυσα, pf. ὑπολέλυκα, (ὑπό, λύω,) A 401, *to loosen from under; to loosen gradually* or *little by little;* with γυῖα, *to loosen* or *make the limbs relax under one; to unyoke, to free from any restraint; to secretly set at liberty; to deal a death-blow* or *cause the body to relax in death, slay.*

ὑποπεπτηῶτες, see **ὑποπτήσσω**.

ὑποπλάκιος, *α, ον*, (*ὑπό, πλάξ*,) *on the plain*.

ὑποπτήσσω, f. *ήξω*, Ep. 2 pf. part. *ὑποπεπτηώς, ῶτες*, (*ὑπό, πτήσσω*,) *to cower down timidly; to be humble, modest; to fear*.

ὑπόρνυμι, aor. *ὑπώρσα*, 2 aor. mid. Ep. 3 sing. *ὑπῶρτο*, 2 pf. *ὑπώρορα*, (*ὑπό, ὄρνυμι*,) *to rouse up gently* or *little by little; to rouse from under*.

ὑποστεναχίζω, f. *ίσω*, (*ὑπό, στεναχίζω*,) *to groan beneath, groan a little*.

ὑποστρέφω, f. *ψω*, (*ὑπό, στρέφω*,) *to turn about:* intrans. *to turn about, turn one's self about; to flee; to turn and go back*.

ὑποσχέσθαι, 2 aor. mid. inf. of **ὑπισχνέομαι**.

ὑπόσχεσις, *εως, ἡ*, (*ὑπισχνέομαι*,) Lat. *promissio, the act of promising, a promise*.

ὑποτανύω, Hom. for **ὑποτείνω**, (*ὑπό, τείνω*,) *to stretch under; to extend* or *hold out towards; to offer* or *hold out expectations*, hence *to promise:* mid. *to offer* or *submit*.

ὑποτρομέω, (*ὑπό, τρομέω*,) *to tremble a little; to tremble under*.

ὑπότροπος, *ον*, (*ὑποτρέπω*(*ὑπό, τρέπω*),) *returning, liable to turn back*.

ὑποφεύγω, (*ὑπό, φεύγω*,) *to flee under* or *secretly, escape*.

ὑποχάζομαι, (*ὑπό, χάζομαι*,) Hom. 2 aor. *-κεκαδόμην*, *to shrink* or *give way gradually* or *a little*.

ὑποχωρέω, (*ὑπό, χωρέω*,) *to draw back a little, retire; to recede, give way*.

ὑπόψιος, *ον*, (*ὑπόψομαι*,) Lat. *suspectus, seen* or *viewed from below* or *with suspicion, suspected;* with gen. *ὑπόψιον* **ἄλλων** Γ 42, *suspected of* or *by the rest*.

ὕπτιος, *α, ον*, (*ὑπό*,) Lat. *supinus, resupinus, laid on the back, on the back, bent backwards, supine; steep*.

Ὑρία, or **ίη**, *ας, ἡ*, *Hyr′-i-a*, a town of Bœ-o′-ti-a.

Ὑρμίνη, *ης, ἡ*, *Hyr-mi′-ne*, a town in northern E′-lis.

Ὑρτακίδης, *ου, ὁ*, *son of Hyr′-ta-cus*, i. e. *A′-si-us*.

ὑσμίνη, *ης, ἡ*, irreg. dat. sing., B 863, *ὑσμῖνι* as if from nom. *ὑσμίν*, *a battle, conflict*.

ὑσμίνηνδε, adv., *into the battle*, see foreg.

ὑσμῖνι, irreg. dat. of **ὑσμίνη**.

ὕστατος, *η, ον*, Lat. *postremus, the last, most remote; the extreme; the lowest:* neu. as adv. *finally, at the last:* a sup., for compar. see foll.

ὕστερος, *α, ον*, Lat. *posterior, coming after, later, after, succeeding, following, the latter; too late;* with gen. *after* or *later than, too late for; standing* or *coming after* in the sense of *inferior* to; *ἐς ὕστερον, following, next, afterwards;* with *γένει, later in point of birth* or *younger*, Lat. *natu minor:* neu. as adv. *after that, hereafter:* a compar., for sup. see foreg.: there is no posit. in use.

ὑφαίνω, poet. **ὑφάω**, and Ep. 3 pl. *ὑφόωσι*; iter. impf. *ὑφαίνεσκον*; f. *ὑφανῶ*; aor. *ὕφηνα*; pf. *ὕφασμαι*; aor. pass. *ὑφάνθην*: Lat. *texere, to weave*, also *to fabricate, make; to plan, devise; to spin.*

(ὑφ)(ὑπ)αιρέω; B 154, **ὑπὸ δ' ᾕρεον**, impf.; for prin. parts see **αἱρέω**: (*ὑπό, αἱρέω*:) *to seize beneath* or *secretly; to take out from under, to draw quietly away*, Lat. *subtrahere:* mid. also, *to take by stealth, pilfer* or *purloin.*

(ὑφ)(ὑπ)ίημι, for prin. parts see **ἵημι**, (*ὑπό, ἵημι*,) Lat. *submittere, to send under, let go under, put under*, also, *to send privily:* intrans. *to let down, yield, give up, relax, cease, submit:* pass. *to submit.*

ὑφίστημι, for prin. parts see **ἵστημι**, (*ὑπό, ἵστημι*,) as in *ἵστημι*, so in its compds., the causal or trans. tenses are pres., impf., f., aor., and the intrans. tenses are 2 aor., pf., f.pf.; causal or trans., Lat. *substituere, to place, lay*, or *set under; to place* or *set secretly; to suggest; to set before:* intrans. *to stand* or *be under; to be under* or *out of sight, to be hidden; to be under an obligation*, hence *to promise, engage, undertake; to yield* or *submit to; to withstand* (or *stand well under*) *an attack*, Lat. *subsistere; to stand and wait an attack.*

ὑψηλός, *ή, όν*, (*ὕψος*,) Lat. *altus, high, lofty*, metap. *high-toned, proud.*

Ὑψήνωρ, *ορος, ὁ, Hyp-se′-nor.*

ὑψιβρεμέτης, *ου, ὁ*, (*ὕψι, βρέμω*,) Lat. *altisonans, thundering-on-high, high-thundering, loud-roaring.*

ὑψίζυγος, *ον*, (*ὕψι, ζυγόν*,) *high on the cross-beam* or *rowers' bench; seated* or *throned on high.*

ὑψιπετήεις, *εσσα, εν*, **-πέτης**, (*ὕψι, πέτομαι*,) *high-flying, soaring aloft.*

ὑψιπύλος, *ον*, (*ὕψι, πύλη*,) *having high gates, high-gated.*

ὑψόροφος, *ον*, (*ὕψι, ὀροφή*,) *having a high roof, high-roofed.*

ὑψόσε, (*ὕψος*,) adv., Lat. *alte, on high, above, aloft.*

ὑψοῦ, (*ὕψος*,) adv., Lat. *alte, above, aloft, on high*, A 486.

Φ.

φά(α)νθεν, A 200, aor. pass. Ep. 3 pl. of **φαίνω**.

φαεινός, *ή, όν*, (*φάος*,) (is Lat. *splendidus* the equivalent of this word?), *brilliant, beaming, resplendent, shining, gleaming, radiant; fine, splendid.*

φαεσίμβροτος, *ον*, (*φάος, βροτός*,) *bringing the light to mortals.*

φαίδιμος, adj., (*φαίνω*,) *shining brightly; glorious; splendid.*

φαινέσκετο, iter. impf. of **φαίνω**, which see.

φαινομένηφι(ν), Ep. dat. of mid. part. of **φαίνω**, which see.

Φαίνοψ, οπος, ὁ, *Phæ′-nops.*

φαίνω; f. φανῶ; aor. ἔφηνα; pf. πέφαγκα; 2 pf. πέφηνα, intrans.; aor. pass. ἐφάνθην; 2 aor. pass. ἐφάνην; Ep. and Hom. forms, iter. impf. φαινέσκετο, iter. 2 aor. φάνεσκε intrans., aor. pass. 3 sing. φαάνθη and pl. φάανθεν, 2 aor. pass. inf. φανήμεναι: (φάω:) *to bring to light, show, make known; to disclose, expose to view, display, produce, exhibit:* intrans. and pass. *to be seen* or *shine, to give light* or *evidence by which anything is made to appear,* hence *to appear* or *come forth to light* or *view, be visible; to seem.*

Φαῖστος, οῦ, *Phæs′-tus,* the name of a man, and also of a town in the south of Crete.

φάλαγξ, αγγος, ἡ, *a line of battle, column; the rank of an army:* other and later meanings not given.

φάλος, ου, ὁ, Lat. *conus galeae, a ridge* or *ornament on a helmet fitted with a socket to receive the plume.*

φάος, Ep. **φόως**, gen. φάεος, dat. φάει, pl. φάεα, τό, (φάω,) Lat. *lux, light* as spread around us, *daylight,* φόωσδε *to the daylight;* in gen. *light,* hence *happiness, joy, deliverance, victory, safety.*

φαρέτρη, Ion. for **φαρέτρα**, ας, ἡ, (φέρω,) Lat. *pharetra, a quiver.*

Φᾶρις, ιος, ἡ, *Pha′-ris,* a town of La-co′-ni-a.

φάρμακον, ου, τό, Lat. *pharmacum, medicamentum, medicamen, a medicine, a remedy, a drug, an antidote;* also, in a bad sense, *a poison,* Lat. *pharmacum; a dye-stuff, a coloring matter:* hence φαρμακεύς, Eng. *pharmaceutist.*

φᾶρος, εος, τό, *a large cloth; a sail; a wide loose cloak* or *outer garment,* (does Lat. *palla* correspond to this meaning ?); *a veil.*

φάσγανον, ου, τό, (σφάζω,) *a cutting instrument; a sword, a knife,* see Lat. *ensis, gladius.*

φάσθαι, inf. mid. of **φημί**.

φάτις, Ion. gen. ιος, ἡ, (φημί,) *a saying; rumor, report,* Lat. *rumor, fama,* (how do these Lat. words differ ?); *reputation, name.*

φάτνη, ης, ἡ, *a manger, crib.*

Φείδιππος, ου, ὁ, *Phid-ip′-pus,* see Classical Dictionary.

φειδωλός, ή, όν, (φειδώ,) *sparing, saving, parsimonious.*

φεν-, φα-, Ep. 2 aor. ἔπεφνον and πέφνον, pf. πέφαμαι, f. pf. πεφήσομαι, *to kill;* obsol. in pres., only these tenses being formed from the root φεν- (φα-).

Φένεος, ου, ὁ, and ἡ, *Phe′-ne-us,* a town of Ar-ca′-di-a.

Φεραί, ῶν, αἱ, *Phe′-ræ,* a town of Thes′-sa-ly.

Φέρεκλος, ου, ὁ, *Pher′-e-clus,* the name of the man who built the ship in which Hel′-en was carried off.

φέριστος, η, ον, = **φέρτατος**, which see.

φέρτατος, η, ον, (φέρω,) *best, bravest, strongest, most excellent:* sup. to compar. **φέρτερος**, α, ον.

φέρω, f. οἴσω, irreg. aor. ἤνεγκα, 2 aor. ἤνεγκον, 2 pf. ἐνήνοχα, aor. pass. ἠνέχθην: Ep. forms, subj. 3 sing. φέρῃσι, imperat. 2 pl. φέρτε, irreg. aor. ἔνεικα, inf. ἐνεῖκαι and ἐνεικέμεν, aor. imperat. οἶσε, inf. οἰσέμεν(αι); Ion. forms, iter. impf. φέρεσκον, irreg. aor. ἤνεικα, 2 aor. ἤνεικον seldom used by Hom., aor. pass. ἠνείχθην: Lat. *ferre, to carry, convey, bear, carry along; to bring, give; to bear, produce, bring forth; to carry around, scatter; to carry off* or *away* either as *booty* or *something won, win, accomplish; to carry away* or *receive pay* or *due; to carry about news, to report* or *speak much of; to vote for; to bear* with the sense of *endure* or *suffer; to lead, conduct; to extend:* mid. *to carry away, take* or *receive for one's self, bring for one's own use; where one wins* or *gets for one's self:* pass. *to be borne* or *swept along; to run, hasten; to be impelled* or *rush.*

φεύγω; iter. impf. φεύγεσκον; f. φεύξομαι; 2 aor. ἔφυγον; 2 pf. πέφευγα, Ep. part. πεφυζότες: Lat. *fugere, to flee; to fear, hesitate* or *flinch; to escape* or *avoid anything; to flee one's country, go into exile,* Lat. *exulare,* see **ὑπό**; *to escape.*

φή = **ὡς**, *just as, as, like.*

Φηγεύς, εως, ὁ, *Phe'-geus,* a Tro'-jan.

φηγός, οῦ, ἡ, *an oak* having an eatable nut.

φημί, (parts are formed from φάσκω = φημί,) φής or φῄς, φησί, du. φατόν, pl. φαμέν, φατέ, φασί; sub. φῶ; opt. φαίην; imperat. φάθι or φαθί; inf. φάναι; part. φάς; impf. ἔφην, ἔφης, com. ἔφησθα, ἔφη, du. ἔφατον, ἐφάτην, pl. ἔφαμεν, ἔφατε, ἔφασαν; f. φήσω; aor. ἔφησα; verbal φατός and φατέος; Ep. forms, impf. φῆν, etc., ἔφα(σα)ν; subj. 3 sing. φῄῃ; opt. φαῖμεν; the pres. indicat. mid. is not used, and mid. forms are rare in Att. but com. in other dialects; Hom. has impf. ἐφάμην, etc., imperat. φάο, φάσθω, inf. φάσθαι, part. φάμενος; other mid. forms, pf. pass. πέφασμαι, imperat. 3 sing. πεφάσθω: encl. in pres. indicat. except the 2 pers. sing., (do Lat. *aio, inquit,* and *fari* correspond to this word?): *to say, relate, tell; declare, announce, make known; to speak one's views, to announce as one's opinion,* hence *to suppose.*

φήρ, φηρός, ὁ, Lat. *ferus, a wild beast;* **Φῆρες**, *the Cen'-taurs:* Æol. for θήρ.

Φηραί, **Φηρή**, ῆς. ἡ, *Phe'-ræ;* see Classical Dictionary.

Φηρητριάδης, ου, ὁ, *son* (grandson) *of Phe'-res, Ad-me'-tus,* **B** 763.

Φθειρῶν ὄρος, (φθείρ,) the name of a pine-covered mountain near Mi-le'-tus.

Φαῖνοψ, *οπος*, ὁ, *Phæ'-nops.*

φαίνω; f. *φανῶ*; aor. *ἔφηνα*; pf. *πέφαγκα*; 2 pf. *πέφηνα*, intrans.; aor. pass. *ἐφάνθην*; 2 aor. pass. *ἐφάνην*; Ep. and Hom. forms, iter. impf. *φαινέσκετο*, iter. 2 aor. *φάνεσκε* intrans., aor. pass. 3 sing. *φαάνθη* and pl. *φάανθεν*, 2 aor. pass. inf. *φανήμεναι*: (*φάω*:) *to bring to light, show, make known; to disclose, expose to view, display, produce, exhibit:* intrans. and pass. *to be seen* or *shine, to give light* or *evidence by which anything is made to appear,* hence *to appear* or *come forth to light* or *view, be visible; to seem.*

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φάλαγξ, *αγγος*, ἡ, *a line of battle, column; the rank of an army:* other and later meanings not given.

φάλος, *ου*, ὁ, Lat. *conus galeae, a ridge* or *ornament on a helmet fitted with a socket to receive the plume.*

φάος, Ep. **φόως**, gen. *φάεος*, dat. *φάει*, pl. *φάεα*, *τό*, (*φάω*,) Lat. *lux, light* as spread around us, *daylight, φόωσδε to the daylight;* in gen. *light,* hence *happiness, joy, deliverance, victory, safety.*

φαρέτρη, Ion. for **φαρέτρα**, *ας*, ἡ, (*φέρω*,) Lat. *pharetra, a quiver.*

Φᾶρις, *ιος*, ἡ, *Pha'-ris,* a town of La-co'-ni-a.

φάρμακον, *ου*, *τό*, Lat. *pharmacum, medicamentum, medicamen, a medicine, a remedy, a drug, an antidote;* also, in a bad sense, *a poison,* Lat. *pharmacum; a dye-stuff, a coloring matter:* hence *φαρμακεύς*, Eng. *pharmaceutist.*

φᾶρος, *εος*, *τό*, *a large cloth; a sail; a wide loose cloak* or *outer garment,* (does Lat. *palla* correspond to this meaning?); *a veil.*

φάσγανον, *ου*, *τό*, (*σφάζω*,) *a cutting instrument; a sword, a knife,* see Lat. *ensis, gladius.*

φάσθαι, inf. mid. of **φημί**.

φάτις, Ion. gen. *ιος*, ἡ, (*φημί*,) *a saying; rumor, report,* Lat. *rumor, fama,* (how do these Lat. words differ?); *reputation, name.*

φάτνη, *ης*, ἡ, *a manger, crib.*

Φείδιππος, *ου*, ὁ, *Phid-ip'-pus,* see Classical Dictionary.

φειδωλός, *ή*, *όν*, (*φειδώ*,) *sparing, saving, parsimonious.*

φεν-, **φα-**, Ep. 2 aor. *ἔπεφνον* and *πέφνον*, pf. *πέφαμαι*, f. pf. *πεφήσομαι*, *to kill;* obsol. in pres., only these tenses being formed from the root *φεν-* (*φα-*).

Φένεος, *ου*, ὁ, and ἡ, *Phe'-ne-us,* a town of Ar-ca'-di-a.

Φεραί, *ῶν*, *αἱ*, *Phe'-ræ,* a town of Thes'-sa-ly.

Φέρεκλος, *ου*, ὁ, *Pher'-e-clus,* the name of the man who built the ship in which Hel'-en was carried off.

φέριστος, η, ον, = **φέρτατος**, which see.

φέρτατος, η, ον, (φέρω,) *best, bravest, strongest, most excellent:* sup. to compar. **φέρτερος**, α, ον.

φέρω, f. οἴσω, irreg. aor. ἤνεγκα, 2 aor. ἤνεγκον, 2 pf. ἐνήνοχα, aor. pass. ἠνέχθην: Ep. forms, subj. 3 sing. φέρῃσι, imperat. 2 pl. φέρτε, irreg. aor. ἔνεικα, inf. ἐνεῖκαι and ἐνεικέμεν, aor. imperat. οἶσε, inf. οἰσέμεν(αι); Ion. forms, iter. impf. φέρεσκον, irreg. aor. ἤνεικα, 2 aor. ἤνεικον seldom used by Hom., aor. pass. ἠνείχθην: Lat. *ferre, to carry, convey, bear, carry along; to bring, give; to bear, produce, bring forth; to carry around, scatter; to carry off* or *away* either as *booty* or *something won, win, accomplish; to carry away* or *receive pay* or *due; to carry about news, to report* or *speak much of; to vote for; to bear* with the sense of *endure* or *suffer; to lead, conduct; to extend:* mid. *to carry away, take* or *receive for one's self, bring for one's own use; where one wins* or *gets for one's self:* pass. *to be borne* or *swept along; to run, hasten; to be impelled* or *rush.*

φεύγω; iter. impf. φεύγεσκον; f. φεύξομαι; 2 aor. ἔφυγον; 2 pf. πέφευγα, Ep. part. πεφυζότες: Lat. *fugere, to flee; to fear, hesitate* or *flinch; to escape* or *avoid anything; to flee one's country, go into exile,* Lat. *exulare,* see **ὑπό**; *to escape.*

φή = **ὡς**, *just as, as, like.*

Φηγεύς, εως, ὁ, *Phe′-geus,* a Tro′-jan.

φηγός, οῦ, ἡ, *an oak* having an eatable nut.

φημί, (parts are formed from φάσκω = φημί,) φῄς or φής, φησί, du. φατόν, pl. φαμέν, φατέ, φασί; sub. φῶ; opt. φαίην; imperat. φάθι or φαθί; inf. φάναι; part. φάς; impf. ἔφην, ἔφης, com. ἔφησθα, ἔφη, du. ἔφατον, ἐφάτην, pl. ἔφαμεν, ἔφατε, ἔφασαν; f. φήσω; aor. ἔφησα; verbal φατός and φατέος; Ep. forms, impf. φῆν, etc., ἔφα(σα)ν; subj. 3 sing. φῄη; opt. φαῖμεν; the pres. indicat. mid. is not used, and mid. forms are rare in Att. but com. in other dialects; Hom. has impf. ἐφάμην, etc., imperat. φάο, φάσθω, inf. φάσθαι, part. φάμενος; other mid. forms, pf. pass. πέφασμαι, imperat. 3 sing. πεφάσθω: encl. in pres. indicat. except the 2 pers. sing., (do Lat. *aio, inquit,* and *fari* correspond to this word?): *to say, relate, tell; declare, announce, make known; to speak one's views, to announce as one's opinion,* hence *to suppose.*

φήρ, φηρός, ὁ, Lat. *ferus, a wild beast;* **Φῆρες**, *the Cen′-taurs:* Æol. for θήρ.

Φηραί, Φηρή, ῆς, ἡ, *Phe′-ræ;* see Classical Dictionary.

Φηρητριάδης, ου, ὁ, *son* (grandson) *of Phe′-res, Ad-me′-tus,* **B** 763.

Φθειρῶν ὄρος, (φθείρ,) the name of a pine-covered mountain near Mi-le′-tus.

Φθίη, *ης*, *ἡ*, *Phthi'-a*, a district of Thes'-sa-ly, the home of Pe'-leus and A-chil'-les; Hom. speaks of a *town* by that name, the residence of A-chil'-les; adv. **Φθίηνδε**, *to Phthi'-a*.

φθινύθω, both trans. (*to consume*) and intrans. (*to waste away*), see foll.

φθί(ν)ω, poet. pres. *φθινύθω*; f. *φθίσω*; aor. *ἔφθισα*; 2 aor. *ἔφθιον*; Ep. 2 aor. mid. (also plup.) *ἐφθίμην*, 3 sing. *ἔφθιτο*, Ep. 3 pl. (*ἐ*)*φθίατο*, Ep. subj. *φθίο-*, Ep. 3 sing. subj. *φθίεται*, Ep. opt. *φθίμην*, and 3 sing. *φθῖτο*, Ep. inf. *φθίσθαι*, Ep. part. *φθίμενος*; aor. pass. *ἐφθίθην*, Ep. 3 pl. *ἔφθιθεν*: intrans. in all tenses except f. and aor., *to sink, fall away, pine away, decline, become less and less, decay; to perish, die, come to an end:* trans. in f. and aor., *to consume* or *cause to decay* or *become less, to waste, destroy*.

φθισήνωρ, *ορος*, *ἡ*, *ὁ*, (*φθίνω*, *ἀνήρ*,) *destructive to man, deadly*.

-φι or **-φιν**, Ep. termination of dat. and gen., sing. and pl.

φθογγή, *ῆς*, *ἡ*, (*φθέγγομαι*,) *a tone, the voice, an effort of the voice*.

φιλέω, Ep. inf. *φιλήμεναι*; iter. impf. *φιλέεσκε*, Γ 388; f. *ήσω*, Ep. inf. *φιλησέμεν*; aor. *ἐφίλησα*; pf. *πεφίληκα*; aor. pass. *ἐφιλήθην*, Ep. 3 pl. *ἐφίληθεν* Β 668; aor. Ep. mid. *ἐφιλάμην*, 3 sing. *ἐφίλατο*, imperat. *φῖλαι*: (*φίλος*:) Lat. *diligere*, (why not *amare*?) *to love; to treat with regard, treat kindly, receive kindly, befriend, hold dear, welcome, treat hospitably; to embrace, kiss; to love to do anything*, hence *be wont* or *accustomed*.

φιλοκτέανος, *ον*, (*φίλος*, *κτέανον*,) *loving possessions, grasping*, Α 122.

Φιλοκτήτης, *ου*, *ὁ*, *Phil-oc-te'-tes*, a Thes-sa'-li-an chief.

φιλομειδής, poet. **φιλομμειδής**, *ές*, (*φίλος*, *μειδάω*,) Lat. *risus amans, laughter-loving, cheerful, gay*.

φίλος, *η*, *ον*, as poss. pron., like Lat. *meus, tuus, suus, my, thy, his* or *hers*; Lat. *amicus, carus, loved, dear*; and so *loving, friendly*; *φίλα φρονεῖν*, *to be friendly inclined*. Orig. *φίλος* was, or was used as, a poss. pron., Lat. *suus, his*. Hom.'s frequent use of *φίλος* with the parts of the body gives proof that its primary meaning was that of a poss. pron., and that the acquired meaning *dear* comes naturally from the idea of possession.

φιλότης, *ητος*, *ἡ*, (*φιλος*,) *friendship; love; hospitality*, Γ 354; *sexual love; friendship* or *treaty*, Γ 73; see **ὅρκιον**.

φλοιός, *οῦ*, *ὁ*, (*φλέω*,) *the bark of a tree, the soft inner bark*.

φοβέω, f. *ήσω*, aor. pass. Ep. 3 pl. *-βηθεν* (*φόβος*,) Lat. *terrēre* (why not *absterrēre*?), *to terrify, strike with dismay; to put to flight by fright*, Lat. *fugare*; mid. and pass. *to be put to flight, to flee*.

Φόβος, *ου*, *ὁ*, *Pho'-bos*, son of A'-res.

Φοῖβος, *ου*, *ὁ*, (*φάος*,) *Phœ'-bus, the Pure* and *Bright One*, epith. of A-pol'-lo.

φοῖνιξ, ικος, ὁ. Lat. *purpura, purple, a color; the palm-tree, the fruit of the palm* or *the date:* as adj., *purple, dark red;* of horses, *bay.*

φοιτάω, Ion. -έω, (φοῖτος,) *to wander about, roam at large, to go up and down, go hurriedly around, go to and fro; to go about in a state of frenzy, rave, wander in mind.*

φολκός, οῦ, ὁ, *bow-legged.*

φόνος, ου, ὁ, (φένω,) Lat. *caedes, bloodshed, murder, slaughter; gore, shed blood,* Lat. *cruor; the body of a murdered victim.*

φοξός, ή, όν, *tapering, conical,* B 219.

φορεύς, Ion. gen. ῆος, ὁ, (φορέω,) *one who carries, a porter, carrier.*

φορέω, Ep. inf. φορ(ῆ)(ήμε)ναι, B 107; iter. impf. φορέεσκον, B 770; f. ήσω; aor. ἐφόρησα: (φέρω:) (is Lat. *gestare* freq., and does it correspond to this word?), *to convey, carry forward* or *about, bear on the person habitually,* hence *to wear, display, possess.*

φορῆναι, φορήμεναι, see foreg.

Φόρκυς, υνος, υος, ὁ, *Phor´-cys*; see Classical Dictionary.

φορμίζω, f. ίσω, φόρμιγξ,) *to play the lyre.*

φόρμιγξ, ιγγος, ἡ, a kind of *harp* or *lyre* used by the Greeks in Hom.'s time, having seven strings, and used to accompany singing. This is the instrument used by A-pol´-lo; it was carried on the shoulder, hence deriv. **φέρω.**

φόως, φόωσδε, see **φάος.**

φράζω; iter. impf. φραζεσκ-; f. φράσω; aor. (ἔ)φράσ(σ)α; Ep. and Hom. 2 aor. (ἐ)πέφραδον, inf. πεφραδέ(ειν)(μεν); pf. πέφρακα; aor. pass. ἐφράσθην: *to point out, explain, declare, pronounce; to advise* or *counsel; to order, bid, dictate, direct, command, decree:* mid. and pass. *to consider with one's self, revolve in the mind, reflect, consider* A 83, *make clear to one's self; to plan, meditate and form a resolution, design, purpose, plan, machinate; to notice, know, comprehend:* see **λέγω.**

φρήν, φρενός, ἡ, often in pl., Lat. *praecordia, diaphragm; the diaphragm and heart, breast:* the ancients regarded the breast or heart as the seat of the *mind, emotional feelings, reason, will, soul,* etc., hence also, *the heart, understanding, reason, seat of the will, passions, and feelings, mind, soul,* Lat. *praecordia;* in pl. *life, seat of the vital powers of life.*

φρήτρη, ης, ἡ, *a clan.*

φρίσσω, f. ίξω, *to be rough* or *bristling, to have the surface rough* or *bristling; to shudder with cold,* as cold causes the hair to stand up on the limbs, and from this *to shudder with fear, shudder at.*

φρονέω, f. ήσω, (φρήν,) *to think, be conscious; to be alive; to have understanding; to hope* Γ 98; *to be minded so and so, intend, design: to consider, deliberate, plan, meditate,* A 542; *to mind, attend to.*

think of, take care of, take precaution against; A 542 *to have secret designs.*

Φρυγία, or **ίη**, ἡ, *Phryg'-i-a;* see Classical Dictionary.

Φρύξ, **Φρυγός**, ὁ, *a Phryg'-i-an.*

φυή, ῆς, ἡ, (φύω,) *form, shape, growth in body; beauty, a noble growth, a fine form;* by their deriv. δέμας denotes *the build* or *something built* (δέμω), and **φυή**, *the form as the result of growth,* A 115; *one's nature, disposition, character, natural ability, mental development, talents, native powers,* (is Lat. *natura* the equivalent in this case ?); *the prime of manhood.*

Φυλάκη, ης, ἡ, *Phyl'-a-ce,* a town of Phthi-o'-tis, on the slope of Mount O'-thrys; stric. *a guard* or *watch, watch-tower,* (φυλακή,) prob. so named from its position.

Φυλακίδης, ου, ὁ, *son of Phyl'-a-cus, Iph'-i-clus.*

φύλακος, ου, ὁ, poet. for **φύλαξ**, ακος, (φυλάσσω,) Lat. *custos, a guard, guardian, keeper, watcher.*

φυλάσσω, f. άξω, aor. ἐφύλαξα, 2 pf. πεφύλαχα, aor. pass. ἐφυλάχθην, Lat. *vigilare, to watch, be on the watch, lie in wait, be on guard:* trans. Lat. *conservare, custodire, to defend, guard, preserve, to keep watch* or *guard over, maintain; to be on the watch* or *look out for:* mid. *to watch over one's self, to be on one's guard, watch for one's self, take heed, be cautious.*

Φυλείδης, ου, ὁ, *son of Phy'-leus, Me'-ges.*

Φυλεύς, έως, ὁ, *Phy'-leus,* son of Au'-ge-as.

φύλλον, ου, τό, Lat. *folium, frons, a leaf; a flower.*

φῦλον, ου, τό, (φύω,) *a race; a nation, people; a kind; a family, a tribe;* in pl. *a troop, host, band, swarm,* of one kind.

φύλοπις, ιδος, ἡ, (φῦλον, ὄψ,) *the voice* or *noise of the multitude, hence the noise of conflict; the conflict.*

φῦσα, ας, ἡ, *a pair of bellows; a blast of wind.*

φυσάω, *to blow, to breathe.*

φυσίζοος, ον, (φύω, ζωή,) Lat. *vitam producens, life-producing* Γ 243, *life-giving, creating.*

[illegible]ταλι[illegible](ή), ᾶς, ἡ, *an orchard, vineyard; a plantation.*

[illegible]τεύω, ([illegible]όν,) *to plant young trees, plants,* or *vegetables,* hence *to bring abo[illegible] produce.*

[illegible]ω, f. φύσω, aor. ἔφυσα, 2 aor. ἔφυν, pf. πέφυκα; Ep. forms, 2 aor. 3 pl. [illegible]ον, 2 pf. 3 pl. πεφύασι, 2 pf. part. πεφυώς: trans. or causal in pres., f., and aor., intrans. in 2 aor. and pf., Lat. *gignere, parere, producere, generare;* compare these with each other and with the definitions given below; trans. *to bring forth, produce, to cause to exist; to put forth; to*

generate, engender, beget; to get, acquire, gain, secure: intrans. *to come forth, spring up; to grow.*

Φωκεύς, έως, ὁ, (Φωκίς,) the name of *a Pho'-ci-an.*

φωνέω, (φωνή,) *to utter* or *produce a distinct sound; to speak, call out, speak clearly, raise the voice; to pronounce; to sound;* trans. *to call to, accost, call* or *name.*

φωνή, ῆς, ἡ, Lat. *sonus, vox, a tone, sound of the voice* as produced by the natural organs of sound; *a voice; a cry,* as *the cry of a herald; speech, language,* Lat. *lingua; the voice* or *cry of a beast* or *bird;* also, *a distinct sound not of the voice.*

φώς, φωτός, ὁ, poet. for **ἀνήρ,** which see.

X.

χάζω; Ep. parts, redup. f. κεκαδήσω, 2 aor. κέκαδον; poet. *to make to yield* or *give way;* with gen. *to deprive of:* mid. *to draw off, yield, give way.*

χαίνω, f. χανοῦμαι, 2 aor. ἔχανον, *to yawn, open, gape; to open wide.*

χαίρω; f. χαιρήσω; aor. ἐχαίρησα; pf. κεχάρηκα; 2 aor. pass. ἐχάρην: Ep. forms, iter. impf. χαίρεσκον, f. κεχαρήσω, aor. mid. (ἐ)χηράμην, 2 aor. mid. κεχαρόμην, pf. part. κεχαρηώς, κεχαρ-: Lat. *gaudēre, to rejoice, be pleased* or *joyful;* with dat. and acc., *to rejoice at* or *with;* with part. *to rejoice in doing anything;* χαίρω σου τὸν μῦθον ἀκοῦσας *I delight in hearing* (*having heard*) *thy voice;* imperat. χαῖρε a salutation at meeting, Lat. *salve, hail,* at parting, Lat. *vale, adieu, farewell,* χαιρέτω *let him be gone,* ἴθι χαίρων *go rejoicing* or *joyfully.*

χαίτη, ης, ἡ, Lat. *coma, the long flowing hair of the head; mane of a horse,* Lat. *juba.*

χαλεπαίνω, f. ανῶ, aor. ἐχαλέπηνα, (χαλεπός,) Lat. *saevire, to be vexed towards, treat harshly, persecute, assail;* intrans. *to be angry, to be indignant, storm, deal roughly.*

χαλεπός, ή, όν, *serious, grievous, hard; difficult,* Lat. *difficile; dangerous, injurious, rough, rocky; hostile, troublesome, harsh, cruel, difficult, dangerous, furious, morose, discontented, angry, severe.*

χάλκε(ι)ος, adj., Ion. χαλκήιος, η, ον, also fem. χαλκέη, (χαλκός,) Lat. *aereus, aeneus, brazen, of brass, bronze,* or *copper;* of the voice, *loud.*

χαλκεύς, εως, ὁ, (χαλκεύω,) *a copper* or *bronze worker;* in gen. *a smith, a worker of iron, gold, silver,* etc.

χαλκήρης, ες, (χαλκός, ἀραρεῖν (see **ἀραρίσκω**),) *fitted with brass* or *copper; armed* or *pointed with brass* or *copper.*

Χαλκίς, ίδος, ἡ, *Chal′-cis*, a town of Eu-bœ′-a; also the name of a town in Æ-to′-li-a.

χαλκοβατής, ές, (χαλκός, βαίνω,) *going* = *standing* or *resting on a brazen base*, A 426.

χαλκογλώχιν, ινος, adj., (χαλκός, γλωχίν,) *having a brazen point, bronze-pointed.*

χαλκοκορυστής, οῦ, adj., (χαλκός, κορύσσω,) *with brazen helmet* or *armor.*

χαλκός, οῦ, ὁ, Lat. *aes, copper, bronze;* poet. *a weapon, axe, knife, shield, breastplate, sword, spear, money,* because these were made of bronze, a metal suitable for making cutting instruments; *any instrument made of copper; metal* in gen., because copper was the first metal worked.

χαλκοχίτων, ωνος, ὁ, ἡ, (χαλκός, χιτών,) *wearing a brazen garment* or *coat of mail, brazen-clad.*

Χαλκωδοντιάδης, ου, ὁ, *son of Chal′-co-don, El-phe′-nor.*

χαμάδις, (χαμαί,) adv., poet. for foll.

χαμᾶζε, (χαμαί,) adv., Lat. *humi, on the ground; to the ground,* Lat. *in terram.*

χαμαί, adv., see foreg.

χανδάνω, f. χείσομαι, Ep. 2 aor. χάδον, 2 pf. κέχανδα, *to contain; to include.*

χαράδρ(α)(η), ας, ἡ, (χαράσσω,) *a deep rut* or *gully, the track* or *bed of a mountain stream which the torrent has cut for itself,* also *the mountain stream* or *torrent itself.*

χάρη, 2 aor. pass. Ep. 3 sing. of **χαίρω**.

χαρίεις, ιεσσα, ιεν, (χάρις,) *graceful, beautiful, charming, pretty, winning, lovely,* compare Lat. *formosus, pulcher, venustus; elegant, well-bred, polite,* Lat. *elegans; witty.*

χάρις, ιτος, ἡ, acc. χάριν and χάριτα, *grace, joy, favor, gracefulness, attractiveness, charm.*

χάρμα, ατος, τό, (χαίρω,) *a pleasure, joy; (a source of) delight,* Γ 51; does Lat. *gaudium* apply in this case?

χάρμη, ης, ἡ, *the pleasure that one takes in the conflict and his eagerness for it; conflict, battle.*

Χάροπος, ου, ὁ, (χαρά, ὤψ,) *Char′-o-pus,* king of Sy′-me; lit. *bright-eyed.*

χατέω, see foll.

χατίζω, f. ίσω, *to earnestly desire; to want, be in need of,* with gen. of thing, B 225.

χει(ά)(ή), ῆς, ἡ, *a hole, a snake's den.*

χεῖλος, εος, τό, pl. χειλε-, dat. χείλεσ(σ)ι, *the tip, margin, border, rim.*

χειμάρροος, ον, (χεῖμα, ῥέω,) *a winter torrent; a torrent caused by the melting of snow and ice on a mountain.*

χειμέριος, *α*, *ον*, (χεῖμα,) *wintry, like winter, of winter*, Γ 222; *tempestuous.*

χειμών, ῶνος, ὁ, (χεῖμα,) Lat. *bruma* in poet. sense, *winter* Γ 4; *wintry* or *stormy weather, the cold of winter, a storm, tempest*, Lat. *hiems*, see *tempestas.*

χείρ, χειρός, du. χεροῖν, gen. and dat. pl. χειρῶν, χερσί; Ep. χερ-, dat. pl. χείρεσ(σ)ι; ἡ, Lat. *manus, the hand; the entire hand and arm* (does *manus* apply in this case?); *the hand* (or *skill*) *of an artist, execution, handwriting, touch*, etc., Lat. *manus; handiwork; a band of men*, Lat. *manus; ἐκ χειρός, off hand, near, close; εἰς χεῖρας ἐλθεῖν, to come to an engagement;* see **ἀπό** and **πρό**; Greek χείρ, Lat. *manus*, Eng. *hand* seem to have nearly the same uses and applications.

Χείρων, ωνος, ὁ, (χειρουργός, Eng. *chirurgeon*,) *Chei′-ron*, one of the Centaurs; see Classical Dictionary.

χέρειον, neu. of **χερείων**.

χερειότερος, *α*, *ον*, Ep. for foll.

χερείων, ὁ, ἡ, neu. -ειον, Hom. and poet. for χείρων, compar. of κακός; defect. forms, dat. χέρηι, acc. χέρηα, pl. χέρηες, neu. χέρηα and χέρεια: Lat. *pejor, worse, inferior.*

χερμάδιος, *ον*, (χέρ for χείρ,) *a large stone of the size to fit the hand and fit for throwing.*

χερνίπτομαι, f. ψομαι, (χείρ, νίπτομαι,) *to wash the hands with lustral water.*

χέω, f. χεῶ, aor. ἔχεα, pf. κέχυκα and κεχύμαι, plup. 3 sing. κέχυτο, aor. pass. ἐχύθην; Ep. forms, χείω, f. χεύω, aor. ἔχευα, subj. χεύομεν, aor. mid. ἐχευάμην, other Ep. forms in χ(ε)υ-, 2 aor. ἐχύμην: Lat. *fundere, to pour; to pour out, to shed, to pour down; to pour around*, hence *to scatter, let fall around, strew; to pour* or *spread, let flow, shed around; to cause to flow, melt, make liquid; to shed, throw*, or *put around; to shoot out; to throw up, heap:* mid. *to pour; to make* or *pour a libation; to pour for one's own benefit; to throw the arms around:* pass. *to be poured out* or *around; to flow; to melt; to be spread out.*

χήν, χηνός, ὁ, ἡ, (χαίνω,) Lat. *anser, a gander, goose.*

χἡμεῖς = καὶ ἡμεῖς.

χῆρος, η, ον, Lat. *viduus, bereaved, widowed* B 289, often with gen.

χηρόω, f. ώσω, Lat. *viduare, to bereave, to reduce to the state of widowhood, make desolate; to deprive of;* often with gen.

χηρωστής, οῦ, ὁ, *a legal heir that is not a child.*

χῆτος, εος, τό, *want, indigence, destitution, want of.*

χθιζός, ή, όν, (χθές,) Lat. *hesternus, yesterday* A 424, *yesterday's;* **neus. are used as advs.: see πρώϊζος.**

χθών, *χθονός*, ἡ, Lat. *humus*, (what is the difference between Lat. *humus*, *terra*, *tellus*, *solum?*), *the ground*, *earth*, *soil*, *land; region*, *country*.

χίμαιρα, *ας*, ἡ, *a female goat;* hence Eng. *chimera*.

Χίμαιρα, *ας*, ἡ, *the Chi-mæ'-ra*, a fabulous monster; see Classical Dictionary.

χιτών, *ῶνος*, ὁ, Lat. *tunica*, *a garment worn next to the body*, *an under-garment*, *a shirt*, *body-jacket;* it was *a woollen shirt* worn by both sexes next to the body, com. without sleeves, and gen. short; *a coat of mail*, *cuirass; a coat*, *a covering*, *skin*, Γ 57.

χιών, *ονος*, ἡ, *snow*, *snow that has already fallen*.

χλαῖν(α)(η), *ης*, ἡ, Lat. *laena*, (why not *palla?*), *a woollen blanket* or *cloak* worn loose over the *χιτών* and fastened by a clasp on the shoulder.

χόανος, *ου*, ὁ, (*χέω*,) *a hollow place* (*in the hearth of a forge*) *for melting metals*, *a melting pit* or *pot*.

χολάς, *άδος*, ἡ, (*χολή*,) *the bowels*, *intestines*.

χόλος, *ου*, ὁ, Lat. *bilis*, *bile*, also, *wrath*, *anger*.

χολόω, f. *ώσω*, *to rouse one's bile; to provoke*, Α 78, see notes, *make angry*, *enrage*, *exasperate*, *embitter:* mid. and pass. *to have one's anger kindled*, *be angry*, Α 9 *enraged*.

χορός, *οῦ*, ὁ, *a dance*, *a circle* or *ring dance*, Γ 393, 394; *a dance accompanied with singing*, *choral dance*, hence *a choir* or *chorus*, Lat. *chorus*, *a dancing-place*.

χόρτος, *ου*, ὁ, *an enclosed place*, *enclosure; a feeding-place; a court-yard;* Lat. *hortus*, *chors*, *cohors*.

χραισμέω, not used in pres. system as early as Hom.; f. *χραισμήσω* and Ep. inf. *χραισμησέμεν*, aor. (*ἐ*)*χραίσμησα*, 2 aor. (*ἔ*)*χραῖσμον* Α 242; (*χρήσιμος*, *χράομαι*,) Lat. *defendere*, *to defend; to be useful to*, *assist*, *aid*, *succor*, *help*.

χραύω, f. *σω*, Æol. for **χράω**, *to touch the surface*, *touch lightly; to graze*, *scratch*, *wound slightly*.

χράω, *to lay violent hands upon*, *fall upon*, *assail*, *assault; to handle roughly; to attempt*, *be anxious*.

χρειώ, Ep. for foll.

χρεώ, *όος*, ἡ, (*χρέος*,) *want*, *pressing need*, *necessity; longing;* with gen., acc., and inf.

χρή, *ῆς*, ἡ, *need*, *want*, *necessity; use*, *profit*.

χρίω, f. *ίσω*, *to touch a body lightly*, *graze; to anoint; to rub over with a substance*, *smear*, *to color:* mid. *to touch one's self; to smear* or *anoint one's self:* verbal *χριστός*, hence Eng. *Christ*.

Χρομίος, *ου*, ὁ, *Chro'-mi-us*, the name of several warriors mentioned in the Iliad.

Χρόμις, ιος, ὁ, *Chro'-mis*, chief of the Mys'-i-ans.

χρόνος, ου, ὁ, Lat. *dies*, (why not *tempus?*), *time; a long time; an age, a definite period, a season, a measure of time*, Lat. *tempestas;* B 299 *a time* or *a little while; χρόνῳ, in course of time*, see **ἐν**; see **πολύς, ἀεί, ἀνά, ἐπί, ἐς.**

χρυσάορος, ον, (χρυσός, ἄορ,) *with golden (hilted) sword.*

χρύσεος, adj., Ep. **χρύσειος**, (χρυσός,) Lat. *aureus, made of gold, golden*, A 15, 374; *gilded* or *adorned with gold;* applied also to the gods and what they wear or possess; *golden-colored, golden-yellow, of golden hue, golden; precious, excellent; valuable.*

Χρύση, ης, ἡ, *Chry'-sa*, the name of a city, A 37.

Χρυσηΐς, ΐδος, ἡ, *daughter of Chry'-ses, As-tyn'-o-me.*

χρυσήνιος, ον, (χρυσός, ἡνία,) *with* or *having golden reins.*

Χρύσης, ου, ὁ, *Chry'-ses*, priest of A-pol'-lo at Chry'-sa.

χρυσόθρονος, ον, (χρυσός, θρόνος,) *having a golden seat* or *throne, golden-throned.*

χρυσός, οῦ, ὁ, Lat. *aurum, gold.*

χρώς, ωτός or οός, ὁ, *the surface, the skin; the appearance of the surface, color, complexion; the body*, but in this sense it applies particularly to the body as represented by its *surface.*

χύμενος, (ἔ)χυτο, see **χέω.**

χυτός, ή, όν, (verb adj. of **χέω**, which see,) *poured out; shed; melted; piled up, heaped.*

χωλεύω, f. εύσω, (χωλός,) *to go lame, be lame, limp.*

χωλός, ή, όν, Lat. *claudus, lame, limping; defective, unequal; injured.*

χώομαι, *to be perturbed; to be displeased, angry, enraged;* with gen. *to be angry because of*, A 429; *to be in great agitation.*

χωρέω, f. ήσω, (χῶρος,) *to make room, leave a space*, hence *to make room, retire, give place, yield, withdraw.*

χώρη, ης, ἡ, Ion. for **-ρα**, = **χῶρος**, which see.

χῶρος, ου, ὁ, *space, room, a spot* or *place; a region, land*, or *country*, Lat. *regio.*

χωσάμενος, Γ 414, aor. part. of **χώομαι.**

Ψ.

ψάμαθος, ου, ἡ, (ψάμμος, ψάω,) *sand; the sands upon the shore, the sea sands* A 486, *sandy shore.*

ψεδνός, ή, όν, (ψέω,) *worn off, scanty* B 219.

ψεύδομαι, f. ψεύσομαι, *to lie, speak an untruth, speak falsely; to lie about*

any one, calumniate; to cheat, deceive; to violate a solemn engagement; to be false.

ψεῦδος, *έος, τό*, (*ψεύδω*,) Lat. *mendacium, falsitas, an untruth, lie,* B 349.

ψυχή, *ῆς, ἡ*, (*ψύχω*,) Lat. *anima, breath of life, breath, life;* also, *the soul, that which exists after death,* Lat. *animus; a soul, a departed spirit; the spirit* as opp. to the body; *the mind, reason, seat of the mental faculties, disposition,* Lat. *mens.*

ψυχρός, *ά, όν*, Lat. *frigidus, cold, cool; cold, unimpassioned, hard-hearted; cold, vain, useless.*

Ω.

ὦ, sign of address.

ὤ, interj., *O! oh!*

ὧδε, adv. from **ὅδε**, *so, thus, in this wise; so exceedingly; as follows, in the following manner; here, hither;* see **οὕτως**.

ὠθέω; iter. impf. *ὤθεσκε*; f. *ὠθήσω, ὤσω*; aor. *ἔωσα*, Ep. *ὦσα*, iter. *ὤσασκε*; pf. *ἔωκα*; aor. *ἐώσθην*: Lat. *pellere, to move* or *push out of the way, force back; to force, drive, push, shove;* metaph. *to hurry on.*

ὦκα, (*ὠκύς*,) adv., *quickly, rapidly, fast,* A 447.

'Ωκαλέ(α)(η), *ας, ἡ, O-ca′-le-a,* a village of Bœ-o′-ti-a.

'Ωκεανός, *οῦ, ὁ, O-ce′-a-nus, a water god;* in the time of Hom. this name was applied to a river that was supposed to surround the whole earth; see Classical Atlas for the world as it was thought to be in time of Hom., hence Eng. *ocean.* See *O-ce′-a-nus* in Classical Dictionary.

ὠκύμορος, *ον*, (*ὠκύς, μόρος*,) *quickly-dying, short-lived; causing a quick* or *speedy death.*

ὠκύπορος, *ον*, (*ὠκύς, πόρος*,) *fast-going, fast-travelling.*

ὠκύπους, *ουν*, gen. *οδος*, (*ὠκύς, πούς*,) *swift of foot.*

ὠκύροος, *ον*, (*ὠκύς, ῥέω*,) *fast-flowing.*

ὠκύς, *ὠκεῖα, ὠκύ*, gen. *ὠκέος, ὠκείας, ὠκέος*; Ep. fem. *ὠκέα*, acc. pl. *ὠκέας, ὠκε-, ὠκει(α)-*: Lat. *celer, rapid, swift, quick, fleet; at once, prompt;* Hom. sup. *ὤκιστος.*

'Ωλενίη, B 617 *the O-len′-i-an rock*, the summit of Mount Scol′-lis separates E′-lis from A-cha′-ia.

"Ωλενος, *ου, ἡ, Ol′-e-nus,* a town of Æ-to′-li-a.

ὠμηστής, *οῦ*, adj., (*ὠμός, ἐσθίω*,) *feeding on raw flesh,* hence *savage, ferocious.*

ὠμοθετέω, also, **ὠμοθετέομαι**, (*ὠμός, τίθημι*,) *to place the raw pieces of flesh which have been cut from the victim upon the thigh-bones which have been wrapped in the fat;* it is then placed upon the altar as an oblation.

ὠμός, *ή, όν*, Lat. *crudus, raw, not cooked; unripe, premature.*

ὦμος, ου, ὁ, Lat. *humerus, the shoulder and part of the arm.* What is the difference between Lat. *armus* and *humerus?*

ᾤμωξα, see **οἰμώζω.**

ὤνησα, see **ὀνίνημι.**

ὥρη, Ion. for **ὥρα**, *ας*, *ἡ*, Lat. *hora* (hence Eng. *hour*), *time, season, a definite and fixed period; a time of day, an hour; a season of the year; the spring-time* or *season of blooming,* Β 468 or *in their season* (see below); *a period in human life, the spring-time of life, manhood; spring-time, summer; the right* or *suitable time, the time for anything:* personified, *the Hours,* goddesses of the seasons; they caused the production of flowers and fruits and gave beauty to them; see *Ho′-rae* in Classical Dictionary.

Ὠρίων, *ωνος*, *ὁ*, *O-ri′-on,* for the fable of his love, etc., see Classical Dictionary; the name of a constellation.

ὦρορε, redupl. 2 aor.; see **ὄρνυμι.**

ὦρσα, see **ὄρνυμι.**

ὡς, adv., Lat. *ut, as,* procl. but accented when foll. its word or standing at the end of a sentence; *as, just as, as soon as; as,* in the sense of *for; as,* in the sense of *because of, inasmuch as, seeing that;* used with preps.; used as prep. *to; how,* Lat. *quam; ὡς αἰεί, how ever;* streng. sup. like *ὅτι*, Lat. *quam.*

ὡς, conj., in indirect speech, Lat. *quod, that;* final, *in order that, so that,* Lat. *ut;* = *ὅτε*, *when; as, since.*

ὥς, adv., Lat. *sic, thus, so; so then; μηδ' ὥς* or *οὐδ' ὥς*, *not even thus.*

ὦσα, see **ὠθέω.**

ὡσεί or **ὡς εἰ**, adv., Lat. *quasi, as if; like, just as; about.*

ὥσπερ or **ὥς περ**, adv., Lat. *quemadmodum, veluti,* Α 211, *as, even as, just as, the same as, as if; as soon as.*

ὥστε, (*ὡς τε*,) adv., = *ὥσπερ*, *as, just as:* conj. *so that; that, so as.*

ὠτειλή, *ῆς*, *ἡ*, *a wound.*

ὤφελλον, see **ὀφείλω.**

ὦχρος, ου, ὁ, Lat. *pallor, whiteness, paleness; paleness from fear,* Γ 35.

ὤψ, *ὠπός*, *ἡ*, (*ὄψομαι*, see **ὁράω**,) (compare Lat. *os, facies, vultus, oculi*), *the eye, the look, face, aspect, countenance.*

ADDENDUM.

Ζέλεια, *ας*, *ἡ*, *Ze-le′-a,* a town near Mount I′-da.